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THE WORKS OF

WILLIAM SHAKESPEARE.

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of

Piers the Plowman.

The Crowley Text; or Text B.

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The Vision of William

concerning

Piers the Plowman,

TOGETHER WITH

Vita de Dowel, Dobet, et Dobest,

Secundum Wit et Resoun,

BY WILLIAM LANGLAND.
(ABOUT 1362—1380 A.D.)

EDITED FROM NUMEROUS MANUSCRIPTS, WITH PREFACES, NOTES, AND A GLOSSARY,

BY THE

REV. WALTER W. SKEAT, M.A.,

LATE FELLOW OF CHRIST'S COLLEGE, CAMBRIDGE; EDITOR OF "LANCELOT OF THE LAIK," "THE ROMANS OF PARTENAY," "WILLIAM OF PALERNE," "HAVELOK," ETC.; AND TRANSLATOR OF THE "SONGS AND BALLADS OF UHLAND."

Text B

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EDITED FROM MS. LAUD MISC. 581, COLLATED WITH MS. RAWL. POET. 38, MS. B. 15. 17. IN THE LIBRARY OF TRINITY COLLEGE, CAMBRIDGE, MS. Dd. 1. 17. IN THE CAMBRIDGE UNIVERSITY LIBRARY, THE MS. IN ORIEL COLLEGE, OXFORD, MS. BODLEY 814, ETC.

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PREFACE II.

TEXT B.

§ 1. I HAVE said (Pref. I. § 2) that the poem of Piers the Plowman assumes five different shapes in the various MSS. Three of these are due to the author himself, who altered, added to, and re-wrote the poem twice over, so that we find MSS. of the "Vernon" type, or Type A, which is the earliest version; of the "Crowley" type, or Type B, the second version; and of the "Whitaker" type, or Type C, the latest. The fourth shape is the mixture of A- and C-texts, as exhibited in the Trinity MS. R. 3. 14 (described in vol. i. p. xviii.), Harl. 6041 (described at p. xx. of the same volume), and MS. Digby 145 (described at p. xxiv.), and has already been commented on in describing the Trinity MS. The fifth shape is a combination of B- and C-texts, and will be discussed presently; see the description of MS. No. xxiii. in § 5, below. Besides these, certain MSS. present forms of the poem which can be reduced to no particular class, but are simply the result of still further confusion and corruption. It is unnecessary to specify them here, because the descriptions of the various MSS. enter fully into such details.

§ 2. I much regret that the former volume, as published, was incomplete. No MS. of the A-class had at that time been observed to contain more than eleven Passus; with the single exception noted at p. 154 of that volume, where a fragment of eighteen lines of what seemed to be a twelfth Passus was printed from the MS. in University College, Oxford. But fortunately this note of mine led to the discovery by Mr Geo. Parker, assistant in the Bodleian library, of another MS. (Rawl. Poet. 137), which contained the whole of the

twelfth Passus and rendered the A-text complete. This is now printed, on the pages numbered 137* to 144*, in such a manner that these pages can be easily inserted between pp. 136 and 137 of vol. i., thus completing that volume at last. A full description of the Rawlinson MS., together with remarks upon this final Passus, will be found on p. 142*.

DATE OF THE B-TEXT.

§ 3. It will be well, perhaps, to say a few words here about the date of the B-text, in addition to what has been said already (vol. i. p. xxxii.); for I believe that I now see some reason for placing the date even a little later than I have placed it already. I now prefer the date 1377 to 1376, and proceed to adduce my reasons. In the first place, I must say a few more words about the passage which mentions John Chichester.[1] The argument that this refers to the year 1370 is now vastly strengthened. It is not only the Laud MS. which has the reading "tweis[2] *thretty* & ten" in Pass. xiii. 270, but we find the same reading in the Rawlinson MS.; and since these two, and the one printed by Mr Wright, are alone of the first authority, we have thus two witnesses as against one. But there *is* another point which is of great weight. In contrasting Langland's statement, that Chichester was mayor in 1370, with Fabyan's statement, that he was mayor in 1369, I unfortunately concluded that it was Langland, not Fabyan, who was in error. I am rejoiced to find, after more careful examination, that the error lies exactly the other way. There is a singular fault in Fabyan's numbering of the regnal years of Edward III., which seems not to have been hitherto noticed. He actually omits the sixth year of Edward's reign altogether, making the seventh year follow the fifth; and hence arises a confusion throughout the whole of the remainder of the reign, resulting in his being always a year wrong.[3] One singular consequence is that he talks of the fifty-*second* year of that King's reign,

[1] See p. 225 of this volume.

[2] *Sic* in MS.; "twies" is a better spelling. The line, as quoted in note 2, p. xxxii. of vol. i., is not spelt exactly as in the MS.

[3] See Fabyan's Chronicles, ed. Ellis; pp. 441, 442, &c. Sir H. Ellis should have corrected this blunder. See my letter in "Notes and Queries," 4th S. iv. 152.

when it is well known that he only reigned fifty years and a few months. After applying this correction, the result is that Chichester was not elected mayor till October, 1369, so that in April, 1370, he was of course mayor still. And this fact is corroborated by a statement in Riley's Memorials of London (p. 344), where we read—"Afterwards, on the 25th day of *April* in the year above-mentioned [1370], it was agreed by John de Chichestre, Mayor," &c. Besides which, Chichester was never re-elected, nor was there at any time whatever another mayor of the same name. And, since Langland thus turns out to be quite right in his date, we may take it upon his authority that the said April was "a dry April." For though it is not recorded as having been such, it is very probable that it was so, when we consider the excessive rains of the preceding autumn. "And in this yere [1369] was the thirde mortalytie, wherof dyed moche people, and suche a morayne fyll also amonge beestes that the lyke therof was nat seen many yeres before; and vpon y^t ensuyd suche excessyvenes of rayne that corne was therwith drowned in y^e erthe, and so bukkyd with water, that *the yere ensuynge* [1370] whete was at .xl*d.* a busshell." [1]—Fabyan's Chronicles, ed. Ellis, 1811; p. 480. Langland is clearly right about the date of the mayoralty and the dearth; and the previous excessive rains render it probable that he is right about the drought also. Further than this, Tyrwhitt has shewn that the fable of the cat and the rattons in the prologue points to a date at least as late as 1376,[2] "when Richard was become heir-apparent;" but I would place it a year later, for these three reasons.

First, the fable is of still more force if we suppose Richard to have already ascended the throne, and there is a direct allusion to his accession in the very curious line—

"Ac resoun shal rekene with 3ow · *3if I regne any while:*"
Pass. iv. 177—

which line, it is very important to observe, is not in the A-text, for the sufficient reason that Edward III. had already reigned a long while when that former version was composed.

[1] Cf. "þere was a carful comune · whan *no carte come to toune With bake bred* fro stretforth, &c.;" Pass. xiii. 266.

[2] See p. xxxiii. note 1, in Preface I.

Secondly, the introduction of the extraordinary passage (Pass. iii. 299—349), about a time of jubilee or millennium, seems to me to have been directly suggested by the proclamation of a jubilee by Edward III. in February, 1377, because he had more than completed fifty regnal years. It is not often that a monarch has the chance of making such a proclamation, and it must have excited much interest. This passage, be it also noted, is *not in the A-text*.

Thirdly, in the fable of the cat and the rattons, we have to make out who is meant by the cat. The kitten is clearly Richard II., and history tells us that the cat, i. e. the powerful lord against whom the commons were so enraged, was John of Gaunt, who was said to have exercised undue influence over the young king. It was in 1377 that public opinion first expressed itself strongly on this point, and the outcry was so great that the duke had to clear himself how he could, and this he did in a speech the substance of which is still preserved, and which was spoken on the 13th of October in that year. See Lingard's History of England, ed. 1825; vol. iv. p. 224.

There are two other allusions that require a short notice. There are several references to pestilences, and we know that the allusion to "þise pestilences" in Pass. v. 13 (both in A-text and B-text) is to the pestilences of 1349 and 1362; but when "the pestilence" is mentioned in B. xiii. 248 in close connection with a reference to the mayoralty of Chichester a few years previously, we may fairly conclude that the pestilence meant is that of 1376. Sometimes only three great pestilences are reckoned, viz. those of 1349, 1362, and 1369; but some writers reckon a fourth, in 1376, and it seems to have been a severe one. Thus Fabyan says of it—"In this .l. yere [*read* xlix yere], fyl many wonderfull sykenesses amonge the people, whereof y^e^ people dyed wonderly faste as well in Italye as in Englande; amonge the whiche dyed sir Edwarde called the lorde Spencer, a man of great fame, whose body was enteryd at Teukesbury. And for this mortalytie was so sharpe and sodayne, pope Gregory beforenamed graunted of his goodnesse to suche as were contrite and confessyd, clene remyssion of theyr synnes; the whiche indulgence contynued in Englande by the terme of .vi. monethes."—Fabyan, ed. Ellis, p. 485. This grant of the pope's seems to be the very thing

alluded to in the line discussed, and in l. 246 just above it, where Haukyn says that all that the pope sent him was "a pardoun with a peys of led."

The other allusion is in Pass. xv. 80, 81.

"Go to þe glose of þe verse · ȝe grete clerkes;
If I lye on ȝow to my lewed witte · ledeth me to brennynge!"

On this Dr Whitaker remarks, at p. xxxii. of his preface to the poem, that this is "an allusion to the statute empowering the diocesan alone to commit heretics to the flames, which was enacted in the second of Henry Fourth." I cannot admit this for a moment; it is contrary to all the other evidence, and it is almost certain that at least *some* of the MSS. which contain the passage are absolutely older than 1400. Langland's expression is a very natural one, if he thought that his being burnt for heresy was a not impossible event. It is quite startling enough to find your neighbour's house on fire, still more so to find that your neighbour himself is being burnt. They did such things in France long before the year 1400. Two Minorite Friars were burnt at Avignon A. D. 1354, "pro quibusdam erroneis opinionibus, prout Domino Papæ et Cardinalibus suis videbatur."—Thomæ Walsingham Historia, ed. Riley, i. 278.

On the other hand, I would not place the date of the B-text later than 1377 (or at the very latest, 1378). It is something to have shewn that it was written fifteen years later than the date commonly received, and it seems unnecessary to go further. The argument which most weighs with me is this, viz. that if it had been in hand in September, 1378, or a little after that, I cannot see how Langland could possibly have refrained from at least one allusion to the schism of the popes, the event which so animated Wycliffe. Instead of which, the nearest and only approach to a hint of anything of the kind is in Pass. xiii. 174—"Can nouȝt confourmen a pees · bytwene þe pope and his enemys"—which is too mild an expression for the occasion.[1] Hence I assume 1377 as the *exact* date.

§ 4. ANACHRONISMS. It must be remembered that one effect of

[1] I do not think it follows that we are to find an allusion to the "schism" in the C-text; that may have been written when the novelty of it had worn off. Whether the C-text contains such an allusion or not, I cannot as yet positively say.

the double revision of the poem by its author has been to introduce occasional anachronisms. Thus, when the poet speaks of Reason being set on the bench between the king and his son (A. iv. 32), he of course refers to Edward III. and the Black Prince, as the remark was made in 1362; but when the line is allowed to stand without change in the later versions, as occurring in a part of the poem which was not very much altered, the allusion is lost, and it can only be taken as a general expression signifying that Reason was placed in a seat of dignity. Again, the allusion to the accession of Richard II. in the words "ȝif I regne any while" is of less force when retained in the C-text than when first composed and inserted in the B-text. Hence, in considering the chronology of any passage, we must be careful to ascertain in which version of the poem the given passage *first* appeared.

§ 5. DESCRIPTION OF THE MSS.

XIII.[1] MS. Laud Misc. 581, in the Bodleian Library, Oxford; denoted throughout this volume by the letter L, and used to form text

[1] Eleven MSS. have been already described. The descriptions of MSS. I.—X. are in vol. i. pp. xv.—xxiv.; and the description of MS. XI. in vol. i. also, at p. 142*. The twelfth MS. must be described here in a footnote, as it turns out to belong to the A-class.

XII. MS. D. 4. 12 in Trinity College, Dublin. This is a paper MS., the size of the page being about 8¾ inches by 5, and each page contains about 30 lines. The margins of some of the leaves are a good deal worn, and in some places slips have been inserted on which the text (apparently the same) has been rewritten. A fragment of the Romance of Alexander the Great is in the latter part of the volume. The last fragment resembles the Alliterative Romance printed by Mr Stevenson for the Roxburghe Club, 1849; in a note to which edition, at p. ii., Mr Stevenson thus describes the Dublin MS. "It is a small quarto volume, written upon paper towards the end of the fifteenth century. It contains a copy of the Visions [*read* Vision] of Piers Plouhman, which ends imperfectly in the Seventh Passus. The Romance of Alexander then follows, commencing with l. 678 of our text [i. e. of the text in MS. Ashmole 44], and ends with the line 3426. This fragment consists therefore of 2748 [2749 ?] lines. I am indebted for my acquaintance with it to the kindness of Sir F. Madden." The copy of Piers the Plowman in this MS. ends at l. 45 of Pass. vii., and is contained on 26 leaves. An analysis of the Prologue shews that it bears a tolerably close resemblance to MS. U (A-text), and a still closer resemblance to MS. Rawl. Poet. 137, described at p. 142* of vol. i. But it has certain variations and additions which extend the Prologue to 124 lines. After l. 54 of the Prologue it inserts the four lines following:

> *Per*sons with þair p*r*ouianses · p*er*mutyn þair cherches,
> With al þe besynes of þair body · þe bett*er* to haue,

B. This MS. is of strong vellum, and contains 94 leaves, of which one at the beginning and two at the end are blank. The remaining 91 leaves are entirely occupied by the poem here printed. The size of each leaf is about 10½ by 7½ inches, and it contains about 40 lines on each page. The poem is divided into sections or paragraphs, each of these being separated from the one following it by a blank space. At the beginning of each section is the mark ¶, painted blue. The initial letters of each Passus are also painted blue, and neatly flourished with red. The ink is of a pale light brown, in some places faded, but always distinctly legible. There are a few marginal notes by the scribe, such as "nota" opposite Pass. i. 146, a red hand opposite iii. 323, the names of the seven deadly sins in Pass. v., the words "Indulgentia Petri" opposite vii. 111, the words "quid est caritas" opposite xv. 145, and the quotation beginning "Fum*us*, &c.," quoted in the footnote on p. 319. There are also a few glosses over words, which have been printed wherever they occur. Besides these, there are several marginal notes by later hands, none of which are of any value, excepting the remark opposite xv. 148—"no*ta.* the name of thauctou*r*." Nearly all the Latin words and quotations have a red line drawn round them. Just above the first line of the poem we find in red letters, nearly obliterated, the title "Incipit Liber de Petro Plowman." [1] At the bottom of the first page is written—"Liber Gulielmi Laud, Archiepī Cantuar: et Cancellarij Vniuersitatis Oxoñ. 1633." At the top of the first page is loosely scribbled—". . Robart Langeland, borne by malverne hilles." At the end are the names of former owners—"Raffe Coppynges. *Mem.* y^t^ I haue lent to Nicholas brigh*am* the pers ploughman w^ch^ I borowed of M. Le of Addyng-

> Vicars on fele halue · fandyn þaim to Done,
> Leders þai beñ of lovedays · & with þe lawe mellyth.

The first pair of lines I do not remember to have seen before; the last pair agree with the extra lines in MS. Rawl. Poet. 137. There are two extra lines also after l. 83, resembling B. prol. 112, 113; and ten extra lines after l. 95, answering to the passage in B. prol. 92—99, but in some places bearing a closer resemblance to the C-text. Line 58 is omitted, and ll. 96 and 97 transposed so as to follow l. 89. For the information enabling me to give this analysis, I am indebted to Professor Dowden of Dublin.

[1] The Bodleian Catalogue says "Petre Plowman" merely, but the whole title can be read, in strong sunlight.

ton."—"Liber Ric. Johnson."—"In desire spede is tariaunce. Jon Thynne."—"T. Long of Dorchester." On the back of the last fly-leaf is scribbled—

"Amongest all other take hede of one thinge,
In othere mennes matters make lyttle medling."

I also subjoin a list of catchwords, as they sometimes differ in spelling from the words in the text.

Fol. 8 *b*. As auoutrie and deuoses (*sic*).
Fol. 16 *b*. ȝif ȝe bidden boxomnesse.
Fol. 24 *b*. Ne none of here *ser*uantz.
Fol. 32 *b*. To *pur*chace ȝow pardou*n*.
Fol. 40 *b*. But þus it bilongeth to bileue.
Fol. 48 *b*. And as I cast vp myn eyen.
Fol. 56 *b*. For eche a mayde *þat* he mette.
Fol. 64 *b*. For I haue seyne hy*m* in silke.
Fol. 72 *b*. And as we went *þus* in þe weye.
Fol. 80 *b*. And I þat am kynge.
Fol. 88 *b*. That couetise were cristen*e*.

I look upon this MS. as of the very highest importance. My original reason for printing it was that it seemed to me, after a short examination, much upon a par with the MS. printed by Mr Wright, and I considered that, supposing the MSS. to be of nearly equal value, it would be a great gain to print the unprinted one, in order to have two complete copies of the poem in type. I began my collation with no very great respect for the MS., and was ready to amend it wherever it seemed to have inferior readings. But when, in several instances, after making some such alterations, larger knowledge compelled me to alter them back again, the case was altered. The conviction was gradually *forced* upon me that the MS. is of the highest order of excellence, and the chief authority upon all difficult points. When, in certain somewhat doubtful places, after consulting the other MSS. of the B-class, the A-text, Whitaker's text, Crowley's text, the Cotton MS. of the C-text, &c., I found this Laud MS. helping me out of the difficulty for about the twentieth time, I felt compelled to pay to it all due respect. But the circumstance that most attracted my attention was the occurrence of numerous little crosses made by a cor-

rector's hand in the margin. Wherever a word is misspelt or some other error, even of quite a trivial nature, occurs in the text, so surely (except very rarely) do we find the corrector's mark. In a few cases the correction has been actually *made* (in one case in *red* ink or paint), but not in general. Sometimes it is very difficult to make out why the cross is there, and the corrector seems to have been very particular. But these small crosses are not all. There are also some large crosses made by very fine thin lines, in the same faded ink as the text, the meaning of which I believe to be that they *mark passages which the author intended to alter, and, in every case, actually did alter*, viz. in the C-text. There are also very small ticks against some lines, for what reason I cannot explain.[1] On the whole, I cannot see any reason why we should not attribute these marks to the author himself, as this seems by far the simplest solution. There is no doubt about the age of the MS.; it may have been written at any time between the years 1377 and 1410. Indeed, it may be an autograph copy, as Langland was very probably himself a poor professional scribe, and speaks with scorn of those who could not write out things properly (B. xi. 299); and this MS. is a good specimen of caligraphy. But, in order that the reader may see this the more clearly, let me enumerate the principal lines against which a small cross is found, giving at the same time the reasons for its presence in those instances where the reason is not indicated in the footnotes.

Prol. 67 (*mychief* for *myschief*); I. 81; I. 178 (*a chaste*, altered to *as chaste*); II. 91, 116, 227 (*r* omitted in *mynstralles*); III. 98, 132, 227; IV. 27, 54 (*fethynge* altered to *ferthynge*); IV. 67 (possibly *wan* should be *wente*); IV. 136 (*a*, altered to *as*); IV. 147 (for no apparent reason); IV. 152 (*me* altered to *mede*); V. 265 (*vsue*, altered to *ysue*); V. 272, 347, 357, 447, 600, 616 (*childe* badly written so as to look more like *clilde*); VI. 195, 214; VII. 94; VIII. 12 (why?); VIII. 43, 53, 67 (*me* inserted afterwards); VIII. 69, 125; IX. 67, 97, 139, 160 (*comely* written above the line), 167 (*an* for *and*); X. 172, 361, 416, 426, 434 (*or* altered to *ȝ*); XI. 53, 125

[1] Unless they mean that alteration is necessary. Thus, there is one opposite Pass. ii. 35, where, for *caritatis*, Whitaker has *trewe charite*, and another opposite l. 8, which in Whitaker is completely different.

(*gon* added above the line), 130, 194 (*of* altered to *on*), 250 (*after* added at end of line), 331, 388, 427 (*hin* altered to *him*); XII. 69, 76, 253; XIII. 46, 338, 356, 374, 385, 430; XIV. 16 (it should have been against l. 18), 171 (perhaps *ben* should be omitted), 176 (why?), 179 (why?), 184, 186, 263 (*an* for *and*), 311; XV. 19, 122 (*placeba* not underlined with red), 164, 194, 530, 581 (*an* for *and*); XVI. 209, 249; XVII. 164, 258; XVIII. 19 (*iouste* written above the line), 109, 201; XIX. 184, 247 (why?), 344, 360, 461; XX. 118, 242, 288.

The reader who actually refers to every one of these passages will scarcely think my supposition extravagant, if he is at all conversant with MSS. and their frequent errors.

It has been objected, that the spelling is faulty;[1] but is there any reason for supposing that Langland could or would have spelt better? It may also be objected that there are a few mistakes not marked for correction; but let any one try the experiment of writing out 7000 lines of poetry, and reading it once over afterwards. It is quite as correct as any autograph MS. can fairly be expected to be, and in any case, it is (as far as the *sense* and *metre* are concerned) by far the best MS. of the B-text extant.[2]

The following is a list of the lines marked with a *large* cross; viz. VI. 261; VII. 75, 116, 121, 155; IX. 66, 145; X. 393, 442; XI. 165; XII. 300. I will only discuss one of these, viz. VII. 155, where the mistake is very obvious. Here Langland makes Daniel interpret Nebuchadnezzar's dream where the reference should have been to Belshazzar. The "correction" of this, in the C-text, is curious, being incorrect still.

"How Daniel dyuinede[3] · and undude þe dremeles
Of king Nabugodonosor · þat no peer hadde,
And suthe after *to hus sones · seide hem what þei thouhte.*"
§ Whitaker's edition, p. 163.

For remarks upon the method of printing this MS., see § 10.

[1] See further remarks upon the spelling in § 9.

[2] That is, as far as I know at present. I am not at all sure that my list of MSS. is complete.

[3] Whitaker prints *dymnede;* but this, with him, is a trifle.

XIV. MS. Rawlinson Poet. 38, in the Bodleian Library (of which a fragment is in MS. Lansdowne 398, in the British Museum), denoted throughout this volume by R.

This is an imperfect MS. upon vellum, written in a clear bold hand, divided into sections by blank spaces at the end of each, the mark ¶ at the beginning of each paragraph being painted red and blue alternately. At the end is the mark of ownership—"William Butte;" and on a flyleaf at the beginning—"Suum cuique. Tho. Hearne, Sept. 20, 1732. An imperfect MS. of Pierce Plowman." Each leaf, where perfect, has a wide margin, and measures about 11½ by 8¼ inches. But it has been at some time shamefully maltreated by some one who, apparently for the purpose of theft, cut off the margins of several of the leaves at the beginning, reducing them to about 9 inches by 5¼. The first eight leaves were then abstracted, but they are not all lost, as I found four of them in the British Museum, bound up with several other pieces in MS. Lansdowne 398! There they were, with the margins cut off; and careful measurement proved them to be exactly of the same size as the cut leaves at Oxford; besides which, the handwriting and general appearance of the pages exactly tallied, each page containing about 31 lines. I have therefore marked the collations with the Lansdowne MS. also by the letter R, to avoid confusion. The leaves there preserved are the third, fourth, fifth, and sixth, containing the portion from Prol. 125 to Pass. i. 137. The first, second, seventh, and eighth leaves are lost altogether, as also eight consecutive leaves near the end of the poem, from Pass. xviii. 411 to Pass. xx. 27. The piece at Oxford consists of 101 leaves, beginning at Pass. ii. 40. All the existing portion has been carefully collated, and the collation yields some curious results.

Wherever it agrees with MS. L, it agrees with it very closely, the resemblance frequently extending even to peculiarities of spelling. Yet it has certain peculiarities of its own, such as *kende* for *kynde*, and the persistence with which it exhibits the prefix *I-* or *y-* (generally the former) before past participles. It agrees with the text, for instance, in giving the right date of Chichester's mayoralty, and generally corroborates the readings of the text in difficult passages. It is

therefore to be classed with the Laud MS. as regards its general character. But close collation shows that it abounds in *omissions* and *additions* of no insignificant kind, although the mere *variations* are but few. It is necessary to account for them, and a comparison of these passages with the C-text clearly reveals their exact significance. The omissions (amounting to more than 150 lines) are mostly due to mere carelessness; a few coincide with the briefer narrative in the A-text; and some of them occur at points where the B- and C-texts vary. The additions (amounting to about 160 lines) almost invariably occur at points where the C-text is fuller than the B-text, and it is easily seen that the Rawlinson MS. really exhibits the poem in its transition stage between these two forms, and the best idea of it is formed by calling it a copy of the B-text *with later improvements and after-thoughts*. On this account, nearly all the additional lines which it furnishes have been inserted in the text, distinguished from the rest by the use of square brackets.[1]

The principal *omissions* are these:—

R omits V. 481, accidentally; VIII. 14—17, not in A-text; VIII. last half of 99, 100—103, and first half of 104, owing to the repetition of *kynge*; IX. last half of 113, 114, 115, and first half of 116, owing to repetition of *wedloke ywrouȝte*; IX. 158, 159, 166, 177—185, 199—202, none of them in A-text; X. 425; XI. 45—48, altered in C-text; XII. 13, 141—148, 170, 186; XIII. 14—20, half of 373 and of 374; XIV. 155—159, 251, 252; XV. 239—243, see C-text; XV. 70, 395, 396, 495—531; XVI. half of 27 and of 28; XVII. 36—46, altered in C-text, 112—123, 217—243, 314; XVIII. 178, 197, 250, 251, the last two slightly altered in the C-text; and XX. 237, 238.

The principal *additions* are these:—

R adds a line, probably spurious, after V. 283, being perhaps the only addition in the course of the first nine Passus; two lines after X. 77, see C-text; X. 291—303, cf. both A-text and C-text; X. 381, 411—413; a line after XI. 105, see C-text; parts of lines XI.

[1] The only additional lines admitted into the text (as far as I remember) from *other* MSS. are five, viz. V. 273, 338, 569, VI. 49, and XV. 224. Their genuineness is doubtful, and I now think they should have been excluded.

126 and 127, much wanted; XI. 154—164, perhaps not to be found elsewhere; a line, perhaps spurious, after XI. 190; XI. 374—384, some of which lines are in the C-text; XI. part of 419, 420, and part of 421, see C-text; XII. 57—59, see C-text; XII. 78; XII. 118—127, see C-text; XII. 152, 153, see C-text; XIII. 164—171, cf. the C-text; XIII. 293—299, also in the C-text, but transferred to a very different part of the poem; XIII. 400—409, partly in the C-text, but in quite another place; XIII. 437—454, also in the C-text, but transferred elsewhere; XIV. 227—237, in the C-text; XV. 239—243, 298, 299; after l. 388, a superfluous line; 464—477, a very curious passage, which may be called the "whistling" passage; 539—556, also in the C-text; half of 564, 565, 566, and half of 567; XVII. 68, also in the C-text; half of 176, 177, and half of 178, also in the C-text; 307, 308, also in the C-text; XVIII. half of 310 and half of 311; and a C-text line after XX. 36.

The chief passages wherein MS. R merely *varies* from the text are in III. 51—63, where it approaches the A-text; IX. 168—170, where it is surely corrupt; and XVI. 270—273, where it also seems to be corrupted.

XV. A MS. in the library of Trinity College, Cambridge, marked B. 15. 17; being the one printed by Mr Wright in his well-known and convenient edition, and therefore denoted in this volume by the letter W. It contains three pieces in the same handwriting throughout, viz. (1) Piers the Plowman; (2) A Treatise on Sin, in prose, beginning—"In euery synful man or wo*m*man þ*at* is bounde*n* in dedly synne ben þre wrecchednesses"—and ending—"If it do þee good and p*r*ofite to þee, þanke god and pray for me. þe g*r*ace of Ihe*s*u crist be wiþ þee and kepe þee. Amen;" (3) a short poem of 44 lines, beginning—"Crist made to man a fair p*r*esent," which is printed in Reliquiæ Antiquæ, vol. i. p. 166, with the title of "Love." There is no doubt about the antiquity and value of this MS., and it is an excellent thing that we have it in print. It is on stout vellum, the size of each leaf being about $11\frac{1}{2}$ by $7\frac{1}{2}$ inches, much resembling MS. L in shape. The handwriting is bold and firm, and the letters large. It is divided into sections by breaks, and the mark ¶ occurs at the beginning of each paragraph. These breaks are denoted in the

printed edition by setting the first line of the paragraph a little backward. It will readily be seen that the paragraphs are much more numerous and shorter than in MS. L. It is, of course, written in long lines; the printing of the poem in short lines being a mere matter of taste and convenience. I hold it to be somewhat inferior to the Laud MS., and to exhibit a slightly varied form of the poem; but the difference between them only comes out after verbal collation of the whole poem. In many passages it agrees with the text very closely indeed, and it does not contain a single line which is not also in the Laud MS. It has, however, a few faults of omission, and that too where the omitted lines are sometimes indispensable. The chief omissions are these, viz.:—Prol. 170, i. e. after l. 338, p. 11 of Wright's edition; last line of Prologue, supplied in Mr Wright's edition from MS. T (A-text); Pass. I. half of 37 and half of 38, which so many MSS. omit, and which should follow l. 535, p. 17[1]; I. 145, to follow l. 752, p. 23; II. 186, to follow l. 1255, p. 39; V. 90, to follow l. 2652, p. 82; XII. 105, to follow l. 7650, p. 234; XV. 367, to follow l. 10371, p. 317; XVII. 209, to follow l. 11785, p. 360; XVIII. 361, to follow l. 12809, p. 391; XIX. 86, to follow l. 13132, p. 401; and XX. 299, to follow l. 14526, p. 443; of which twelve lines MS. L omits but one. I do not include in this list XIII. 49, because it is not really omitted in the MS., but only in the printed copy. For further remarks concerning MS. W, see § 6. I should add that the various readings which it supplies are *peculiar*, and frequently unlike those of any other extant MS.; but they pair off very well with the readings of Crowley's edition. It has been collated throughout.[2]

XVI. A MS. in the possession of H. Yates Thompson, Esq., of Liverpool; denoted by the letter Y, and partly collated, viz. throughout the passages XVI. 56—91, XVII. 96—340, XVIII. 411—XX. 27. Several readings are also cited from it in the latter part of Pass. XVI. and in other parts of Pass. XVII. and XVIII. This MS. is

[1] All these references to *lines and pages* are to the lines and pages of Mr Wright's edition.

[2] XV*. I ought here to mention the MS. used by Crowley, now lost. For remarks upon it, see § 6; and for numerous citations from Crowley's edition, see the Critical Notes at the end of this volume; and, in particular, the note to Pass. v. 168.

neatly written on vellum, all the titles and Latin quotations being in red. The poem is divided into sections by breaks, and it is a fair copy. Each leaf measures about 11½ by 7 inches, and each page contains about 37 lines. The MS. consists of 110 leaves, of which the first 104 (13 quires of 8 leaves each) contain Piers the Plowman, terminating on fol. 104 *recto*. It is followed, on the reverse of the leaf, by a poem on the Mass, about 358 lines long, beginning—

man or woman þat wol lere
A masse deuou[t]ly for to here—

and ending— For godis low sey noght nay.

And that hey holi god · he queyte the thi mede
Of whom we spek of · when we say oure crede.

This is immediately followed by an Old English Gra e:—

gratias. God that his brede brake.
at his maw[n]de whanne he sate.
Amonge his postyllis twelue.
He bles oure brede and oure ayl.
þat we haw and haw schal.
and be with vs him-selwe.
In nomine patris & filii & spiritus sancti. Amen.

In several places the scribe has drawn a crest, viz. an eagle displayed, standing on a light green tuft, with the letter L painted in red on the breast. The readings of this MS. do not greatly differ, upon the whole, from the text here printed; most of the variations resemble those MSS. in O and C, described below; nos. XVIII. and XXII. My thanks are due to Mr Thompson in an especial manner for his kindness in lending me this MS., and so enabling me to become thoroughly acquainted with its contents at my leisure.

XVII. MS. No. CXXIX., in the possession of Lord Ashburnham. Of the MSS. here described which are written *with breaks between the paragraphs*, this is the fifth and last. It is a very fair copy of the B-text, but written in a variable hand, perhaps by more hands than one. It has been read over by a corrector, who has written *cor.* or *corec.* at the end of every quire. The Latin words have red lines

drawn round them, and are written somewhat larger than the rest, as in MS. W. Several final *ees* have been added, and several erased. It preserves l. 170 of the Prologue in the form—

And hangen it vpon þe Cattis hals · þanne here we mowen—

which only differs from our text in a single letter. In Pass. i. 37, 38, it originally had but one line; but it now has—

Ne liflode to þi likam · þat lief is to the soule
leue not þi lika*m* · for a liere hy*m* tech . . .
þat is þe wrechede world · wolde þe bitraye—

where *þat lief is to þe soule* is written over an erasure, and the next line added in the margin. The following lines may also be compared with the text:—

Al þis sei3 I slepinge · and seuen sythes more; Prol. 230.
And now p*er*sons han perceiued · þat Freres parte with hem; v. 143.
þay hadde þanne ben *infamis* · þai can so euele hele conseille; v. 168.
And in a wynkynge wrathe · wex I aslepe; xi. 4.

The word "faunteltee" (xi. 41) is glossed by *yowth*. The name "longe wille" (xv. 148) is underlined with red. On the whole, it agrees very closely with the text here printed, and frequently uses similar spelling; but we find occasional plurals in *-us*, as in

With suche wyse wordus · to wyssen any sottus; x. 8—

also such forms in *-ud* as *clepud*, *wikkud*, and even *-un* for *-en*, as in

Of alkyn libbyng laborers · lopun forþ su*m*me; prol. 222.

My thanks are due to Lord Ashburnham for kindly allowing me to examine fully and to describe both this MS. and No. XX. below.

XVIII. MS. No. 79 in the library of Oriel College, Oxford; represented in the footnotes by the letter O. This is much the neatest, and probably altogether the best, of the MSS. which are written *continuously*, i. e. without a break at the end of each paragraph. It is a small MS. on vellum, about 8½ by 6½ inches in size. It has lost the first half of the first quire, the first four leaves being held in merely at their edges; then follow eight complete quires of eight leaves each;

an incomplete quire of only five leaves (the fifth, sixth, and seventh being lost); one more complete quire; and one more incomplete quire of seven leaves (the first being lost). The rest of the MS. is on paper, of a much later date, and will be described presently. On the first page now left to us, is the tag-end of a Latin poem of small merit, consisting of only eight lines, the last being

Hoc tibi det munus · qui regnat trinus & vnus. amen.

Then follows "Pers Plowman," which, owing to the loss of leaves, is defective from XVII. 96 to XVII. 340, and from XIX. 276 to XIX. 355. It is very neatly and closely written in a regular hand, with about 40 lines on each page. The dialect is Midland, almost without admixture, the endings *-en* in the present indicative and *-eden* in the past indicative plural being kept up with much regularity. A large number of the plural substantives end in *-is*. It almost invariably has *wijf* for *wyf*, *schal* for *shal*, and the like; also the singular spellings *sehe* for *se* (sea), and *sehel* for *sele* (seal). It commonly follows the text pretty closely, but, where it differs, frequently agrees with MSS. C and B, so that the collocation of letters C O B is of frequent occurrence in the footnotes. But it is clearly superior to both of those MSS., and, as it frequently offers *peculiar* readings, and is, as it were, an independent witness, it was very necessary to collate it throughout; which, thanks to the liberality of the Provost and Fellows of Oriel, I have been enabled to do. It preserves a great number of the lines which are lost in MSS. C and B, and omits comparatively few lines, such as ii. 65, iii. 96, v. 176, vi. 315, &c. There is one variation in it which must not be passed over, as it seems to be peculiar to this MS. and the one next described, viz. the allusion to Sir Philip the Sparrow in the line—

"Schulden go synge seruyseles · wiþ sire philip þe sparwe—"

which, as explained in the footnote to xv. 119, is totally different from the corresponding line in the other copies.

This is the very MS. which was lent to Dr Whitaker when preparing his edition of the C-text of the poem, and the first thing which I discovered in it was a piece of paper marking the passage which he printed at p. xxxv. of his Preface. His quotation is printed with such

great carelessness, that the only way of giving the reader a fair idea of what the MS. is like is to print it again. It begins at l. 134 of Pass. v.

Now awakiþ wraþþe · wiþ two whyte yen,
And nyuelynge wiþ þe nose · & his necke hangynge.
"I am wraþþe," quod he · "I was sum tyme a frere,
And couentes gardener · for to graffen impes. 137
On lymytouris & legistreris · lesyngys I Impede,
Til þei bere leues of lowe speche · lordis to plese;
And siþen þei blosmeden abrode · in boure, to here schryftes. 140
And now is fallen þerof a fruyt · þat folk han wel leuere
Schewen her schryftes to hem · þan schryue hem to her persouns.
And now han persouns perceyued · þat freres parten wiþ hem,
Þeise possessioners prechen · & deprauen freris, 144
And freris fynden hem in defaute · as folke beren witnesse,
þat whanne þei prechen þe peple · in many places aboute,
I, wraþþe, walke wiþ hem · & wisse hem of my bokis.
Þus þei speken of spiritualte · þat eiþer dispiseþ oþer, 148
Til þei beên boþe beggers · & by my spiritualte libben,
Or ellis alle riche · and riden aboute. 150
I, wraþþe, reste neuere · þat I ne muste folewe
Þeise wickide folk · for swich is my grace.
I haue an aunte to nunne ·, &c.[1]

The rest of the MS. is of later date, and on paper, and the paper leaves seem to have been thrust in to fill a gap where something has been taken out. What if a good copy of the poem on the *Deposition of Richard II.* has thus been lost to us? It is not altogether a wild guess; see the description of the next MS.

The paper leaves contain 4 Latin distichs on the complexion of man, viz:—

[1] Dr Whitaker prints *whye* for *whyte*, *&* for *I* (l. 136), *graften* for *graffen*, *hav* for *han*, *leve* for *leuere*, *schryfles* for *schryftes*, *dispereþ* for *dispiseþ*, &c.
This investigation is useful, as affording a measure of his inaccuracy throughout the work.

Sanguineus.

Largus, amans, hillaris, ridens, rubeiq*ue* coloris,
Cantans, carnosus, satis audax, atq*ue* benignus:
multu*m* appetit, quia calidus;
multu*m* potest, quia humidus.

Colericus.

Hirsutus, fallax, irascens, p*r*odigus, audax,
Hastutus, gracilis, cupidus, croceiq*ue* coloris:
multum appetit, quia calidus;
parum potest, quia siccus.

Fleumaticus.

Hic sompnolentus, piger, spucamine plen*us*,
Est ebes hic sensus, pinguis, facie color albus:
multu*m* potest, quia humidus,
par*um* appetit, quia frigidus.

Malencolicus.

Solicitus, tristis, cupidus, dextreque tenacis,
Non expers fraudis, tumidus, luteiq*ue* coloris;
par*um* appetit, quia frigidus.
par*um* potest, quia siccus.[1]

Next follow: (1) a list of the London wards, with their ratings; (2) a list of London churches; (3) "This is the priuilege of Westmynstre;" (4) "Litill John,"[2] or the "book of curtesye." The last article has its lines singularly misplaced,[2] but it is nevertheless the best known copy of the poem which Mr Furnivall called "Caxton's Book of Curtesye," edited by him for the Extra Series of the E. E. T. S. in 1868, in which volume the Oriel text is printed at length, from my own transcript of it. As I am now describing the MS., I may repeat here my statement concerning it, which Mr Furnivall has

[1] Cf. The Babees Book; ed. Furnivall, 1868; pp. 169, 170.

[2] Hence the description in Mr Coxe's Catalogue gives no clear idea of what it is.

printed in his Preface, at p. vi. The first two leaves of the Oriel copy are misplaced inside out at the end; but this is not the only misarrangement. The poem has evidently been copied into this MS. from an older copy having a leaf capable of containing *six stanzas at a time;* which stanzas were out of order. Hence the poem in the Oriel MS. is written in the following order, as now bound up: Stanzas 11 (l. 5)—18, 25—30, 37—42, 19—24, 49—54, 31—36, 43—48, 55—76, 8—11 (l. 4), 4 (l. 5)—7, 1—4 (l. 4).

In the MS. are the former owners' names—"A. S."—"W. Smethwick."—"Joseph Ames." It afterwards belonged to Francis Page, Esq., commoner of Oriel, who presented it to the college A.D. 1788.

XIX. MS. Ll. 4. 14 in the University Library, Cambridge, occasionally quoted in the footnotes, and denoted by C2. A somewhat late MS. on paper, but neatly written, with wide margins, each page containing about 37 lines; size about 11 by $8\frac{3}{4}$ inches. It consists of five parts, of which the *first* contains Piers the Plowman, fol. 1—107*a*; and an alliterative poem on the Deposition of Richard II., fol. 107*b*—119*b*, ending abruptly in the middle of a page, which has been twice printed by Mr Wright, viz. for the Camden Society, 1838, and in Political Poems and Songs, 1859, vol. I. p. 368.[1] The *second* part contains a treatise on Numeration in English prosé, fol. 127*a* to fol. 148*b*. The *third* part contains The wyse boke of Philosophie and Astronomye, fol. 153*a* to 156*b*, and þe tretis of þe booke of Phisonomye, imperfect, fol. 156*b* to 159*b*. The *fourth* part contains Tabula Psalmorum, fol. 161*a* to 163*a*; and Sententiæ Doctorum, fol. 164*a* to 167*a*. Lastly, A doctrine of Fisshynge and foulynge, in verse, by Piers of Fulham, fol. 173*a* to 174*b*, incorrectly printed from another MS. in Trinity College, Cambridge, in Hartshorne's Ancient Metrical Tales, p. 117.[2] The three first parts are in the same handwriting. On a previously blank page (fol. 170*a*), a former owner of the book has written a Short Glossary to "Piers the Plowman." This "Short Glossary" is of little value, but is printed here, for completeness' sake, in the Appendix.

The copy of "Piers the Plowman" in this MS. seems to be com-

[1] See my remarks upon this poem in Preface I., vol. i. p. xxxvii.

[2] There are two other MSS. of this poem, both in the Bodleian Library.

plete. It bears so striking a resemblance to the Oriel MS. as to suggest the notion that it has been copied from it, although in a few places it rightly preserves one or two little words which the Oriel MS. has dropped; but these words are, for the most part, only such as can be supplied by one's own common sense. There is also a great similarity in the spelling, the most curious alteration being the frequent substitution of the ending *-yn* for *-en* in the plural indicative of verbs. However this may be, it is, for all practical purposes, a duplicate of the Oriel MS., and hence extremely useful for filling up the two gaps mentioned above. It has therefore been collated in Pass. xvii. ll. 96—340, and in Pass. xix. 276—355, where the reader may look upon the symbol C2 as occupying the place of the symbol O in the footnotes. It has also been occasionally consulted in other passages, and a few readings from it will be occasionally met with. It agrees, moreover, with the Oriel MS. in reading—

Shulden go synge seruyseles · *with* sir phelip þe sparwe (xv. 119).

XX. MS. No. CXXX. in the possession of Lord Ashburnham; bought in June, 1854, at Mr Loscombe's sale. Formerly it was in the possession of Dr Adam Clarke, and is described at p. 69 of the catalogue of his library by J. B. B. Clarke, published in 1835; at which time it was No. CXXIX. It afterwards passed into the hands of W. Loscombe, Esq., of Pickwick House, Corsham, Wilts; and, while in his possession, the poem of "How the good wife taught her daughter" was printed from it by Sir F. Madden.[1] The MS. contains (1) Hampole's "Prikke of Conscience;" (2) A Fragment of Piers the Plowman; (3) a piece in Latin, with the rubric—*Dominica prima adventus domini · sequencia.* (4) a complete copy of our poem; (5) an alliterative poem of 1242 lines, with the rubric—Here begynneth þe seege of ierusalem · & how it was destroyed. Begins—

In tyberyes tyme · the trewe emperowr— and ends—
And hool reedyn to rome · yblessyd be god almyȝty. AmeN.

This piece is written in a very small, close handwriting. Cf. MSS.

[1] The right answer to my question in Pref. to Text A, p. xii, as to what became of Dr Clarke's two MSS. is this. His MS. No. CII. is now MS. Addit. 10574 in the Brit. Museum, and his MS. CXXIX. is now MS. Ashburnham CXXX.

Cotton Calig. A. 2, Camb. Univ. Libr. Mm. 5. 14, & Laud 656. (6) How the good wife taught her daughter; printed by Sir F. Madden; with which compare the copy printed in the *Babees Book*, ed. Furnivall, 1868, p. 36.

The *second* article, viz. the Fragment, is an entirely distinct thing from the *fourth* article. Being, moreover, wrongly bound up, it looks at first like *two* fragments; for the passage beginning with

than drede went wyȝtly · and warnede fals (ii. 208),

and ending with

woldest thow glase that gable · and grauen . . . . . (iii. 49),

is on the *second* of these leaves; while the rest of the passage, from iii. 50 to "*faciat dextra*" (iii. 72) is on the first half of the *first* leaf, the rest of that leaf being blank. It is a fragment belonging to the B-text, but too short to be of any importance; which is my reason for not numbering it *separately*, as theoretically it ought to be. With regard to the other copy (article 4), it is a faulty copy of the B-text, having been much spoilt by attempted corrections. These are written over erasures, and are almost always alterations for the worse. Thus, in l. 1, the last part of the line has been erased and rewritten, to introduce the reading "set" instead of "softe."[1] Again, in the passage about Chichester's mayoralty (xiii. 270), it has—"a thowsand and thre hundryd · syxty and nyne"—where the three last words are over an erasure; and we also find "1369" in the margin. In Prol. 14 it has the false reading "rychely y-maked." It omits Prol. 170; but I am not aware that any portion of the poem, except a few stray single lines, is missing. It is of later date than the other Ashburnham MS., and altogether inferior to it.

It contains, however, one note of considerable importance. Inside the cover is written, in a hand of the *fifteenth* century, the remark—"Robert or william langland made pers ploughman." I was not before aware of this, as it is not mentioned in Lord Ashburnham's

[1] Which seems to prove that the alteration was made after Crowley's edition was published. It is incredible that any MS. should have had *set*, when the time referred to is early morning; nor have I seen *set* in any other MS. whatever. Nor do I believe that Crowley's MS. had *set*; it must have been his mistake; cf. note 1, p. xxxiii.

catalogue; but it now appears that John Bale's note (printed in my Pref. to Text A, p. xxxv.) is squeezed in between this older note and the lower margin of the cover. It is older testimony than Bale's, and it is worth remarking that it does not mention *Robert* only, as Bale does, but offers us the alternative of *William*.

XXI. MS. Gg. 4. 31 in the University Library, Cambridge. A MS. of the sixteenth century on paper, loosely written in a running hand; size, about 9 by $6\frac{3}{4}$ inches. It has 105 written leaves, and contains (1) Piers the Plowman, fol. 1*a* to 101*a*; (2) a Table, entitled "here ynsuethe y^{e} table off pyers plowman," fol. 101*b* to 103*a*; (3) "A goodly preaer" (fol. 104*a* to 105*b*), in 15 stanzas of 7 lines each, beginning—"blessed god: sovereange goodnes"—and ending—"*sanctus, sanctus, sanctus*, lord god *with*oute end." It is in the same handwriting throughout.

There are no paragraph-marks or breaks, but all the Latin words are written in red. It is an unpromising MS. to look at, but is considerably better than it appears to be, having been transcribed from a very fair and tolerably complete older copy. It follows our text pretty closely, its chief variations seeming generally to agree with the readings of MSS. Y and O. The "Table" is merely a sort of abstract, made to serve the purpose of a brief index, and is of no value. The "goodly preaer" is also a miserable production, scarcely permitting itself to be scanned.

XXII. MS. Dd. 1. 17, in the University Library, Cambridge, collated throughout, and represented in the footnotes by C. Of this vast folio MS., the leaves of which measure about 18 by 12 inches, I must say but little, for brevity's sake. A slight sketch of its contents may be found in Halliwell's Manuscript Rarities of Cambridge, p. 3; but it is described at large in vol. i. of the Catalogue of the MSS. It is known as the "Liber Glastoniensis," having once belonged to Glastonbury Abbey. It is chiefly written in double columns, and may be considered to consist of three parts, of which the first two are in Latin, the last chiefly in English. The first part contains the Polychronicon (imperfect), the Historia Britonum of Geoffrey of Monmouth, the Gesta Karoli, the Chronica Martini Poloni, the Hist. Trojana of Guido de Colonna, the Hist. Hierosol. of Jac. de Vitriaco,

the Consolatio Peccatorum of Jac. de Theramo, and a few smaller pieces. The second part contains the Testamenta xii. Patriarcharum, Marianus Scotus, Marco Polo, Hayton, Gesta Machometi, Gildas de Excidio (which last was employed by Josseline for his edition of Gildas, published in 1568), and a few shorter pieces. The third part contains (1) Piers the Plowman; begins on fol. 1, and ends at fol. 31*a*, col. 1. (2) A prose treatise, headed "How men that ben in hele sholde visite sike folk;" begins at fol. 31*a*, col. 2, and ends at fol. 32*a*, col. 2; (3) Mandeville's Travels, fol. 32*b*, col. 1, to fol. 53*b*, col. 2; (4) "Seuene Sagges," fol. 54*a*, col. 1, to 63*a*, col. 3, written in treble columns; printed by Mr Wright from this MS. for the Percy Society, 1845; (5) in Latin, Clementis Lantoniensis Ecclesie Presbiteri Concordia Quatuor Evangelistarum," fol. 63*b* to the end; see Wright's Bibliog. Britan. Anglo-Norman Period, p. 265.

Each column contains about 60 lines, and the whole of Piers the Plowman, except 49 lines, is contained on 30 leaves; but when allowances are made for the space occupied by titles and Latin quotations, it is easily calculated that the poem is imperfect. This is, in fact, the best copy of the MSS. which, besides missing several single lines, unaccountably omit a passage near the beginning of the Sixteenth Passus, viz. ll. 56—91, an omission which produces complete nonsense. Other lines omitted are prol. 103, 196; I. 117; IV. 32, 54, 57, 189; V. 428, 520; VI. 3, 8, 84, 222, 223, 283, 303, 308—311, 315, &c. On the other hand, it furnishes a few additional lines, some of which, viz. V. 273, 338, 569, VI. 49, and XV. 224, I have admitted into the text, though few of them seem to be properly alliterated.[1] Yet in many places this MS. follows the text very closely, much more so than MS. W, and it was altogether necessary to collate it carefully throughout. The scribe seems to have taken pains never to let the line run beyond the breadth of the column, so that, if he had a long line to write, and could not get it all in, nor find room for it just above or below, he simply omitted the last word or a part of it! Thus in Pass. xx. 16, having *cheuisaunce* to write, he had only room for *che*, and so left it. There are several similar examples. One very striking point about the MS. is the dialect. Coming from Glaston-

[1] See footnote on p. xii. above.

bury, we should expect to find in it Southern forms, but we find numerous examples of a much more northern-looking character than are exhibited by any other MS. Examples are, *brade*, broad, *mare*, more, *capes*, copes, *fram*, from, *hilk* or *elke*, each, *hauntys* in the indic. plural, *hase* in the indic. plural, *arises* and *kisses* in the imper. plural, &c. On this account, I have frequently given the readings from C when the only variation is in the inflexion or spelling. Almost all through the poem it wrongly has *and* instead of *ac*, so that it seemed at last unnecessary to record it, though I have done so in a very great number of instances. I believe that the form *ac* occurs only about twice or three times throughout, as, e. g. in xx. 35. An instance of singular spelling is the scribe's use of *th* for *t*, as in the "Romans of Partenay;" so that we meet with *thecheth* for *techeth*, *thour* for *tour* (tower), *thel* for *tel*, *with* for *wit*, and the like. Notwithstanding all its defects, corruptions, and peculiarities, it is a MS. of early date and considerable importance; a fact which should be borne in mind.

XXIII. MS. Bodley 814, Oxford; represented in the footnotes by the letter B. This is the most disappointing MS. of the whole series. To all appearances, it is of an early date, and neatly written, though without breaks at the end of each paragraph. It might well be expected to rank as third or fourth best, but its real value is but small. It is on vellum, closely resembling the Laud MS. in size and shape, being $10\frac{1}{4}$ by 7 inches; it has 94 leaves, of which the last two are blank, the poem ending on fol. 92*a*. Each page contains 40 lines. Former owner's name, "Thomas Hobsune." The point about it most worthy of remark is that it does not wholly follow the B-type. It presents a combination of texts, the point of junction being somewhere about l. 121 of Pass. ii. Before that point, it closely resembles Whitaker's (C-text) edition, but afterwards approaches the B-text, with which, soon after the beginning of Pass. iii., it agrees very closely down to the end of the poem. The exact nature of its variations is clearly shewn in the Critical Note to P. ii. 121, and the notes immediately following it. Whence this form of the poem arose it is not easy to tell. As MS. R represents the B-text, with amendments in the *latter* part of the poem, it may be that MS. B represents the

same, with amendments near the *beginning*. But this is not very likely, and when we further observe that this MS., during the latter part of Pass. II., actually approaches the A-text, we may feel tolerably sure that it is, in fact, a corrupt version, the misarrangements of which are due to the scribe only, who pieced together the Prologue and three first Passus as well as he could, and then followed a B-text copy throughout the rest of the poem. This is rendered more probable when we further observe the extreme corruptness of many of the readings which it furnishes, such as *sobrid* for *herberwed* (V. 233), *amendement* for *a mendynaunt* (XIII. 3), *clerkis* for *cherles* (XVI. 121), *he* for *his manye* (XVIII. 81), *a pilgrym* for *apierynge* (XIX. 88), and the like; many of these variations being of a most senseless character. Besides this it omits many necessary lines, such as III. 18, 307, 308, 345; IV. 32, 54, 57; V. 150, 223, 428, 473, &c.; some of which, but not all, are also omitted in MS. C. In many respects it follows MSS. C and O, so that the collocation of letters C O B often occurs, but it is invariably the worst of the three. Still I have carefully collated it throughout, not because it is of much value, but because there are two other MSS. (Addit. 10574 and Calig. A. xi, to be described presently) which so closely resemble it, that to collate one of these is practically the same as collating all three; and to collate *three* MSS. at a time is a thing worth doing. At the same time, I have considered myself at liberty *not* to give a few of the most ridiculous and unmeaning variations. Moreover, the collation is of some use from another point of view; it shews how corruptions arise, and where to expect them, and even helps to establish the correctness of the text by mere force of contrast. I may add that it commonly has the endings *-id*, *-is*, and *-iþ*, instead of *-ed*, *-es*, and *-eþ*.

XXIV. MS. Additional 10574, in the British Museum; formerly No. CII. in the collection of Dr Adam Clarke. It is on vellum, neatly and closely written, and apparently of early date, and contains 91 leaves, being imperfect at the end. It terminates at Pass. xx. 352, but the 32 missing lines are supplied in Dr Clarke's handwriting. The state of the text and the spelling of the words agree so minutely with those of MS. B, that one is the mere duplicate of the other; and,

as far as I can judge, they are *in the same handwriting*, and written in the same year. Of course it therefore resembles the C-text at first, and approaches the B-text at Pass. iii. 121; see the Critical Note to that line for further information. See also p. 60 of the Catalogue of Dr Clarke's MSS., by J. B. B. Clarke; 1835. At the end is the note—"brought from kelsey [Lincolnshire] xxvj° octob*ris* anno xxxiiij° He. viij^{ui} [1542] *per* me Ion Thynne." This is in the same hand as the signature "Ion Thynne" in the Laud MS.

XXV. MS. Cotton Calig. A. xi. (B. M.). This closely resembles the two last, being probably a copy of one or other of them. It is of later date than those, on vellum; size, about $8\frac{3}{4}$ by 6 inches. It contains (1) an imperfect copy of Robert of Gloucester's rimed Chronicle; (2) Piers the Plowman, beginning at fol. 170, and ending at fol. 284; and (3) De Vita Monachorum per sanctum Aldelhmum .an*no* 709; foll. 287, 288; also some Latin verses on fol. 169*b*, &c. Three leaves (foll. 274—276) are blank, giving the impression that something is lost, but the last line on fol. 273*b* is Pass. xix. 272, and the first line on fol. 277 is Pass. xix. 273. For further information, see the description of the two last MSS., and the Critical Note to Pass. iii. 121.

XXVI. MS. No. 201 in Corpus Christi College, Oxford; given to the college by W. Fulman, M.A., formerly a fellow of this college. On vellum, measuring about 12 inches by 7, and containing 93 leaves, with about 42 lines on each page. Writing rather loose and hurried. All the Latin quotations in red. Each paragraph has prefixed to it the mark ¶, painted red. This MS. is of the B-type, but frequently, as it appears to me, corrupt. It contains several lines not in other copies, but their genuineness is doubtful. The most curious point about it is the method of division into Passus, which resembles that of *no* other MS. of any class whatever. It would seem as if the scribe had endeavoured to divide it into Passus how he could, without any guide, and had added a few lines by way of conclusion and introduction to each, for it is just at the points of division that the readings seem to be the wildest. The account of its divisions will therefore give the best idea of its peculiarities.

PASSUS I. *begins*—[1] In somer sesoun · whan softe was the sunne;
ends—Or Rochel or Romeney · þe roost to diffyȝe.
Explicit passus Primus Petri Ploulıman. Incipit Passus Secundus.
II. *begins*—What þis Mounteyn meneþ · & þe derke[2] dale [i. 1];
ends—I may no lengere lenge þe with · oure lord looke þe euere [i. 207].
Explicit Passus Secundus de visione Petri Ploulıman. Incipit Passus Tercius.
III. *begins*—I Covrbet ȝyt on my knees · & gradde hire of grace [ii. 1];
ends—& also wepte & weylede · for she was a-tachid [ii. 236].
Explicit Passus Tercius. Incipit Passus Quartus.
IV. *begins*—Now is Meede þe Mayd · & no mo of alle [iii. 1];
ends—To heryn Matinys of þe day · & a Messe after [v. 2].
Explicit Passus Quartus. Incipit Passus Quintus.
V. *begins*—Off wynkynge y waked þo · & wo was y with alle [v. 3];
ends—At þe daye of dome · we dide þat we hym hyȝhte [vii. 200].
Explicit Passus Quintus. Incipit Passus Sextus.
VI. *begins*—And wanne y awaked was · y wondred were y were,
Tyl þat y be-þowhte me · what þyng y dremede,
& y-Robet[3] in russet · gan rome a-bowhte [viii. 1];
ends—& dryveþ awey dowel · oonly þoru dedly synne [ix. 206].
Explicit Passus Sextus. Incipit Passus Septimus.
VII. *begins*—Sire wit hadde a wif · was klepid dame stodye [x. 1];
ends—þanne scripture skornede me · & a skele me tolde,
For me lakkede latyn · lyght by me.he sette,
& seyde, *multi multa sciunt, & se ipsos nesciunt.*
þo for sorwe y wepte · & was wroth ȝ of hire speche,
& of myn wynkynge y a-wook · & wondrede þanne
Of alle þe dremes þat y drempte · so daungerous þei were,
& turned me on þe oþer syde · for to take.myn eese [xi. 1—3];[4]
Explicit Passus Septimus de Dowel. Incipit Passus Octauus.

[1] By a mistake, the initial letter is a capital *A*, inside which is a rude drawing of the poet, dozing and dreaming in an uncomfortable sitting attitude.

[2] Over an erasure. It probably had *merke* originally.

[3] The MS. has "Robt," with a stroke through the *b*. Perhaps it means "& y, Robert, in russet," &c. If so, it may be from this misreading that the fiction arose which gave to the author the name of *Robert*.

[4] I consider the last three lines to be spurious.

VIII. *begins*—And as y lay & lookede · vpon þe launde grene,
I þouhte on þe Metelis · hou m*er*veylo*us* þei were,
Tyl sodynly hevynesse · on slepe brouht me þ*a*nne.
Ano*n* a m*er*veylous metelys · me tydde to dreme;
For y was ravisshid · & Fortune me fette, & in-to þe lond of longyn*g*e, &c. [xi. 4—7];
ends—þe wiche y p*r*eyse þ*er*e pacyence is · mo*r*e p*er*fy3t þan is rycchesse [xi. 310].
& þus y fel in þowhtis feele · flappynge in myn herte,
þ*a*t alle myn spiritys weryn sore stoned · & þ*er*wi*th* y wakned,
& as manye & feele þowhtis · felle flappynge in myn herte,
Alle myn spirytis weryn stoned · & þ*er*wi*th* y a-waked,[1]
& ful sore sy3hede · þe syghte was so m*er*vylous,
& streyhte me & t*ur*ned me · & to my-selue y seid,
þis ys a myghil m*er*veyle · wh*a*t menyn*g*e it meneþ,
& in þis þowht stille y lay · a long tyme after.

Explicit Passus Octauus. Incipit Passus Nonus.

IX. *begins*—As y lay & lokede forþ · lowe vpon þe greene,
I fel in a slu*m*brynge · & sone to me cam keende,
& nempnyd me by my name · & bad me nemyn hede,
Of þe worchynge of þis world · wit for to take,
& on hey3 Mou*n*teyn · þ*a*t Mydlerd hette [xi. 312—315];
ends—& myche m*er*the & m*a*nhed · & wi*th* þ*a*t word he vanshede [xii. 293].

Explicit Passus Nonus. Incipit Passus Decimus.

X. *begins*—Awake y gan þerwi*th* · witles neer-honde [xiii. 1];
ends—& wepte & wey3lede · & þerwi*th* y awakede [xiv. 332].

Explicit Passus X^us. Incipit Passus XI^us.

XI. *begins*—After my wakynge · it was longe after [xv. 1];
ends—*vitam eternam. amen.* [xv. 601].

Explicit Passus XI^us. Incipit Passus XII^us.

XII. *begins*—AGeyn y gan to sleepe softe · & my sy3de y gan to t*ur*ne,
& a-noon y sey3, as y sey3 erst · & spak to hy*m* wi*th* mowþe,[2]

[1] These lines are thus repeated. I do not admire the "flappynge in myn herte." It is surely spurious.

[2] Again two spurious lines.

Now, fayre falle ȝow, *quod* y þo · for ȝoure fayre schewynge [xvi. 1];
ends—þan y waknede *þerwith* · & wipyd boþe myn eyȝes [xvi. 167],
& for y hadde so soore y-slept · sory was y þanne,
& on þe dremynge y drempte · euery doynge y þowhte.

Explicit Passus XII^um^. Incipit Passus XIII^um^.

XIII. *begins*—And whan y hadde longe leyn · y lawhte to me herte,
& after Pers plowhman · y pryȝede & starede [xvi. 168];
ends—& wente awey as þe wynd · & þerwith y waknede [xvii. 350].

Explicit Passus XIII^um^. Incipit Passus XIIII^um^.

XIV. *begins*—An wellowerd [*sic*] & wetschod · y wente forþ þanne [xviii. 1];
ends—þat þere ne may no grisly goost · glyde þere it schadweþ [xviii. 431].

Explicit Passus XIIII^um^. Incipit Passus XV^us^.

XV. *begins*—Anon y wakned & þan y wroot · what þat y dremede [xix. 1];
ends—& y wroot as y mette [xix. 478].

Explicit Passus XV^us^. Incipit Passus XVI^us^.

XVI. *begins*—And wan y was wakned · y wente forþ aloone,
Syȝghenge & evycheryd [*sic*] · & elenge in herte [xx. 1, 2];
ends—So sore he gradde after *grace* · þat [I][1] began a-wake.

Explicit.

In the date-passage (xiii. 270) it has—

"A thowsand & þre hundred ȝeere · & two & xx^ty^ & ten"—

which is utterly wrong. It is evidently an inferior MS.; yet it may be worth consulting in a case of difficulty. Thus in xiv. 188 it reads—"& if þe *powke* plede," &c.—which is unquestionably right.

XXVII. MS. No. 201 in the library of Caius College, Cambridge. This is a mere transcript, and not altogether an accurate one, of Rogers's printed edition of 1561. At the end is a copy of the stanza which is found prefixed to the early editions of the "Crede," and several blank leaves are left, evidently for the purpose of transcribing the "Crede" also. It is obviously of no value.

Comparison of the MSS., and their sub-classes. I would here add, by way of recapitulation and a more complete exhibition of the rela-

[1] The MS. has had *he* but it has been erased.

tion of the MSS. to each other, that they are divisible into *sub-classes*, each of which possesses certain characteristics. The agreement of those in the same sub-class is very close.

(*a*) 1. Laud Misc. 581 (L). Here printed.
2. Rawl. Poet. 38 (R); has later additions.

(*b*) 1. Mr Yates Thompson's MS. (Y). A fair text.
2. Camb. Univ. Lib. Dd. 1. 17 (C). Imperfect, having lost a passage in Passus xvi.
3. Bodley 814 (B). Similarly imperfect, and frequently corrupted.
4. Addit. 10574. Almost a duplicate of the last.
5. Cotton Calig. A. xi. Practically a later copy of B.

(*c*) 1. Oriel 79 (O). A fair copy, but has lost four leaves.
2. Camb. Univ. Lib. Ll. 4. 14 (C_2). Practically a later copy of O, but contains the whole text.

(*d*) 1. Trin. Coll. Camb. B. 15. 17 (W). Printed by Mr Wright.
2. The MS. printed by Crowley.

To the remaining MSS. I cannot certainly assign the right sub-class.

Hence it appears that Mr Wright's text is, as regards its sub-class, more remotely distant from our text than any other; that is, its differences of reading are *wider* differences. Nevertheless, by reason of its exhibiting a *very pure* text, it frequently comes *very near* to our text, and is *apparently* closer to it than many others in many passages. If the reader will reflect upon it, he may see that a first-rate MS. of the fourth sub-class may be greatly preferable to inferior MSS. of higher sub-classes. Such is certainly the fact in this instance.

§ 6. DESCRIPTION OF THE PRINTED EDITIONS (B-TEXT).

Of the earliest printed editions by Robert Crowley, there are certainly three different impressions, all printed in one year, viz. in 1550.

(*a*) The first impression has on the title-page—"THE VISION of Pierce Plowman, now fyrste imprynted by Roberte Crowley, dwellyng in Ely rentes in Holburne. Anno Domini. 1505.[1] Cum priuilegio

[1] An evident mistake for 1550. Neither Lowndes nor Hazlitt seem to have observed this singular misprint; but see Ames, Typogr. Antiq. ii. 758.

ad imprimendum solum." It contains 117 leaves, not including the title or the leaf on which is the printer's address to the reader, or 119 leaves in all. The signature of Fol. cxvii. is Gg 1. Copies are rather scarce; there are, however, two in the British Museum, of which the one, on paper, was once the property of Thomas Tyrwhitt, and the other, on vellum, is in the Grenville collection. The most interesting part of it is Crowley's address, which is worth reprinting here. It is as follows.

"The Printer to the Reader.

BEynge desyerous to knowe the name of the Autoure of this most worthy worke (gentle reader) and the tyme of the writynge of the same: I did not onely gather togyther suche auncyente copies as I could come by, but also consult such mē as I knew to be more exercised in the studie of antiquities, then I my selfe haue ben. And by some of them I haue learned that the Autour was named Roberte langelande, a Shropshere man borne in Cleybirie, aboute viii. myles from Maluerne hilles.[1]

For the time when it was written: it chaunced me to se an auncient copye, in the later ende wherof was noted, that the same copye was written in the yere of oure Lorde .M.iiii.C. and nyne,[2] which was before thys presente yere, an hundred & xli. yeres. And in the seconde side of the .lxviii. leafe of thys printed copye, I finde mētion of a dere yere, that was in the yere of oure Lorde, M.iii. hundred and .L.[3] Iohn Chichester than beynge mayre of London. So that this I may be bold to reporte, that it was fyrste made and wrytten after the yeare of our lord .M.iii.C.L. and before the yere .M,iiiiC, and .ix which meane spase was .lix yeres. We may iustly cōiect therfore y^{t} it was firste written about two hundred yeres paste, in the tyme of Kynge Edwarde the thyrde. In

[1] Without doubt, Crowley's authority was John Bale. I consider the distance from Cleobury Mortimer to the Malvern Hills to be rather a long "eight miles."

[2] An important statement, and a very probable one. MS. Douce 104 (C-type) is dated in the sixth year of Henry VI., i. e. 1427 or 1428.

[3] Crowley's MS. was wrong, as has been explained; Chichester was mayor in 1370.

whose tyme it pleased God to open the eyes of many to se hys truth, geuing them boldenes of herte, to open their mouthes and crye oute agaynste the worckes of darckenes, as did Iohn wicklefe, who also in those dayes translated the holye Bible into the Englishe tonge, and this writer who in reportynge certaine visions and dreames, that he fayned him selfe to haue dreamed: doeth moste christianlye enstruct the weake, and sharply rebuke the obstinate blynde. There is no maner of vice, that reigneth in anye estate of men, whiche this wryter hath not godly, learnedlye, and wittilye, rebuked. He wrote altogyther in miter: but not after y^e maner of our rimers that write nowe adayes (for his verses ende not alike) but the nature of hys miter is, to haue thre wordes at the leaste in euery verse whiche beginne with some one letter. As for ensample, the firste two verses of the boke renne vpon .s. as thus.

In a somer season whan sette[1] was the Sunne,
I shope me into shrobbes, as I a shepe were.

The next runneth vpon .H. as thus.

In habite as an Hermite vnholy of werckes. &c.

This thinge noted, the miter shal be very pleasaunt to read. The Englishe is according to the time it was written in, and the sence somewhat darcke, but not so harde, but that it may be vnderstande of suche as will not sticke to breake the shell of the nutte for the kernelles sake.

As for that is written in the .xxxvi. leafe of thys boke concernynge a dearth thē to come: is spokē by the knoweledge of astronomie as may wel be gathered bi that he saith, Saturne sente him to tell[2] And that whiche foloweth and geueth it the face of a prophecye: is lyke to be a thinge added of some other man than the fyrste autour. For diuerse copies haue it diuerslye. For where the copie that I folowe hath thus.

[1] A convincing proof to me that Crowley's MS. had *softe*, which he misread. The old form of the past participle was *set*, not *sette*.

[2] See Pass. vi. 327—329.

And when you[1] se the sunne amisse, & two[2] monkes heades
And a mayde haue the maistrye, and multiplie by eyght.[3]
Some other haue
Three shyppes and a shefe, wyth an eight folowynge
Shall brynge bale and battell, on both halfe the mone.[4]

Nowe for that whiche is written in the .l, leafe, cõcerning the suppression of Abbaies: the scripture there alledged, declareth it to be gathered of the iuste iudgment of god, whoe wyll not suffer abomination to raigne vnpunished.[5]

Loke not vpon this boke therfore, to talke of wonders paste or to come, but to amende thyne owne misse, which thou shalt fynd here moste charitably rebuked. The spirite of god gyue
the grace to walke in the waye of truthe,
to Gods glory, & thyne owne
soules healthe.
So be it."

The first impression has a few marginal notes, but these are far less numerous than in the later impressions.

(*b*) The second and third impressions are both said to be "nowe the seconde time imprinted," so that it is not easy to say which was printed first, nor can we be always sure that the copies are always bound up rightly. Indeed, it is clear that quires of one impression are sometimes supplemented by quires from the other. But it is certain that the true *second* impression is that which resembles the first most nearly, and the right title-page runs as follows. "The vision of Pierce Plowman, nowe the seconde time imprinted by Roberte Crowley dwellynge in Elye rentes in Holburne. Whereunto are added certayne notes and cotations in the mergyne, geuynge light to the Reader.

[1] Of course his MS. had *ye* in the *nominative;* accordingly, in the text itself, he printed *ye*.

[2] The second impression reads *thre* here, but both impressions read *two* in the passage as it stands in his text.

[3] In the text itself, the first impression has *eight*, but later impressions have *hight*.

[4] A clear proof that Crowley also had access to a MS. of the C-type; see Whitaker's edition, p. 146. It is odd that he noticed only this one variation.

[5] Pass. x. 317—327.

And in the begynning is set a briefe summe of all the principall matters spoken of in the boke. And as the boke is deuided into twenty partes called Passus: so is the Summary diuided, for euery parte hys summarie, rehearsynge the matters spoken of in euerye parte, euen in suche order as they stande there. Imprinted at London by Roberte Crowley, dwellyng in Elye rentes in Holburne. The yere of our Lord .M.D.L. Cum priuilegio ad imprimendum solum." And on the last page, we find in the third line (Pass. xx. 381) the words *Fryers* and *finding*, as in the first impression, and the colophon begins with "Imprinted." There is a copy of this description in the British Museum, marked 1077 *g* 2, and another is in Heber's Catalogue; Part IX. no. 1717.

(*c*) In that which is really a *third* impression, the title-page is almost exactly the same, but the name of the printer is spelt "Crowlye" where it first occurs. On the last page, we find *Friers* and *findinge* instead of *Fryers* and *finding*, and the colophon begins with "Imprynted," spelt with *y*. There is a copy of this description in the British Museum, marked 11623 *c*, and another in the library of King's College, Cambridge;[1] see also Heber's Catalogue; Part IX. no. 1716.

But all three impressions are much alike. The chief differences are, that the two later impressions have many more marginal notes, a few additional lines,[2] and also 6 extra leaves between the printer's preface and the poem itself, containing a brief argument or abstract of the prologue and of each of the Passus.[3] The first impression is the most correct; also the third impression is much less correct than the second, and considerably inferior to it.

(*d*) The next edition was by Owen Rogers, in 1561. The title is—"The Vision of Pierce Plowman, newlye imprynted after the

[1] I have a copy of my own, which differs from the Museum copy in the title-page, and throughout quire D. I take my copy to have a wrong title-page, but in quire D it is the B. M. copy that is at fault.

[2] Some are from an A-text (see Critical Note to prol. 215), and some from a B-text of subclass *b* (see Critical Note to v. 273). By observing these, and note 4 on the last page, we see that Crowley had access to *four MSS. at least*.

[3] The only thing that calls for remark here is that Crowley, in making an abstract of Pass. viii., identifies "Pierce" with the dreamer, a blunder which has lasted ever since, and may last a long while yet.

authours olde copy, with a brefe summary of the principall matters set before euery part called Passus. Wherevnto is also annexed the Crede of Pierce Plowman, neuer imprinted with the booke before.[1] ¶ Imprynted at London, by Owen Rogers, dwellyng neare vnto great Saint Bartelmewes Gate, at the sygne of the spred Egle. ¶ The yere of our Lorde God, a thousand, fyue hundred, thre score and one. The .xxi. daye of the Moneth of Februarye. Cum priuilegio ad imprimendum solum." This is a careless reprint of Crowley's *third* issue, and is almost worthless. It omits some lines, as e. g. Pass. i. 39, which Crowley retains. The "Crede," though mentioned in the title-page, is not always found in the volume.

(*e*) "The vision and the creed of Piers Ploughman; newly imprinted." Edited by Thomas Wright, M.A., F.S.A., &c. In two volumes. London: William Pickering. 12mo; 1842.

(*f*) The same; second and revised edition. London: J. R. Smith. 12mo; 1856.[2]

Tyrwhitt has expressed an opinion (note 57 to Essay on the Language of Chaucer) that Crowley's edition was "printed from so faulty and imperfect a MS. that the author, whoever he was, would find it difficult to recognize his own work." On the other hand, Mr Wright observes (Introd. to P. Pl. 2nd ed. p. xxxvi) that "it is clear that Crowley had obtained an excellent manuscript." Yet the two statements are easily reconciled, for the "faultiness and imperfection" which Tyrwhitt justly attributes to Crowley's edition are clearly the result of his inability, in numerous instances, to read the text correctly. After collating Crowley's edition throughout (many of the results of which collation will be found in the Critical Notes), it becomes manifest that the frequent blunders are Crowley's own, and his MS. must have been extremely good, even better at times, I venture to think, than the one which Mr Wright has printed. For instance, it preserved Prol. 170, II. 186, V. 90, XVIII. 361, XIX. 86, and XX. 299, which MS. W. omits, although it had, in common

[1] It had been imprinted by Wolfe in 1553, but not "with the booke."

[2] It may seem superfluous to say anything here concerning Mr Wright's well-known and excellent edition; but it would hardly be just not to confess my *very great* obligations to it. Without its help my work would, at the least, have been doubled.

with that MS., lost I. 145, XII. 105, and XV. 367. It is therefore to be regretted that Crowley's MS. has not yet been found. In one passage (V. 116) it has a most singular addition.

> "Saint Gregory was a good pope, & had a good forwyt
> That no priores were priest, for y^{t} he prouided[1]
> Lest happeli they had had no grace, to hold harlatri in,
> For they are ticle of her tonges, & muste al secretes tel."

The two last lines are in no other copy, yet I do not think Crowley invented them, as there is no other instance, at least, of his having added to his text.[2] By this extra line, and by the list of lines above which it has preserved and lost, it may easily be identified, if found.[3]

Having had occasion to read Mr Wright's *second* edition many times over, at the same time that I have been consulting the MS. which he used, I have observed a few trivial misprints, and I here give a list of them, rather for the sake of completeness than because they are of any importance. I refer to the *lines*, as numbered in his editions, and mark with an asterisk those lines which are *correctly* printed in his *first* edition.

935*. Read *fructum*. 1341. For *pennes* read *thennes* (*þennes* in MS.). 1465. Insert *a* after *is*. 1957. Read *sergeant*. 2045. For *Leve* read *I leve*. 2257. For *nowe* read *mowe*. 2418. For *at* read *al*. 2505. For *the* read *ye*. 2701*. Read *herof*. 2865. Read *al to-torn*, 3233. Read *And*. 3383. Read *no gilt*. 3387. Read *avow* (MS. *auow*). 3522. After *tuam* add *deus*. 3555*. Read *Synay*. 3559. For *and* read *in*. 3619. For *helpe* read *helthe* (MS. *helþe*). 3807. After *in* insert *a*. 3949. Read *Quia*. 4008. For *his* read *this* (MS. *þis*). 4242. Read *portate*. 4272. Read *pro*. 4465*. For *her* read *her-of*. 5064. Read *is not dronkelewe*. 5108*. For *the* read *be*. 5158*. Read *is it*. 5384*. Read *minuentur*. 5553. For *or* read *on*. 5684*. Read *for*. 6168. Read *To salve* (MS. *to salue*). 6186. Read *mansede*

[1] This word *prouided* is perhaps a better reading than is furnished by any other copy. It keeps up the alliteration, and strikes one as being right.

[2] In three instances only, he falsifies his text of set purpose; see Critical Notes to vii. 196, xii. 87, and xiii. 159.

[3] Crowley has also two lines in Passus iii., viz. after l. 30 and l. 161 respectively (given in the Critical Notes), which appear nowhere else.

(as directed in Mr Wright's note). 6188. After *That* insert *al.* 6234. Read *Be hemself.* 6378. Read *gaf.* 6561. For *And* read *But.* 6654. For *and* read *quod.* 6667. For *Ne* read *No* (MS. *no*). 6781. Read *The defaute* (MS. *þe defaute*). 7134*. For *ne* read *no.* 7141. Read *discerne.* 7292. For *and* read *I.* 7625. Read *Nolite judicare, et non.* 8103*. Read *Edentes.* After l. 8127 (ending *pœnitentiam*) insert—And siththe he broughte us drynke *Dia perseverans.* [See note to XIII. 49.] 8776*. For *Of* read *Or* (MS. *or*). 8801*. For *Nor* read *For* (MS. *for*). 8915. Read *God or.* 8936. After *wasshen* insert *it.* 9192*. For *many* read *may.* 9207. Read *De deliciis.* 9566. Omit *no* after *do.* 10233*. Read *Founde.* 10265*. For *Fo* read *To* (MS. *to*). 10515. For *now* read *mow.* 11451*. Omit the third *to.* 12854*. Omit *the.* 13082. For *so* read *se.* 13946*. Read *And nede ne.* 13966. Read *So Nede at.* 14311*. For *hande* read *hadde.*

In most of the Latin quotations, Mr Wright has purposely made the spelling conform with the usual mode, printing *sed* for *set, commodat* for *comodat, scintilla* for *sintilla*, and the like. There are also a few places where a question of editing arises. Thus, I should be inclined to read *bonched*, not *bouched* (147), *y-houted*, not *y-honted* (1318), *wyuen*, not *wynen* (2530), *solue*, not *solne* (3319), *lenen*, not *leven* (3826), *lene*, not *leve* (4240), *meue*, not *mene* (5836), *meuestow*, not *menestow* (6149), *engreynen*, not *engreyven* (8941). The MS. can, of course, be read either way. It is the old difficulty of having to decide between *n* and *u*.

It is sometimes a little difficult to find one's place in Mr Wright's book. The following table may be of service in this respect.

Pass.	I. p. 15	Pass.	VIII. p. 151	Pass.	XV. p. 294
„	II. „ 28	„	IX. „ 159	„	XVI. „ 330
„	III. „ 43	„	X. „ 173	„	XVII. „ 348
„	IV. „ 65	„	XI. „ 202	„	XVIII. „ 369
„	V. „ 77	„	XII. „ 228	„	XIX. „ 396
„	VI. „ 117	„	XIII. „ 246	„	XX. „ 425
„	VII. „ 138	„	XIV. „ 273		

If sixteen lines be allowed to every page, this will generally give the place very nearly. Thus, to find Pass. XV. 400: Divide 400 by 16,

and the result is 25; add 25 to 294 (on which page Pass. XV. begins) and we have 319 as the page on which XV. 400 occurs, which is quite right. Another method is to keep an eye on the *nearest Latin quotation*, which being in italics, is easily noticed.

§ 7. CHARACTER OF THE B-TEXT.

The remarks I have now to make have reference only to the *form*, not the *matter*, of the text printed in this volume. The A-text (vol. i.) shewed the poem as originally sketched, and the MSS. of it were found to be in most cases imperfect either at the beginning or end, and there were a considerable number of various readings. But the B-text, though nearly three times the length, is frequently found in a perfect state, and the numerous MSS. of it agree together in a way which is sometimes astonishing. It is not uncommon to find five consecutive lines alike in all the MSS. as far as arrangement of the words is concerned, and this likeness sometimes prevails even to minute correspondences of inflections and spelling. Hence there is a certainty, a firmness, and a conclusiveness about the text which is very satisfactory. There are probably more doubtful points in a single Canterbury Tale or in a single Act in some of Shakespeare's plays than in the whole of the B-text of Piers the Plowman. The alliterative form of it has conduced to this; for, on the one hand, the alliteration greatly assists the memory, so that I find, for instance, that it is easy to retain thousands of lines of it by heart, and, on the other hand, there has been no temptation to scribes to "improve" it by the addition or subtraction of syllables, because a syllable more or less makes no such difference as it does in Chaucer. I wish especially to draw the reader's attention to this, that he may remember, once for all, that any "conjectural emendations" are, in general, entirely out of the question. Wherever the reading has been doubtful, I have consulted either the A-text, or the C-text, or else more MSS. of the B-type, so that the resulting text has almost always plenty to support it. A glance at the footnotes will shew that, though more MSS. have been collated than were collated for the A-text, the footnotes occupy less space, and that I have frequently found room for giving variations of a somewhat minute

character, such as the spellings of uncommon words, or examples of dialectal forms. I shall only add here that, regarding each of the three forms of the poem in its integrity, the B-text is the best of the three.

§ 8. ALLUSIONS IN THE B-TEXT.

Without giving a full account of all the very numerous allusions to places and events in the B-text, I collect here a few of the most useful ones.

Allusions to himself. The author says he was nicknamed "Long Wille," XV. 148. Allusions to his name "Wille," V. 62, VIII. 124. His wife Kitte and daughter Kalote, XVIII. 426. He is forty-five years old, XI. 46 [observe *fifte*=*fifth*], XII. 3. His character and bearing, XV. 1—10. He thinks little of those who know only Latin and English, and not French, XV. 369. His knowledge of how to draw up a legal document, XI. 296—299.

Allusions to places. Malvern hills, pr. 5, 214; VII. 141. Norfolk, V. 239; Walsingham, pr. 54, V. 230; Bromholm, V. 231. Winchester fair, V. 205; pass of Alton, XIV. 300. Hertfordshire, V. 362; Buckinghamshire, II. 109; Rutlandshire, II. 110. Canterbury, XV. 437; St Thomas's shrine, V. 566; XV. 551. Abingdon, X. 326. Dunmow, IX. 168. Chester, V. 402, 467. London, pr. 85, 91; V. 129, XIII. 264, &c.; Stratford, XIII. 267; Cock Lane, Smithfield, V. 319; Cheapside, V. 322; Garlickhithe, V. 324; Tyburn, XII. 190; Southwark and Shoreditch, XIII. 340; Westminster, II. 160, III. 12, XX. 285, &c.; Westminster Hall, XX. 132; Court of Arches, II. 60, XX. 135; river Thames, XII. 161, XV. 332. *Places abroad.* Normandy, III. 188; Calais, III. 195; Avignon, XIX. 420; Roquemadour, XII. 37; Lucca, VI. 102; also Rome, Gallicia, Bruges, Prussia, Babylon, Alexandria, &c.

Allusions to circumstances. Deposition of Edward II., III. 126. Coinage of nobles, III. 45. Battle of Creçy, XII. 107. Treaty of Brétigny, III. 188. Second great pestilence (1361 and 1362), V. 13. Storm of wind, V. 14. Chichester mayor of London in April, 1370, XIII. 271. Fourth pestilence (1375 and 1376), XIII. 248. Jubilee in the last year of Edward's reign, III. 297. Accession of Richard II., IV. 177. Wycliffe's translation of the Bible, VIII. 90.

These are the references most often wanted. A complete table will be given in the fourth volume. The numerous allusions to London should be noticed.

§ 9. DIALECT OF THE B-TEXT.

From a careful comparison of the various MSS. of the poem, I arrive at the conclusion that the text here printed represents the probable dialect of the author with great fidelity, as, indeed, might be expected when we remember that it is probably an autograph copy. I have been told that the spelling and grammar of my text are faulty, and that the Vernon MS. (or A-text), printed in vol. i., is far better. To this I can only reply that, as a matter of fact, the Vernon MS. seems to be, as far as the spelling and grammar are concerned, an "improved" text, and very unlike the majority of the rest. Indeed, I know of none that agree with it. It is a very great mistake to suppose that the MS. which exhibits the best grammatical forms, is therefore the best MS. It is obvious that, if the author had small regard for grammar, then the MS. which is very correct in that respect, does in effect, in that same respect, represent him least. The Vernon MS. was chosen for the A-text because it seemed, upon the whole, to give the best sense, and satisfactory MSS. of the A-text are somewhat scarce. The Laud MS. has been chosen for the B-text because it is, also as regards the sense, by far the best. It has been suggested to me that the MS. printed by Mr Wright is more correct from a grammatical point of view. I have examined this point, and hardly find it to be true. The truth that results from the comparison is a very curious and significant one. It is, namely, that the coincidences between the Laud MS. and the Trinity MS. are frequently startling. They agree in many instances with a most singular minuteness. And when it is remembered that the two MSS. are quite independent of each other (except in so far as they are due to the same author), and belong to different sub-classes, I think their frequent resemblances corroborate and confirm the general genuineness of both in a very remarkable way. It is none of our business how Langland *ought* to have written; we merely have to ascertain how he probably *did* write; and for this reason I think it a great gain to have the

Laud MS. in print, exactly as it stands, without any improvements or alterations except such as can be fairly justified by other MSS. and by other passages in the MS. itself.

Thus, I read in Mr Morris's Specimens of Early English, that the third person singular of a weak verb such as *to loven*, ends in *-ede*, as *lovede*, and that the third person plural ends in *-eden*, as *lovedeu*. Now such is decidedly not the general practice of the (B-text) MSS. of "Piers the Plowman," the Oriel MS. being the sole and striking exception. And to illustrate this, I give instances in which *Mr Wright's text and my own agree*, in order that there may be no need to raise the question as to which is the better. We find that the third person singular generally ends in *-ed*, and the third person plural quite as often in *-ed* as in *-eden*. The following examples are from the Prologue. *Loked*, 9, *slombred*, 10, *sweyued*, 10, *preched*, 68, *bonched*, 74, *blered*, 74, *parceyued*, 100, *lowed*, 129, *greued*, 139, *possed*, 151, *reherced*, 184, *costed*, 203. Plurals in *-ed; apparailed*, 23, *glosed*, 60, *construed*, 61, *leued*, 72, *pleyned*, 83, *presumed*, 108, *contreued*, 118, *ordeygned*, 119, *assented*, 175, *houed*, 210; all of which, except *glosed* and *houed*, occur before a vowel or *h* in certain words,[1] or at the end of a line. Plurals in *-eden; lyueden*, 26, *fayteden*, 42, *serueden*, 211, *plededen*, 212, *crieden*, 225, all of which, except *serueden*, occur before consonants or an *h* such as resists elision. In l. 151, the Laud MS. has *pleyde;* so has the Trinity MS. In l. 56, the Trinity MS. has *clothed*, but the Laud MS. has the full form *clotheden*. In both MSS., the ending *-ede* is very rare; *lenede* occurs however in the Trinity MS. in l. 9. The net result is, that *-ed* is the most usual form, both in the singular and plural. It is important to observe, moreover, that the existence of the spelling *-ede* proves very little, for the final *-e* may have lingered on in the written language long after it ceased to be pronounced; whereas, the existence of *-ed*[2] proves a great deal, it being inconceivable that words should be so spelt unless the final *-e* were really

[1] The words *he, his, him, hem, hire, hath, hadde, have, how, her, heer* (here) are enumerated by Mr Morris as words before which elision may take place.

[2] Frequently written *-id* or *-ud*. Thus, in III. 36, MS. C has *melled*, MS. B has *mellid*, and MS. L *mellud*, before a consonant.

frequently suppressed or elided. A few examples of the latter spelling are more significant than ten times the number of the former.

Beyond a doubt, Langland used a mixed dialect. One great peculiarity of it is that the endings *-en* and *-eth* both occur in the plural indicative. But they occur with very different frequency, the ending in *-eth* being used very sparingly, and most usually at the end of a line. I again select examples in which *both* MSS. agree. Plurals in *-en*; *holden*, 28, *coueiten*, 29, *geten*, 34, *feynen*, 36, *risen*, 44, *marchen*, 63, *geuen*, 76, *parten*, 81, *liggen*, 91, *seruen*, 92, *tellen*, 92, *chalengen*, 93, *sytten*, 96, *demen*, 96. Plurals in *-eth* (all ending lines), *destruyeth*, 22, *thryueth*, 32, *conneth*, 33. In l. 224, where the Laud MS. has *dryuen*, the Trinity MS. has *dryueth*; on the contrary, where MS. W has *folwen*, I. 40, MS. L has *folweth*. Of course the ending *-en* sometimes becomes *-e*, as in *holde*, I. 9; but the same word is *holdeth* at the end of a line, I. 44 (unless *men* be taken there as equivalent to the French *on*, thus making *holdeth* singular). But the agreement of the MSS. is much more striking when several of them are taken together. Take the passage (III. 76—86) which has been printed in the "Parallel Extracts," and which is represented by 18 MSS. of the A- and B-type. The plural verbs are (1) *beoþ* in the Vernon and one other MS., where 3 MSS. have *be*, and 13 have *ben*; (2) *be* in the Vernon MS., where the line is lost in one other, but the remaining 16 have *arn* or *aren*; (3) *worchen* in the Vernon MS. and 5 others, where 1 MS. has *werkyn*, 1 *worches*, 1 *wirche*, but 8 have *worcheth* or *werchith*; (4) *buggen* or *biggen* in 14 MSS., *byȝe* or *bigge* in 2, *biggeth* in only 1; (5) *recheþ* in the Vernon MS., but *richen* or *risẽn* in all the rest; (6) *buggeþ* in the Vernon MS., but *biggen* or *byen* in nearly all the rest. From which we should certainly conclude that the Vernon MS. differs from most others, that the MSS. allow both forms, *-en* and *-eth*, in the same sentence, and that the verbs *ben* and *arn* are both employed. It should be remembered, however, that *ben* is chiefly used in the future tense or in the conditional mood, whereas *arn* is more emphatic.

If, instead of considering all the MSS., we observe only the MSS. of the B-class, I think it will be found that most of them amply confirm the readings of the Laud MS. The chief exceptions are the

Oriel MS., which so often has *-eden* in the past plural; MS. Bodley 814, which has *-id* and *-iþ* in place of *-ed* and *-eþ*, and the Cambridge MS. Dd. 1. 17, which is utterly unlike the rest, and obviously does *not* represent the dialect of the author. This latter MS. frequently has verbal plurals in *-es*, and instead of *han* generally employs *hase*, and even *hases*, though the last is probably an error. Some of its more remarkable variations are given in the footnotes. Compare also the description of this MS. above.

The important Rawlinson MS. frequently agrees with the text most minutely. It shews a like confusion of the endings in *-en* and *-eth*, as in the expression "*folweth* men þat *whistlen*," XV. 467; the ending *-ed* even in the plural, as in *wilned*, XV. 546; and the frequent suppression of the find *-e* in the third person singular of the preterite, as in *sent* for *sente*, XV. 539.

There is one peculiarity of spelling in the Laud MS. which must not be passed over. It ought not to be considered *wrong;* it is merely, as I said, *peculiar*. The scribe adds an *-e* at the end of some words merely with a view of lengthening the preceding vowel; thus, instead of *feet*, he writes *fete*, and in other cases consistently carries out the same principle. The scribe of the Trinity MS. doubles his vowels for the same purpose; and hence we get the equivalent forms following. *Shope* L = *shoop* W; *ouerlepe* L = *ouerleep* W; *stroke* L = *strook* W; *stode* L = *stood* W, *done* L = *doon* W, and so on. It would be a great mistake to imagine that the final *-e* in these strong preterites was intended to be sounded: for there is no instance of the kind in English of any date or dialect, as far as I am aware. We should also observe the contracted forms *ritt* (better spelt *ryt*, as in W) for *rideth*, *rest* for *resteth*, both of which occur in prol. 171; also *fet* for *fedeth* in prol. 194, where MS. W actually has the fuller form. Both MSS. agree in the use of verbs in *-ie* or *-ye*, such as *tilie*, 120, *louye*, 126, *shonye*, 174; observe also *cracchy*, 186, where MS. W has *cacchen*. The present participles generally end in *-yng* or *-ing*, but we (very rarely) find some other form, such as *dryuende*, XX. 99. The prefix *I-* or *y-* is found, not only before past participles, but sometimes with past tenses, as in *yrifled*, V. 234 (*Irifled* in MS. R, *riflede* in WCOB); and in *yspilte*, V. 380. There

is also an indication of confusion of dialect in the use of pronouns, since both *heo* and *sche* are used for *she*, and *hij* or *hy* and *þei* for *they*. As an instance of plural adjectives in *-es*, I may mention *cardinales vertues*, prol. 104. There is one grammatical error which occurs so frequently that we may safely attribute it to the author. I allude to the use of *is* or *was* with plural nouns, a clear instance of which occurs in V. 99. In some cases I have ventured to correct *was* to *were*, on the strength of some other MSS., but I now wish I had let the Laud MS. alone, as there are quite enough instances of the use of *was* to justify retaining it; and it is still a not uncommon vulgarism. As to the part of England which the dialect of the text represents, I do not offer an opinion. The author has been said to have been born in Shropshire; his father is said to have had a farm in Oxfordshire; he himself mentions Malvern in Worcestershire as one place of his abode, and Cornhill in London as another; and most of his allusions are to London. We may, however, feel confident that his conversation is more that of the lower and less educated classes than of the upper classes. I think it very likely that grammar was a thing about which he troubled himself but very little, and he certainly makes some singular mistakes. He twice quotes *Michi vindictam* instead of *michi vindicta* (in this all the MSS. agree); he at one time translates *non mecaberis* by "thou shalt not kill," though at a later period he came round to the more correct view, that the true Latin phrase is *non occides*. He quotes passages from the Bible which cannot be found there; he cites St Matthew when he means St Luke, and St Gregory when he means St Jerome. He seems to have had a hazy notion that the word *Christ* means a conqueror, and many more such blunders might be mentioned. Yet with all this, he was none the less a great poet, a man of genius, and the author of a marvellous work.

§ 10. METHOD OF PRINTING THE TEXT.

The Text is, as has been explained, mainly from MS. Laud Misc. 581, but has a few alterations and additional lines from other MSS., inserted between square brackets. The rejected readings of MS. L will be found in the footnotes. The chief additions are from MS. R.

The Laud MS. has very few contractions; those that occur are denoted by italic letters. All the Latin words are printed in italics, but the contractions are not expressed by any alteration of type, as there can never be the least doubt of the readings.[1]

The metrical dot which appears in the middle of each line in the MS. is denoted by an inverted full-stop. It marks the place for a slight pause in reading, and is frequently equivalent to a comma. It is, in a very few instances, wrongly placed in the MS. I have taken the liberty of putting it always, as I believe, in the right place.

The lines of each Passus are numbered separately. But I have not reckoned in the Latin quotations in the counting, except where they are in verse. When they are not to be reckoned in, they are "set back;" if reference is made to them, they are denoted by the number of the English line preceding them. The punctuation of the text is my own; it differs sometimes from Mr Wright's, but not often.

I may here remark that the scribe of the Laud MS. has frequently made a distinction between the two sounds of *th*. The sound of *th* in *thin* he commonly denotes by writing *th* at length, as in *precheth*, *thinketh*, and the like. The sound of *th* in *thine* he expresses by the *thorn-letter*, as in *þe*, *þat*, *þanne*, and the like. In MS. C we find the thorn-letter used much more sparingly, the words *the* and *that* being of frequent occurrence. In MS. W, on the other hand, the thorn-letters are far more numerous, so that we there find *þinkeþ*, *precheþ*, &c. But the scribe of MS. W makes one curious exception; he evidently disliked this letter *at the beginning of a line*, so that, in such a position, he writes *That*, not *þat*. As a rule, the thorn-letters are more numerous in the *later* than in the *earlier* MSS.

I am much indebted to Mr Geo. Parker for his accurate transcript of the Laud MS., and for much help in the work of collation with MSS. R and B.

§ 11. METHOD OF PRINTING THE FOOTNOTES.

The list of MSS. quoted in the footnotes may be briefly repeated. They are L (Laud Misc. 581, the text); R (Rawl. Poet. 38); W

[1] The only Latin word that admits of the least doubt is the one which I read as *repugnat*. This is remarked upon in the Note to Pass. xvi. 47.

(Trin. Coll. Camb. B. 15. 17, printed by Mr Wright); C (Camb. Univ. Lib. Dd. 1. 17); O (Oriel 79); B (Bodley 814); Y (Mr Yates Thompson's); C_2 (Camb. Univ. Lib. Ll. 4. 14). Of these, W, C, O, R have been collated throughout, as far as they go; B is cited in the footnotes to Pass iii. 1—86, and afterwards is more closely collated. MS. C_2 fills up the gaps in O, and Y is useful towards the end of the poem. The readings of R and W are more important than those of the rest. The principles upon which the various readings are expressed in the footnotes have been already carefully detailed, in vol. i., p. xxix.

§ 12. EXPLANATION OF THE SIDE-NOTES.

The numbering of the folios in the margin refers to the Laud MS. The thick numbers (Clarendon-type) in the margin refer to the *pages* of vol. i., and will be found exceedingly useful for comparing the A- and B-texts. If, for instance, it be required to compare Pass. iii. 76 with the A-text, the number **31** just above shews that it will be found on p. 31 of the former volume. Conversely, if it be required to compare any line on p. 31 of vol. i. with the B-text, the place is easily found by looking for **31** in the margin of vol. ii. Wherever the B-text is fuller than the older one, and contains some extra lines, an obelus (†) will be found prefixed to the side-note. Thus, on p. 35 of vol. ii. the side-note "For Christ knows thy conscience" is thus marked. Hence ll. 67 and 68 (against which this side-note is written) will not be found in the A-text. The side-notes in vols. i. and ii. are in general *exactly alike*, wherever the texts agree closely, and this greatly helps to find the place. Thus, on p. 35, opposite l. 69, is the side-note—"Cease, lords, to write," &c.; and opposite l. 72 is the side-note—"But remember ye," &c. Both these side-notes occur in vol. i., but in *a different order*. The former of them is half-way down p. 31, but the latter at the *top*, in the A-text, owing to a different arrangement of the text. Thus the side-notes and thick numbers furnish a rough collation of the two texts at once; a more exact comparison of the two can easily be made by the reader for himself. The obeli and thick numbers of course cease after the end of Passus X.

§ 13. ARGUMENT OF THE POEM. (TEXT B.)

The poem is distinctly divisible into two parts, the "Vision of Piers the Plowman," and the "Vision of Do-well, Do-bet, and Do-best." Of these, the former is again divisible into two distinct visions, which may be called: (1) The Vision of the Field Full of Folk, of Holy Church, and of Lady Meed, occupying the Prologue and Passus I.—IV.; and (2) The Vision of the Seven Deadly Sins and of Piers the Plowman, occupying Passus V.—VII. The latter consists of three parts, viz. The Visions of Do-well, of Do-bet, and of Do-best. The Prologue to Do-well is Passus VIII.; Passus I.—VI. of Do-well form Passus IX.—XIV. The Prologue to Do-bet is Passus XV.; Passus I.—III. of Do-bet form Passus XVI.—XVIII. The Prologue to Do-best is Passus XIX.; it consists of but one Passus, viz. Passus XX. But some of these contain more than one vision, the number of visions in the whole poem amounting to *eleven*.

1. Piers the Plowman.

I. VISION OF THE FIELD FULL OF FOLK, OF HOLY CHURCH, AND OF LADY MEED.[1] In the PROLOGUE, the author describes how, weary of wandering, he sits down to rest upon the Malvern Hills, and there falls asleep and dreams. In his vision, the world and its people are represented to him by a field full of folk, busily engaged in their avocations. The field was situated between the tower of Truth, who is God the Father, and the dungeon which is the abode of the evil spirits. In it there were ploughmen and spendthrifts, anchorites, merchants, jesters, beggars, pilgrims, hermits, friars, a pardoner with his bulls, and priests who had deserted their cures. [There[2] was also a king, to whom an angel spake words of advice. Then was seen suddenly a rout of rats and mice, conspiring to hell the cat, from doing which they were dissuaded by a wise mouse.] There were also law-serjeants, burgesses, tradesmen, labourers, and taverners touting for custom.

Passus I. Presently, he sees a lovely lady, of whom he asks the

[1] See the argument of the A-text, vol. i. p. xxxix.

[2] The passages within square brackets are not in the A-text.

meaning of the tower. She tells him it is the abode of the Creator, who provides men with the necessaries of life. The dungeon is the castle of Care, where lives the Father of Falseness. He next asks her name, and she tells him she is Holy Church, and instructs him how great a treasure Truth is, how Lucifer fell through Pride, [that Love is the treacle of heaven,] and that the way to heaven lies through Love.

Passus II. He asks how he may know Falsehood. She bids him turn and see Falsehood and Flattery. Looking aside he sees, not them alone, but a woman in glorious apparel. He is told she is the Lady Meed (i. e. Reward) who is going to be married to Falsehood on the morrow. Holy Church then leaves him. The wedding is prepared, and Simony and Civil read a deed respecting the property with which Falsehood and Meed are to be endowed. Theology objects to the marriage, and disputes its legality; whereupon it is agreed that all must go to Westminster to have the question decided. All the parties ride off to London, Meed being mounted upon a sheriff and Falsehood upon a 'sisour.' Thus all come to the King's court, who vows that he will punish Falsehood and his crew if he can catch them. On hearing this, Liar flees to the friars, who pity him and house him for their own purposes.

Passus III. Lady Meed is arrested and brought before the king. The justices assure her all will go well. To seem righteous, she confesses and is shriven, offering to glaze a church-window by way of amendment; and immediately afterwards, advises mayors and judges to take bribes. The king proposes she shall marry Conscience, and she is willing to do so; but Conscience refuses, and exposes her faults. She attempts to retaliate and to justify herself; but Conscience refutes her arguments, quotes the example of Saul to shew the evil of covetousness, and declares that Reason will one day reign upon earth, and punish all wrongdoers. [Then shall men think that Messiah has come, and the reign of Peace shall begin. Conscience concludes by advising Meed always to read texts in connection with the context.]

Passus IV. Acting upon the advice of Conscience, the king orders Reason to be sent for; who comes, accompanied by Wit and

Wisdom. At this moment, Peace enters, with a complaint against Wrong. Wrong, knowing the complaint is true, gets Wisdom and Wit on his side by Meed's help, and offers to buy Peace off with a present. Reason, however, is firm and will shew no pity, but advises the king to act with strict justice. The king is convinced, and prays Reason to remain with him for ever after.

II. The Vision of the Seven Deadly Sins and of Piers the Plowman. *Passus V.* The king goes to church, and afterwards to meat, and at this point of the vision the dreamer awakes. But it is not for long; he soon falls asleep again, and has a second vision, in which he again sees the field full of folk, and Reason[1] preaching to the assembled people, reminding them that the late storm and pestilence were judgments of God. Repentance seconds the efforts of Conscience, and many begin to repent. Of these the first is Pride, who makes a vow of humility. The second is Luxury, who vows to drink only water. The third is Envy, who is described with much particularity, and who confesses his evil thoughts and his attempts to harm his neighbours. [The fourth is Wrath, a friar, whose aunt was a nun, and who had been both cook and gardener to a convent, and incited many to quarrel.] The fifth, Avarice, who confesses how he lied and cheated, and taught his wife to cheat; [and who, not understanding the French word *restitution*, thought that it was another term for stealing.] The sixth, Gluttony, who (on his way to church) is tempted into a beer-house, of the interior of which the author gives a life-like and perfect picture. He too repents, though not till he has first become completely drunk and afterwards felt the ill effects of drinking. The seventh is Sloth, [a priest who knows rimes about Robin Hood better than his prayers, and can find a hare in a field more readily than he can read lives of saints.]. Robert the robber too repents, and prays earnestly for forgiveness, [and Repentance makes intercession for all the penitents.][2] Then they all set out in search of Truth, but no one knows the way. Soon they meet with a palmer, who has met with many saints, but never with one

[1] In the A-text, it is *Conscience* who preaches.

[2] In all MSS. of the A-class, Passus VI. begins here, at l. 520 of the present text.

named *Truth*. At this juncture Piers the Ploughman "put forth his head," declaring that he knows Truth well, and will tell them the way, which he then describes.

Passus VI. The pilgrims think the way long, and want a guide. Piers says he will come himself and shew them, when he has ploughed his half-acre. Meanwhile, he gives good advice to rich ladies and to a knight. Before starting, Piers makes his will, and then sets all who come to him to hard work. Many shirk their work, but are reduced to subordination by the sharp treatment of Hunger. Next follow most curious and valuable passages respecting the diet of the poor, striking for higher wages, and the discontent caused by prosperity. [A mysterious prophecy is appended.]

Passus VII. At this time Truth (i. e. God the Father) sends Piers a bull of pardon, especially intended for kings, knights, bishops, and the labouring poor, and even for some lawyers and merchants, in a less degree. A priest disputes the validity of this pardon, and wants to read it. The dispute between this priest and Piers becomes so violent that the dreamer awakes, and the Poem of Piers the Plowman (properly so called) ends with a fine peroration on the small value of papal pardons, and the superiority of a righteous life over mere trust in indulgences, at the great Day of Doom.

2. Vita de Dowel.

III. The Vision of Wit, Study, Clergy, and Scripture. *Passus VIII.* In introducing a new poem,[1] the "Vita de Dowel, Dobet, et Dobest," the author begins by describing a dialogue that passed between himself and two Minorite friars concerning the doctrine of free-will. After this, he again falls asleep, and perceives in a dream a man named Thought. He asks Thought where Do-wel, Do-bet, and Do-best live, and Thought gives him some account of these, but says that the best person to give him further information is Wit. After wandering for three days, the dreamer and Thought meet with Wit.

[1] Though this latter portion is, in its form, altogether a new poem, the author no doubt intended it from the first to be the sequel and completion of the former portion.

Passus IX. Wit tells the dreamer that Do-wel dwells in a castle called *Caro*, wherein also is enclosed the Lady *Anima*, and they are guarded by the constable Inwit (Conscience), and his five sons (the senses). [Here follows a discourse upon the duty of the church to protect idiots and helpless persons, and upon the right distribution of alms.] Next follow discussions upon the good that there is in well-assorted and lawful wedlock, and the evil of mercenary or ill-advised marriages, and of adulterous connections.

Passus X. The dreamer applies to yet one more adviser, viz. Dame Study, the wife of Wit. [She laments that wicked men most frequently obtain this world's wealth.] She inveighs with great justice and force against the way in which shallow would-be theologians cavil about the mysterious things of God, and unworthily amuse themselves with vain quibbles. [She laments the lack of charity, now that the rich eat in private parlours.] At last, she commends the dreamer to Clergy and Scripture, from whom he may hope to learn yet more. Accordingly, he seeks these, and is favourably received. [Clergy explains the nature of Do-wel, Do-bet, and Do-best, quotes the fate of Hophni and Phinehas, and utters the remarkable prophecy that a king would come and reform Religion, when the abbot of Abingdon should receive from him a knock, and incurable should be the wound.] A dispute arises between Clergy and William on the subject of predestination, which gives the latter the opportunity of declaring the insufficiency of mere wisdom to obtain admittance into heaven, and the greater likelihood which honest but ignorant men have of attaining to the life eternal.

IV. The Vision of Fortune, Nature, and Reason. *Passus XI.* In a new vision, William sees Fortune, with her attendant damsels named Lust-of-the-flesh and Lust-of-the-eyes, who bid him rejoice in his youth. But at the approach of old age, he finds that the friars, once his friends, avoid him, because he wished to be buried in his parish church. Loyalty and Scripture give him good advice, and he is told why Trajan was released from hell. Loyalty cites Christ's example of humility, declares poverty to be like a walnut, and says that priests unfit for their office are as bad as a notary who knows not how to draw up a charter. His dream continues, and he sees Nature,

who shews him how all animals except man follow Reason. He asks why this is; Reason rebukes him, and he awakes.

V. The Vision of Imaginative. The dreamer beholds one who rebukes him for his impatience. He asks the stranger's name.

Passus XII. The stranger says he is Imaginative, who exhorts him not to despise learning, instructs him as to the relative chances of salvation of the learned and the ignorant, and tells him why wealth is like a peacock's tail. After distinguishing between three kinds of baptism, Imaginative suddenly vanishes.

VI. The Vision of Conscience, Patience, and Haukyn the Active-Man. *Passus XIII.* In the sixth vision, Conscience, Patience, and the dreamer go to dine with Clergy. At the high daïs is seated a doctor of the church, who astonishes all by his gluttony. After dinner, the doctor, being well primed with wine, is ready to expound theological subtleties. Conscience and Patience bid farewell to Clergy, and set out as pilgrims in company with the poet. Soon they meet with one Activa-Vita, or Haukyn the Active-Man, who is a minstrel and seller of wafers. Haukyn's coat is covered with spots of dirt, significant of his sins; and the dreamer notices amongst them the spots of Pride, Wrath, Envy, Lechery, Avarice, Gluttony, and Sloth; [cf. Pass. V.] Conscience asks Haukyn why he has not brushed his coat.

Passus XIV. Haukyn explains that he has but one coat, and it is difficult to keep it clean. Patience instructs Haukyn in his duties, explains the value of Contrition, Confession, and Satisfaction, laments that riches should rob man's soul of God's love, praises poverty, and enumerates its nine advantages. Haukyn's repentance and sorrow for his sins awake the dreamer.

3. Vita de Dobet.

VII. The Vision of the Soul and of the tree of Charity. *Passus XV.* After a few remarks about his own behaviour, William again dreams, and beholds Soul or Reason, of whom he inquires the nature of Charity. Soul answers him, quoting the Lives of the Saints, and shews him that the friars are now far from being charitable. He alludes to the story of Mahomet's pet dove, to the fatal gift

of Constantine, and to the miracles of Christ, ending with the charitable wish that Saracens and Jews may be saved.

Passus XVI. He is then shewn the tree upon which Charity grows, supported upon three props, the meaning of which is explained by Piers the Plowman Himself, who is *now* identified with the human nature of Christ. Next follows a part of the history of Christ, His incarnation, miracles, and betrayal by Judas Iscariot. At this point the dreamer suddenly awakes. In his anxious search after Piers the Plowman, he meets with Abraham or Faith.

VIII. The Vision of Faith, Hope, and Charity. Faith (Abraham) explains how he became God's herald, and shews William the leper (Lazarus) lying in his lap.

Passus XVII. Next William beholds *Spes*, or Hope, who, like Abraham, is in search of Piers. Spes and William journey towards Jerusalem, and behold a Samaritan riding near them. Soon they find a wounded man lying in the way. Faith and Hope pass by him, but the Good Samaritan (i. e. Charity or Christ Himself in the garb of Piers the Plowman) has compassion upon him, and takes care of him, leaving him at an inn called *Lex Christi*. The dreamer offers to become the Samaritan's servant, and learns from Him how the Holy Trinity is symbolized by a man's hand, or by a blazing torch. Once more the dreamer awakes.

IX. The Vision of the Triumph of Piers the Plowman. *Passus XVIII.* This, the finest Passus in the whole poem, is entirely occupied with the history of Jesus. With growing power and vividness, the poet describes the crucifixion, the struggle between Life and Death and between Light and Darkness, the meeting together of Truth and Mercy, Righteousness and Peace, whilst the Saviour rests in the grave; a triumphant description of His descent into hell, and His victory over Satan and Lucifer, till the poet wakes in ecstacy, with the joyous peal of the bells ringing in his ears on the morning of Easter day.

4. Vita de Dobest.

X. The Vision of Grace. *Passus XIX.* But alas! the poem of Dobest reveals how far off the end yet is. The Saviour leaves

earth, and Antichrist descends upon it. Piers *henceforth* denotes the whole Christian body, upon whom Grace or the Holy Spirit bestows various gifts. Grace makes Piers His ploughman, and gives him four oxen (the four evangelists), and four "stots" (the four chief Latin "fathers"); also four seeds, which are the cardinal virtues. Pride and his host attack the Church of Unity. All men are invited by Conscience to partake of the eucharist, but an impenitent brewer refuses to do so, and an ignorant vicar reviles the cardinals whom the pope sends from Avignon. A lord and a king are introduced, who justify their own exactions. Then the dreamer awakes.

XI. The Vision of Antichrist. *Passus XX.* Before falling asleep once more, William encounters Need, who rebukes and instructs him. He then dreams once more how Antichrist assails the Church of Unity, which is defended by Conscience against Pride and all his host. Diseases assail all mankind; Death "pashes" to the dust kings and knights, emperors and popes, and many a lovely lady. Life, with his mistress Fortune, indulges in all kinds of excesses. He becomes the father of Sloth, who marries Wanhope. Old-age appears as the enemy of Life. The dreamer takes refuge in the castle of Unity, which is beleaguered by many foes, especially by Envy and Hypocrisy. At last one Flattery, a friar, gains admission to the castle, offering to salve Conscience of all hurts with soothing but deadly remedies, till Conscience, hard beset by Pride and Sloth, cries out to Contrition to help him; but Contrition slumbers, benumbed by the deadly potions he has drunk. With a last effort Conscience arouses himself, and seizes his pilgrim's staff, determined to wander wide over the world till he shall find Piers the Plowman. Again the dreamer awakes, and here ceases the still unfinished history of the religious life of man.[1]

[1] For a more detailed and exact analysis of the poem, see Professor Morley's English Writers, vol. i. p. 758.

ERRATA.

P. 5, l. 93. *Dele* stop at the end of the line.

P. 5, l. 95. *For* seruant*ȝ* *read* seruantz. So also in Pass. ii. 13, ii. 206, ii. 212, iii. 89, iii. 161, iii. 214, iii. 216, iii. 225, the plural nouns ending with *ȝ* should rather end with *z*, though the MS. has *ȝ*.

P. 217. Insert marks of quotation at the end of l. 118, and the beginning of l. 119, and correct "Conscience" to "Clergy" in the sidenote.

P. 398. In note to l. 168, in the quotation from Crowley, read "tel" for "tell."

ADDITIONS AND CORRECTIONS.

32. BABEES BOOK.

p. iv., p. lxii. *Rank of the Bele Babees, Servingmen, Pages,* &c. "Amongst what sort of people should then this Seruingman be sought for? Even the Dukes sonne preferred Page to the Prince, the Earles seconde sonne attendant upon the Duke, the Knights seconde sonne the Earles seruant, the Esquires sonne to weare the Knightes lyuerie, and the Gentlemans sonne the Esquiers Seruingman. Yea, I know at this day, Gentlemen younger brothers that weares their elder brothers Blew coate and Badge, attending him with as reuerend regard and duetifull obedience, as if he were their Prince or Soueraigne. Where was then, in the prime of this profession, goodman Tomsons Jacke, or Robin Roushe, my gaffer russetcoats seconde sonne? the one holding the Plough, the other whipping the Carthorse, labouring like honest men in their vocation: Tricke Tom the Taylor was then a Tiler for this trade; as strange to finde a Blewcoate on his backe, with a badge on his sleeue, as to take Kent-streete without a Scoulde, or Newmarket-heath without a Commissioner [highwayman]. But now, being lapt in his Liuerie, he thinketh him selfe as good a man, with the Sheares at his backe, as the Poet Lawret with a penne in his eare. 1598, *A Health to the Gentlemanly profession of Seruingmen,* by J. M., p. 107 of *Inedited Tracts,* Roxb. Libr. 1868.

p. xiii, vi. On the indifference of noblemen to learning, and their submission to Wolsey and the Clergy, compare Skelton's *Colyn Cloute* (Works, ed. Dyce, i. 334-5),

But noble men borne,
To lerne they haue scorne,
But hunt and blowe an horne,
Lepe ouer lakes and dykes,
Set nothyng by polytykes:
Therfore ye kepe them bace,
And mocke them to theyr face.
This is a pyteous case,
To you that ouer the whele
Grete lordes must crouche and kneele,
And breke theyr hose at the kne,
As dayly men may se,
And to remembraunce call,
Fortune so turneth the ball,
And ruleth so ouer all,
That honoure hath a great fall.

See also p. 333-4, on the pride of the clergy, and the low-born prelates, &c., in illustration of p. xlv. of *Babees Book.*

p. iv. Mr Anstey's work was published in 2 vols. in 1868, entitled "*Munimenta Academica,* or Documents illustrative of Academical Life and Studies at Oxford" (1214-1467 A.D.). Mr Quick's book was also published in 1868, "Essays on Educational Reformers" (during the last three centuries), by Robert Herbert Quick, M.A.

p. xxi-ii. The letters quoted are from the *Third* Series of Ellis's *Original Letters*. With the letter on p. xxi compare that from 'Richard Croke, the young Duke of Richmond's schoolmaster, to Cardinal Wolsey, respecting the arrangements for his pupil's education,' in *Ellis*, 3rd Series, i. 333. It treats of his hours of work (at Croke's discretion), his writing letters, his being only under Croke's guidance, and not being interrupted by his attendants and ordinary strangers, 'but only strangers of honor, to whome also if my said lorde myght by the advise of his Scolemaster exhibit and make som shew of his lernyng, like as he was wont and doth of his other pastymes, it shulde greately encourage hym to his lernyng; to the which, because it is moste laboriouse and tedyous to children, his Grace should be moste specially anymated and encoraged,' &c.

p. xxiii, note [1]. *Breakfast* is mentioned in *Household Ordinances*, p. 22, in Liber Niger Domus Regis Edw. IV, ab. 1461 A.D.: "The Kyng for his *brekefast*, two looves made into four maunchetts, and ii payne demayne, one messe of kychyn grosse, dim' 1 gallon of ale." At p. 18 it is stated that King Hardeknoute (Hardicaunte) 'furst began iiii meales stablyshed in oon day,' and he therefore must have the credit of originating breakfasts.

p. xxv. *Girls' Education.* See Mulcaster's very interesting chapter 38, p. 166-183, in his *Positions*, A.D. 1581, on this subject.

p. xxxiii. *Life at Cambridge.* See John Rokesbie's letter to Secretary Cromwell in III Ellis, ii. 243, about the term accounts of Cromwell's protégé, Cristofer Wellyfede. For fear of the plague, he has to board out; and 'They wold not take hym under ij s. iiij d. or ij s. viij d. the weke.' At p. 238, Nycollas Glossoppe tells Cromwell, 'Sur, I have a fetherbeed with a boullster for Master Wyllam Wellyfed sone, that ys at Cambreg at yowre mastershype fyndeng, Wyllam.'

p. lii. § 6. On Early Education in Scotland, see the General Report of Dr Woodford, 1868, quoted in *The Daily Telegraph*, July 25, 1868: "early ideas of a national system of education are of very old date in Scotland. In 1496 it was enacted that 'all barons and free-holders of substance put their oldest sons and heirs to the schools,' thus implying the existence of available public schools at that time. This Act is strictly compulsory so far as it extends, for the neglect of it incurs a fine to the King. The boys were to be sent to the school at 8 or 9 years of age, and to 'remain at the grammar school till they be competently founded, and have perfect Latin, and thereafter to remain at the Schools of Arts and Law, so that they may have knowledge and understanding of the Laws, through which Justice may reign universally through all the realm,'—a magnificent object at that early time, when might was so generally held to be the rule of right."

p. lxvii, note [1]. An extraordinary impression prevails, due, I believe, to the accurate Arthur Young, that the English people, till very recent times, lived on salt meat through the winter months, having no means of keeping their stock in condition. I have only to say that fresh meat was undoubtedly sold in all markets the whole year round in the reign of Henry VIII, and sold at the same price, which it could not have been if there had been so much difficulty in procuring it. Latimer (*Letters*, p. 412), writing to Cromwell on Christmas Eve, 1538, speaks of his winter stock of 'beeves and muttons' as a thing of course.—*Froude's Hist. of England*, 1856, vol. i. p. 22, note †.

p. civ. There is a mutilated copy of Russell's *Book of Nurture* in the Royal MS. 17 D xv, article 5. It starts with our line 5, and ends at our l. 1016.

Pt. I, p. 16. *Lytylle Childrenes Lytil Boke.* There is another copy of this in the Additional MS. 8151 (British Museum), leaf 201, back.

Pt. I, pp. 54-8. Caxton printed a copy of this *Diatorie* differing from ours, at the end of his *Gouernayle of Helthe*, about 1491 A.D., and called it *Medicina Stomachi.* Mr William Blades reprinted Caxton's tract in 1858—fifty-five copies only—and in his *Illustrative Remarks* on the *Medicina*, described a copy of the poem in the Lansdowne MS 699, in which Caxton's first stanza—our second—is "preceded by 11 other Stanzas. These are mostly variations of the old, rather than a composition of new Verses. They contain, however, many curious phrases, decrying *nase-rontyng* or snoring, as the effect of late suppers, and recommending *watir-growell* (water-gruel) as a good remedy against *cold seeknesse.* The first three Stanzas have in the last line of each a common Burden, a favorite style of composition in that age.. The additional lines in all amount to 88, or 11 Stanzas." I hope to print the whole poem, from the Lansdowne MS 699, in my third Courtesy volume in our Extra Series. Mr Blades adds to the list of MSS of the *Diatorie* on p. 58 of *Babees Book*, Harl. 4011 and Sloane 989. Mr Aldis Wright adds Trin. Coll. Cambr. B 11, 24.

Pt. I, p. 189, l. 1077-1084. The side-notes are wrong, says Professor Stubbs. The passage means, that the Bishops of the Province of Canterbury are to be served so as not to imply subjection by them to the Archbp. of York, but only to their own Metropolitan. On the other hand, the Bishops of the Province of York, when eating before the Primate of England, must not imply subjection to him, but only to their own Archbishop of York.

Pt. I, p. 399, l. 56, *beter vnbore than vntaught.* See the same proverb at p. 47, l. 206-7, and "A chylde is better vnborne then vntaughte" in the *Interlude of Thersytes*, printed by Tysdale [1550-63], reprinted for the Roxburghe Club, and in *Four Old Plays*, Cambridge, U.S., 1848, p. 83. It is also in Sir Peter Idle's Instructions to his Son, a MS in the Cambridge University Library, which turns out to be a much less interesting one than I had hoped, as it contains several of the old Tales in Robert of Brunne's *Handlyng Synne*, &c., badly told.

Pt. II, pp. 30, 31, l. 6, "*facies sit in ore loquentis.*" Surely this is, "Let [thy] face [eyes] be [fixed] on the face of him that speaks [to thee]." Conformably to our modern injunction to school-children and recruits: "Look me full in the face when I am speaking to you,—or when you speak to me."—T. F. Simmons.

Pt. II, p. 67, col. 2, *Bulke* is breast, not body. See Cooper's Thesaurus: '*Thorax*, the brest or bulke of a man,' and Mr E. Viles's other quotations in *The Athenæum*, March 7, 1868.

Generally, for education in Queen Elizabeth's time, for varying versions of *The Good Wife, The Wise Man, Stans Puer ad Mensam*, and for other tracts and poems on Manners and Meals, see my '*Queene Elizabethes Achademy*,' by Sir Humphrey Gilbert, &c. &c., in our Extra Series for 1869.

ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

[Printed on one side only, to allow of each slip being cut off and gummed in the volume to which it refers.]

8. MORTE ARTHURE.

p. 3, l. 55, *for* Gretayne *read* Bretàyne

15. POLITICAL, RELIGIOUS, AND LOVE POEMS.

Of the *Seven Deadly Sins*, p. 215, there is another copy, with considerable variations, in the Sloane MS 747, leaf 95.

p. 251. There is another copy of this paraphrase of the Fifty-first Psalm in Harl. MS 3810, part i.

p. 254, margin. Strike out [' salutatis?].

p. 256, line 148, *erleþ* (so in MS). This is a mistake for *erreþ*, which is the reading of the Harleian copy. Correct the Glossary, p. 259, accordingly.

18. HALI MEIDENHAD.

p. 33, l. 5, *for* ileinen *read* ileiuen.

26. RELIGIOUS PIECES.

Dan John Gaytryge's Sermon, p. 1—14, is the first and seventh Parts of Wyclif's *Speculum Vitæ Christianæ*, if the late Canon Shirley's Catalogue of Wyclif's Works, p. 38-9, be right; but as Mr Shirley's reason for assigning to Wyclif these Parts 1 and 7 is only that they occur in the Lambeth MS 408, with other Treatises generally found apart, of which one, 'On the Ave Maria' is signed with Wyclif's name in the Harl. MS 2385, by a late hand, it is possible that the copier of the late Lambeth MS merely put together, after one prologue, six treatises not originally connected. This view is borne out, at any rate as regards the *Sermon* above-named, by the copy of it in the Arundel MS 507, leaf 50 (not noticed by Mr Shirley), which assigns the Sermon to John de "Caterige," as also by a passage in the curious and valuable tract of 1530, facsimiled lately by Mr Francis Fry, "A compendious olde treatyse / shewynge / howe that we ought to haue the scripture in Englysshe." This tract was "emprentid at Marborow in the lande of Hessen / by me Hans Luft / in the yere of owre lord .M.CCCCC. and .xxx.," will be reprinted for our Extra Series next year, and contains the following bit about Gaytryge's Sermon: "Also sir William Thorisby archebishop of Yorke did do draw a treatyse in english by a worshipfull clercke / *whose name was Gatryke* / in the whiche were conteyned the articles of beleue / the seuen dedly synnes / the seuen workes of mercy / the x commaundmentes, And sent them in small pagines to the commyn people to learne it and to knowe it / of which yet many a copye be in england."

The same treatise is in ye chirch over againste London stone at this houre.

ADDITIONS AND CORRECTIONS FOR THE SOCIETY'S TEXTS.

[Printed on one side only, to allow of each slip being cut off and gummed in the volume to which it refers.]

24. HYMNS TO THE VIRGIN AND CHRIST.

p. 61, l. 95. *Bemond.* Mr W. Aldis Wright has at last explained this word that posed us all:—"In Wood's History and Antiquities of Oxford (ed. Gutch; Oxford, 1792), vol. i. p. 263, there is mention made of the citizens at Oxford being deprived of 'their usual and daily sports in *Beaumont*.' Wood quotes in the same paragraph some lines of Robert of Gloucester (Hearne's ed. p. 540), among which are these:

'The ȝates, tho he was iwend, were alle vp ibroȝt
Sone, bote Smithe gate, ac that nas undo nouȝt.
The clerkes adde ther-thoru muche solas ilore,
To pleye toward *Beumound*, anuid hii were ther-uore.'

From which I gather that '*bemond*' is 'Beumound' or Beaumont, a suburb of Oxford,[1] where I think Henry I. had a palace and whither evidently the citizens and students resorted for amusement.[2] This seems to me to be confirmed by the contrast between the advice given by 'resoun' and that given by 'lust.' The former says, 'Goo to *oxenford*, or lerne lawe.' The latter, 'be to *bemond* a good squyer!'" The making a man a squyer to a place need occasion no difficulty, as a loose Cambridge man might be called 'a devotee of Barnwell.' (3 Nov. 1869. See Mr Wright's longer comment in *Notes and Queries*, 11 Dec. 1869.)

1 Cp. R. Gloster's '& suththe, thoru Beumond, to hare welle it [the gate] bere,' p. 540.
2 *Beaumont* Street is still a street in Oxford, some way out, near the Clarendon Press.

31. MYRC'S INSTRUCTIONS FOR PARISH PRIESTS.

A late and imperfect copy of this is the first piece in the MS Ff. 5. 48, in the Cambridge University Library. Leaf 1 (lines 1-56) is wanting; then come lines 57-185, with variations; then 36 lines not in the Society's edition; then lines 787-960; then lines 274-301, with which, appropriately enough, the medley ends.—H. Bradshaw.

p. vi. *Pars Oculi.* The *Pars Oculi*—either *Dextra Pars* or *Sinistra Pars Oculi Sacerdotis*—is one of the very commonest of Latin MSS. See Tanner, under *Gul. de Pagula.* I have no doubt that the author of the *Directions* is the same man as the Lilleshull author of the *Manuale Sacerdotum.* The books may of course be different, as Wyclif's Latin and English Treatises on the same subject, are different, because they were for different classes of readers.—H. B.

p. 2, l. 23. Cp. all the prelatis of this natioun,
For the maist part
Thay think na schame to haif ane hure,
And sum hes three under thair cure.
1539. *Lyndesay's Satyre.*

p. 9, l. 272. *Knees.* Cp. Palsgrave in 1530; 'The men of this countray knele upon one knee whan they here masse, but the Frenche men knele upon both.'—*Lesclaircissement*, p. 599, col. 1, reprint.

THE VISION OF WILLIAM CONCERNING

"PIERS THE PLOWMAN."

Incipit liber de Petro Plowman.

[*Prologus.*]

(*Page of A text*) 1 [MS. L; fol. 1.]

In a somer seson · whan soft was the sonne,
I shope me in shroudes · as I a shepe were,
In habite as an heremite · vnholy of workes,
Went wyde in þis world · wondres to here.
Ac on a May mornynge · on Malüerne hülles
Me byfel a ferly · of fairy me thou3te;
I was wery forwandred · and went me to reste
Vnder a brode banke · bi a bornes side,
And as I lay and lened · and loked in þe wateres,
I slombred in a slepyng · it sweyued so merye.
¶ Thanne gan I to meten · a merueilouse sweuene,
That I was in a wildernesse · wist I neuer where,
As I bihelde in-to þe est · an hiegh to þe sonne,
I seigh a toure on a toft · trielich ymaked;
A depe dale binethe · a dongeon þere-Inne,
With depe dyches & derke · and dredful of sight.

One summer season, clothed as a hermit, I went abroad in the world to hear wonders.

On Malvern hills, a strange thing befel me. Being tired of wandering, I rested me by a bourne's side, where I soon fell asleep.

Then dreamt I a wondrous dream, that I was in a strange wilderness, and saw on the east side of it a tower on a toft, and beneath it a deep dale with a dungeon.

Obs. L=MS. Laud 581; W=MS. *printed by* Wright; O=MS. Oriel; R=MS. Rawlinson; C=Camb. MS. Dd. 1. 17; C2=Camb. MS. Ll. 4. 14. *Readings from the last of these are given only occasionally.*

2. *in*] into W. *shepe*] sheep W; scheep C2; *but* C *has* schepe (*with a final* e).

5. *Ac*] And CC2.

9. *in*] on W.

10. *in*] in-to W. *sweyued*] sweyed W.

11. *to*] *so in* W (*but not printed*).

12. *a*] WO *om.*

13. *As*] And as W; And C. *an hiegh*] on hy3 O; on hie C2.

14. *seigh*] saw3 O. *trielich*] rieliche (*with* t *erased*) C; triedliche O.

2 There was also a fair field, full of all manner of folk.

A faire felde ful of folke · fonde I there bytwene,
Of alle maner of men · þe mene and þe riche,
Worchyng and wandryng · as þe worlde asketh.

Some of them ploughed, sowed, and worked hard;

Some [putten] hem to þe plow · pleyed ful selde,
In settyng and in sowyng · swonken ful harde,
And wonnen that wastours · with glotonye destruyeth.

but some were clad in gay apparel.

¶ And some putten hem to pruyde · apparailed hem þere-after,
In contenaunce of clothyng · comen disgised.

Others prayed, and led an austere life, like anchorites.

¶ In prayers and in penance · putten hem manye,
Al for loue of owre lorde · lyueden ful streyte,
In hope forto haue · heueneriche blisse;
As ancres and heremites · that holden hem in here selles,
And coueiten nought in contre · to kairen aboute,
For no likerous liflode · her lykam to plese.

Some chose merchandise, whilst some were minstrels.

¶ And somme chosen chaffare · they cheuen the bettere,
As it semeth to owre syȝt · that suche men thryueth;
And somme murthes to make · as mynstralles conneth,
And geten gold with here glee · synneles, I leue.

Some were jesters and slanderers, against whom St Paul preaches.

Ac iapers & iangelers · Iudas chylderen,
Feynen hem fantasies · and foles hem maketh,
And han here witte at wille · to worche ȝif þei sholde.
That Poule precheth of hem · I nel nought preue it here;

20. [*putten* W] putte C2; put LC. *See* l. 23. *hem*] him C. *pleyed*] pleiden W; pleyede O; plaiden C; pleyed LC2. *selde*] seelde O; seeld C2; selden C.

21. *in sowyng*] WOC2 *omit* in. *swonken*] swynken C.

22. *with*] in OC2. *destruyeth*] distroys C.

23. *apparailed*] apparayleden OC2; apparailed LWC.

24. *disgised*] degised W.

25. *prayers*] preyere C. *in penance*] penaunces W.

26. *loue*] þe loue W.

27. *forto haue*] to haue after W.

29. *kairen*] cayren O; carien WC2; walken C.

31. *chosen*] chesen C. *cheuen*] cheueden W.

32. *suche*] swilke C. *men*] OC2 *om.*

33. *conneth*] konne W; knaueth C.

34. *synneles*] Mr Wright prints *giltles* (cf. Text A); but we find *synneles* in LWC; *not synles* in OC2.

35. *Ac*] As COC2.

36. *Feynen*] þat feynen OC2.

37. *at wille*] at her wille OC2. *sholde*] wolde W.

38. *nel*] wol W. *In the margin of* O *is written,* Qui non laborat non manducet.

Qui turpiloquium loquitur · [is luciferes hyne].

¶ Bidders and beggeres · fast aboute ȝede,
With her bely and her bagge[s] · of bred ful ycrammed;
Fayteden for here fode · fouȝten atte ale;
In glotonye, god it wote · gon hij to bedde,
And risen with ribaudye · tho roberdes knaues;
Slepe and sori sleuthe · seweth hem eure.

There were beggars, too, dissembling [Fol. 1 b.] knaves, who lived in gluttony, sleep, and sloth.

¶ Pilgrymes and palmers · pliȝted hem togidere
To seke seynt Iames; and seyntes in rome.
Thei went forth in here wey · with many wise tales,
And hadden leue to lye · al here lyf after.

Pilgrims and palmers were there, who went to Rome, and had leave to lie ever after.

I seigh somme that seiden · þei had ysouȝt seyntes;
To eche a tale þat þei tolde · here tonge was tempred to lye,
More þan to sey soth · it semed bi here speche.

† I saw some that said they had sought saints.

¶ Heremites on an heep · With hoked staues,
Wenten to Walsyngham · and here wenches after;
Grete lobyes and longe · that loth were to swynke,
Clotheden hem in copis · to ben knowen fram othere;
And shopen hem heremites · here ese to haue.

Hermits, too, went to Walsingham, and their wenches with them; great long lubbers were they, and loath to work.

¶ I fonde þere Freris · alle þe foure ordres,
Preched þe peple · for profit of hem-seluen,
Glosed þe gospel · as hem good lyked,
For coueitise of copis · construed it as þei wolde.
Many of þis maistres Freris · mowe clothen hem at lykyng,

I found friars there, of all four orders, glozing the Gospel, [4] covetous cheats, whose traffic had much to do with money.

39. *Qui*] But *Qui* W. *The readings are—Qui turpiloquium loquitur, &c.* LC; But *Qui loquitur turpiloquium* · is Luciferes hyne W; O *resembles* W, *with* knaue *instead of* hyne; C2 *has the same as* O, *with* hyne *written above* knaue. Cf. Text A.

41. *bely*] belies W. *bagges*] L *has* bagge; *but* WCOC2 *have the plural.*

42. *atte ale*] at þe ale W; at ale O; at nale C2.

43. *it*] W *om.* *gon*] go W; gayt C. *hij*] þei WO; they C.

44. *þo*] þe O.

45. *seweth*] sheweth C; suen O.

46. *pliȝted*] pliȝteden O; pliȝted L; pliȝten W; gedir C.

47. *To*] For to W. *in*] at W.

49. *to lye*] for to lye O; to lee C.

51. *To eche*] Tho hilke C. *here*] thayr C.

52. *to*] OC2 *om.* *here*] thair C.

54. *here*] hire W; thair C.

59. *Preched*] Prechynge W; Precheden O.

60. *Glosed*] Gloseden O.

62. *maistres*] *so also in* C; maistre W; maystre O. *mowe*] now W.

For here money and marchandise · marchen togideres.

For since charity has taken to trading, many strange things have happened.

For sith charite haþ be chapman · and chief to shryue lordes, 64

Many ferlis han fallen · in a fewe ȝeris.

But holychirche and hij · holde better togideres,

The moste my[s]chief on molde · is mountyng wel faste.

There preached a pardoner, and shewed a bull, saying he could assoil everyone.

¶ Þere preched a Pardonere · as he a prest were, 68

Brouȝte forth a bulle · with bishopes seles,

And seide þat hym-self myȝte · assoilen hem alle

Of falshed of fastyng · of vowes ybroken.

¶ Lewed men leued hym wel · and lyked his wordes,

Men came and kissed it; and he blinded their eyes with it, and got rings and brooches.

Comen vp knelyng · to kissen his bulles; 73

He bonched hem with his breuet · & blered here eyes,

And rauȝte with his ragman · rynges and broches.

Thus þey geuen here golde · glotones to kepe, 76

And leueth such loseles · þat lecherye haunten.

Were the bishop worth his ears, this would not be suffered.

Were þe bischop yblissed · and worth bothe his eres,

His seel shulde nouȝt be sent · to deceyue þe peple.

Ac it is nauȝt by þe bischop · þat þe boy precheth, 80

5 [Fol. 2.] For the parisch prest and þe pardonere · parten þe siluer,

That þe poraille of þe parisch · sholde haue ȝif þei nere.

Parish-priests complain that their parishes are poor now since the pestilence, and so they go to London.

¶ Persones and parisch prestes · pleyned hem to þe bischop, 83

þat here parisshes were pore : sith þe pestilence tyme,

To haue a lycence and a leue · at London to dwelle,

And syngen þere for symonye · for siluer is swete. 86

† Bishops and ¶ Bischopes and bachelers · bothe maistres and doctours,

63. *marchandise*] hire marchaundiȝe W; mauchaudises (*sic*) C.

66. *hij*] þei O.

67. *myschief*] mychief L; meschief WCO. *wel*] vp wel OC2.

69. *with*] wiþ many W.

71. *of vowes*] of Auowes W; and of vowes CO.

72. *hym*] it W.

74. *bonched*] bunchede O; *Mr Wright prints* bouched. *eyes*] eiȝen W; yen O; eyen C.

77. *leueth*] leueþ it *or* leneþ it (*misprinted* leveth in) W; leuys *or* lenys C; louen OC2. *þat*] as W.

78. *yblissed*] yblessed W; Iblessid O.

80. *Ac*] And C. *boy*] both C.

82. *poraille*] pore porayle O. *nere*] ne were WO.

84. *parisshes*] parisse C. *pore*] poue*re* W. *sith þe*] sith C.

85. *a leue*] leue WO.

þat han cure vnder criste · and crounyng in tokne
And signe þat þei sholden · shryuen here paroschienes,
Prechen and prey for hem · and þe pore fede,
Liggen in London · in lenten, an elles.
Somme seruen þe kyng · and his siluer tellen,
In cheker and in chancerye · chalengen his dettes.
Of wardes and wardmotes · weyues and streyues.
¶ And some seruen as seruantz · lordes and ladyes,
And in stede of stuwardes · sytten and demen.
Here messe and here matynes · and many of here oures
Arn don vndeuoutlych; · drede is at þe laste
Lest crist in cons[is]torie · acorse ful manye.
I parceyued of þe power · þat Peter had to kepe,
To bynde and to vnbynde · as þe boke telleth,
How he it left wiþ loue · as owre lorde hight,
Amonges foure vertues · þe best of alle vertues,
þat cardinales ben called · & closyng ȝatis,
þere crist is in kyngdome · to close and to shutte,
And to opne it to hem · and heuene blisse shewe.
Ac of þe cardinales atte Courte · þat cauȝt of þat name,
And power presumed in hem · a Pope to make,
To han þat power þat peter hadde · inpugnen I nelle;
For in loue and letterure · þe electciou*n* bilongeth,
For-þi I can and can nauȝte · of courte speke more.
¶ þanne come þere a kyng · knyȝthod hym ladde,
Miȝt of þe comunes · made hym to regne,
And þanne cam kynde wytte · and clerkes he made,

88 others having cure of souls live in London, even in Lent. (Cf. A. *prol.* 90.)

92 † Some serve the king in his exchequer.

† Some are stewards to lords.

96

100 † St Peter deputed his power of the keys to the four cardinal virtues;

104

108 † but as to the power of the men now called *cardinals*—I will not impugn it.

112 Next I beheld a king.

88. *crounyng*] crowng (*sic*) C; crownes C_2.
91. *Liggen*] Liggand C. *in London*] at Londone W.
93. *chancerye*] chauncelrie W.
94. *and wardmotes*] and of wardemotes W; of wardemotes OC_2. *weyues and*] of weyues of OC_2.
96. *stuwardes*] stywardes W; stiwardes C.
99. *consistorie* WCO] constorie L. *acorse*] a-curse C; curse O.
101. *to unbynde*] vnbynden W.
102. *left*] self (l) OC_2.
103. C *omits*.
105. *crist is*] is crist W. *in*] in his W.
106. *opne*] opene W; open C.
107. *Ac*] And C. *atte*] at WO.
108. *And*] Ac (l) O.
109. *han*] haue CO. *inpugnen*] impugnen W; Impugne it O.
110. *letterure*] in lettrure W.
111. *and can*] and I can OC_2.

For to conseille þe kyng · and þe comune saue.

† He and his knights said the commons must support them.

¶ The kyng and kny3thode · and clergye bothe
Casten þat þe co*mune* · shulde hem-self fynde.

† The commons provided ploughmen to till the soil.

¶ þe co*mune* contreued · of kynde witte craftes,
And for profit of alle þe poeple · plowmen ordeygned,
To tilie and trauaile · as trewe lyf aske þ.
þe kynge and þe co*mune* · and kynde witte þe thridde
Shope lawe & lewte · eche man to knowe his owne.

[Fol. 2 *b*.]

† Then a lunatic cried aloud and said, "Christ grant, sir king, that you may rule well."

¶ þanne loked vp a lunatik · a lene þing with-alle,
And knelyng to þe kyng · clergealy he seyde;
" Crist kepe þe, sire kyng · and þi kyngriche,
And leue þe lede þi londe · so leute þe louye,
And for þi ri3tful rewlyng · be rewarded in heuene!"

† Then an angel exclaimed in Latin—

¶ And sithen in þe eyre an hiegh · An angel of heuene
Lowed to speke in latyn— · for lewed men ne coude
Iangle ne iugge · þat iustifie hem shulde,
But suffren & seruen— · for-thi seyde þe angel,

† giving the king good advice.

" *Sum Rex, sum Princeps · neutrum fortasse deinceps;—*
O qui iura regis · Christi specialia regis,
Hoc quod agas melius · iustus es, esto pius!
Nudum ius a te · vestiri vult pietate;
Qualia vis metere · talia grana sere.
Si ius nudatur · nudo de iure metatur.
Si seritur pietas · de pietate metas!"

† A buffoon replied in Latin to the angel.

¶ Thanne greued hym a Goliardeys · a glotou*n* of wordes,
And to þe angel an hei3 · [answered] after,
"*Dum rex a regere · dicatur nomen habere,*
Nomen habet sine re · nisi studet iura tenere."

118. *contreued*] controued (*probably miswritten*) C.
120. *and trauaile*] and to trauaille W.
121. *and kynde*] kynde C.
122. *lewte*] leaute WC; leute O.
125. *Here commences the fragment of* MS. R *which is now found in* MS. Lansdowne 398; *see the Preface.*
126. *leue*] leue *or* lene WCO. *lede*] to lede OC2.
135. *ius*] vis R.
137. *ius*] vis R.
140. [*answered* C] answerde W; answerede O; answeres LR.
141. *Dum*] *so in* LWR; Cum CO.

¶ And þanne gan alle þe *comune* · cryȝe in vers of latin,
To þe kynges conseille · construe ho-so wolde—
"*Precepta Regis · sunt nobis vincula legis.*"
¶ Wiþ þat ran þere a route · of ratones at ones,
And smale mys with hem · mo þen a þousande,
And comen to a conseille · for here *comune* profit;
For a cat of a courte · cam whan hym lyked,
And ouerlepe hem lyȝtlich · and lauȝte hem at his wille,
And pleyde wiþ hem perilouslych · and possed [hem] aboute.
"For doute of dyuerse dredes · we dar nouȝte wel loke;
And ȝif we grucche of his gamen · he wil greue vs alle,
Cracche vs, or clowe vs · and in his cloches holde,
That vs lotheth þe lyf · or he lete vs passe.
Myȝte we wiþ any witte · his wille withstonde,
We myȝte be lordes aloft · and lyuen at owre ese."
¶ A raton of renon · most renable of tonge,
Seide for a souereygne · help to hym-selue;—
"I haue ysein segges," *quod* he · "in þe cite of london
Beren biȝes ful briȝte · abouten here nekkes,
And some colers of crafty werk; · vncoupled þei wenden
Boþe in wareine & in waste · where hem leue lyketh;
And otherwhile þei aren elles-where · as I here telle.
Were þere a belle on here beiȝ · bi Ihesu, as me thynketh,
Men myȝte wite where þei went · and awei renne!
And riȝt so," *quod* þat ratoun · "reson me sheweth,

† The commons too spoke in Latin.

† Then a rout of rats and mice ran together to take counsel.

† "We are all afraid of the cat."

† A rat of renown said, "I have [Fol. 3.] seen creatures in London wear collars on their necks.

† A bell might be hung on to such a collar.

† Let us put a

143. *And þanne*] Thanne W. *comune*] comunes O. *vers*] a vers R.
147. *mys*] mees W; myce O. *with*] myd W.
148. *here*] þe W.
149. *courte*] contree W.
151. [*hem* COR] LW *om.*
152. *dar*] doren O; durre C2. *wel*] C *om.*
153. *of*] R *om.*
154. *or*] & O. *clowe*] clawen W; clawe RO; clow C.
155. *or*] er WR.
156. *wille*] wit C (*wrongly*).
157. *aloft*] o-lofte W; on lofte R.
158. *renon*] renoun WCO. *renable*] resonable R.
159. *hym-selue*] hem alle R.
160. *ysein*] seyn CO; y-seyen W. *segges*] segthis C.
161. *Beren*] Weren C. *biȝes*] beiȝes W; behes C; byes O; beȝes R.
162. *wenden*] *so in* LCOR; wenten W.
163. *hem leue lyketh*] hem-self liked W; þaym lef lykeþ R.
165. *beiȝ*] bighes C; byes O; bye R.
167. *þat*] þe O.

collar and bel' the cat's neck

To bugge a belle of brasse · or of bri3te syluer,
And knitten on a colere · for owre *comune* profit,
And hangen it vp-on þe cattes hals · þanne here we mowen
Where he ritt or rest · or renneth to playe.

† When he is playful, we can stay; when wrathful, we must run away."

And 3if him list for to laike · þenne loke we mowen,
And þeren in his presence · þer while hym plaie liketh,
And 3if him wrattheth, be ywar · and his weye shonye."

¶ Alle þis route of ratones · to þis reson þei assented.

† But when the bell was bought, never a rat durst hang it on the cat's neck.

Ac þo þe belle was ybou3t · and on þe bei3e hanged,
þere ne was ratou*n* in alle þe route · for alle þe rewme of Frau*n*ce,
þat dorst haue ybounden þe belle · aboute þe cattis nekke,
Ne hangen [it] aboute þe cattes hals · al Engelonde to wynne;

† So theirs was labour lost.

And helden hem vnhardy · and here conseille feble,
And leten here laboure lost · & alle here longe studye.

† A mouse addressed the rout, saying,

¶ A mous þat moche good · couthe, as me thou3te,
Stroke forth sternly · and stode biforn hem alle,
And to þe route of ratones · reherced þese wordes;

† "If we kill the old cat, a young one will come;

"Thou3 we culled þe catte · 3ut sholde þer come another,
To cracchy vs and al owre kynde · þou3 we croupe vnder benches.
For-þi I conseille alle þe *comune* · to lat þe catte worthe,
And be we neuer so bolde · þe belle hym to shewe;

† and it is very

For I herde my sire seyn · is seuene 3ere ypassed,

168. *bugge*] bigge CO; bye C2.
169. *on*] it on W.
170. W *omits*.
171. R *omits*. *rest*] restiþ O.
172. R *omits*.
173. *þer while*] þe-while WR.
174. *ywar*] war W.
175. *þis* (1)] þe R. *þei*] O *om*.
176. *Ac*] And C. *ybou3t*] y-brou3t W.
177. *rewme*] reaume W; reem C.
178. *ybounden*] bounden W; bounde O.
179. [*it*] *occurs in* WCROC2; L *om*. *þe cattes*] his R.
180. *And*] Alle W.
181. *alle*] O *om*.
184. *route of*] O *om*.
185. *culled*] killen W; kulled C; killeden O; had Iculled R.
186. *cracchy*] cracche O; cacchen W; cache C2. *croupe*] cropen W, crepe C; crope R.
188. *so*] W *om*.

þere þe catte is a kitoun · þe courte is ful elyng; 190
þat witnisseth holiwrite : who-so wil it rede,
Ve terre vbi puer rex est, &c.
For may no renke þere rest haue · for ratones bi nyȝte;
þe while he caccheþ conynges · he coueiteth nouȝt owre caroyne, 193
But fet hym al with venesoun · defame we hym neuere.
For better is a litel losse · þan a longe sorwe,
þe mase amonge vs alle · þouȝ we mysse a schrewe. 196
For many mannus malt · we mys wolde destruye,
And also ȝe route of ratones · rende mennes clothes,
Nere þat cat of þat courte · þat can ȝow ouerlepe;
For-had ȝe rattes ȝowre wille · ȝe couthe nouȝt reule ȝowre-selue. 200
I sey for me," quod þe mous · "I se so mykel after,
Shal neuer þe cat ne þe kitoun · bi my conseille be greued,
Ne carpyng of þis coler · þat costed me neure.
And þouȝ it had coste me catel · biknowen it I nolde,
But suffre as hym-self wolde · to do as hym liketh, 205
Coupled & vncoupled · to cacche what thei mowe.
For-þi vche a wise wiȝte I warne · wite wel his owne."—
¶ What þis meteles bemeneth · ȝe men þat be merye,
Deuine ȝe, for I ne dar · bi dere god in heuene! 209
¶ ȝit houed þere an hondreth · in houues of selke,
Seriauntȝ it semed · þat serueden atte barre,
Plededen for penyes · and poundes þe lawe, 212

* for the court re a kitten ens.

† Eccles. x. 16.

† Better a little loss than a long sorrow.

† Mice and rats are a nuisance, as well as cats.

[Fol. 3 b.]

† I do not pay my share for the collar.

† Let them go where they like."

There were a hundred sergeants in silk hoods, law-

192. *þere*] no R.
193. *owre*] youre W.
194. *fet*] fedeþ W; fedes C. *al*] O *om.*
196. C *om.*
198. *ȝe*] the C; þe O.
199. *þat cat of þat*] þe cat of þat W; þat cat of þe R.
200. *rattes*] ratones R.
201. *for me*] ſt for my-self R.
203. *Ne*] Thoruȝ W. *costed*] cost CO.
204. *had coste*] hadde costned W; costed R.
207. *Forþi—wiȝte*] For vche a wyse man R. *vche*] ech W; ilke C.
208. *bemeneth*] bymene R.
209. *for—dar*] ne dar I nouȝt R.
211. *it semed*] it bi-semed W; it semeden O; as it semed C. *atte*] at þe WOR.
212. *Plededen*] Pleteden WCRO; Pleded C2.

pleaders, who never spoke till they saw their money.

And nou3t for loue of owre lorde · vnlese here lippes onis.
Þow my3test better mete þe myste · on maluerne hulles,
Þan gete a momme of here mouthe · but money were shewed.

I saw too barons, burgesses, bondmen,

¶ Barones an burgeis · and bonde-men als
I sei3 in þis assemble · as 3e shul here after.

bakers, butchers, brewsters, and others; and ditchers who lead ill lives, and sing idle songs.

Baxsteres & brewesteres · and bocheres manye,
Wollewebsteres · and weueres of lynnen,
Taillours and tynkeres · & tolleres in marketes,
Masons and mynours · and many other craftes.
Of alkin libbyng laboreres · lopen forth somme,
As dykers & delueres · þat doth here dedes ille,
And dryuen forth þe [longe] day · with "*Dieu vous saue, Dame Emme!*"

Cooks were crying "hot pies," and taverners were praising their wine.

Cokes and here knaues · crieden, "hote pies, hote!
Gode gris a[nd] gees · gowe dyne, gowe!"
¶ Tauerners vn-til hem · tolde þe same,
"White wyn of Oseye · and red wyn of Gascoigne,
Of þe Ryne and of þe Rochel · þe roste to defye."—
Al þis sei3 I slepyng · and seuene sythes more.

213. *vnlese*] vnlose (*printed* unclose) W; vnlose O; vnlouse C.
214. *þe*] W *om.*
215. *momme*] mom W; mumme OR. *but—were*] but moneie be O; til moneie be W; er mony hem by R. L *has* monoy, *miswritten for* money; *cf.* Pass. I. l. 44.
216. *burgeis*] burgeises W.
218. *Baxteres*] baksteres WR.
222. *alkin*] alle kynne W; alle kyn O; alkyn C; alle R.
223. *doth*] doon WO; does C.
224. [*longe*] *so in* WCO; L *has* dere. Cf. Text A. *þe — day*] here dayes here R. *vous*] W *om.*
226. *and*] and WRO; an C; L *has* a.
227. *tolde*] trewely tolden W.
228. *red wyn*] R *om.*
230. W *omits*; but Mr Wright supplies the line from MS. T (of the A-class). *sei3*] sawe CO.

PASSUS I.

Passus Primus de visione.

What this montaigne bymeneth · and þe merke dale,
And þe felde ful of folke · I shal 3ow faire schewe.
A loueli ladi of lere · in lynnen yclothed,
Come down fram a castel · and called me faire,
And seide, "Sone, slepestow · sestow þis poeple,
How bisi þei ben · abouten þe mase?
þe moste partie of þis poeple · þat passeth on þis erthe,
Haue þei worschip in þis worlde · þei wilne no better;
Of other heuene þan here · holde þei no tale."
¶ I was aferd of her face · þei3 she faire were,
And seide, "mercy, Madame · what is þis to mene?"
"þe toure vp þe toft," quod she · "treuthe is þere-Inne,
And wolde þat 3e wrou3te · as his worde techeth;
For he is fader of feith · fourmed 3ow alle,
Bothe with fel and with face · and 3af 3ow fyue wittis
Forto worschip hym þer-with · þe while þat 3e ben here.
And þerfore he hy3te þe erthe · to help 3ow vchone
Of wollen, of lynnen · of lyflode at nede,
In mesurable manere · to make 3ow at ese;
¶ And comaunded of his curteisye · in *comune* þree þinges;

I now tell the meaning of the mountain, the dale, and the field.
A lovely lady came down from a castle, and bade me look at the people;
most of whom seek only worship in this world (here
[Fol. 4.]
imaged by a field).
I was afraid, and asked what it all meant.
"In the tower," she said, "is Truth, i. e. God the Creator,
who gives men wool and linen sufficient.
Three things are really needful,—

TITLE. *So in* LWC; Passus primus de visione petri plowman R; Primus Passus O.
3. *lere*] leere W; lyre C.
5. *sestow*] sest þow R; seest þou O.
6. *abouten*] alle aboute W.
10. *aferd*] a-fered CW; a-feerd O.
she] scho C.
12. *toure*] thour C. *vp*] on W.
13. *techeth*] thecheth C.
14. *is*] O *om.* *fourmed*] and formed W.
16. *þe*] W *om.* *þat*] O *om.*
18. *of lyflode*] o lifode (*sic*) C.

clothes, meat, and drink.

Arne none nedful but þo · and nempne hem I thinke,
And rekne hem bi resoun · reherce þow hem after.
That one is vesture · from chele þe to saue,
And mete atte mele · for myseise of þi-selue,

But beware of drink, and remember Lot's sin,

And drynke whan þow dryest · ac do nouȝt out of resoun;
That þow worth þe werse · whan þow worche shuldest.
¶ For loth in his lifdayes · for likyng of drynke,
Dede bi his douȝtres · þat þe deuel lyked;

which was caused by drunkenness.

Delited hym in drynke · as þe deuel wolde,
And lecherye hym lauȝt · and lay bi hem boþe;
And al he witt it wyn · þat wikked dede.

† Gen. xix. 32.

Inebriamus eum vino, dormiamus que cum eo,
Vt seruare possimus de patre nostro semen.

† Thus was Lot encumbered.

Thorw wyn and þorw women · þere was loth acombred,
And þere gat in glotonye · gerlis þat were cherlis.
For-þi drede delitable drynke · and þow shalt do þe bettere;

Moderation is wholesome, though the appetite be keen.

Mesure is medcyne · þouȝ þow moche ȝerne.
It is nauȝt al gode to þe goste · þat þe gutte axeþ,
Ne liflode to þi likam · [þat leef is to þi soule.

Believe not thy body, which is leagued with the fiend; therefore beware."

Leue not þi likam] · for a lyer him techeth,
That is þe wrecched worlde · wolde þe bitraye.
For þe fende and þi flesch · folweth þe to-gidere,
This and þat [sueth] þi soule · and seith it in þin herte;

21. *and*] O *om.*
22. *þow*] ȝe O.
23. *is*] W *om.* *vesture*] clothinge C2. *chele*] chelde C; cold W; colde C2.
24. *atte*] at W; at þe R; atte the C.
25. *ac*] and CC2.
28. *lyked*] wolde C. *But C omits the next line, which ends with* wolde.
31. O *omits.* *it*] it þe WC.
33. *gat*] he gate O. *gerlis*] barnes C. *cherlis*] karles C.
35. *moche*] myche O; muchel W; mikile C; muche R.
36. *to*] for O. *þe—axeþ*] guttis askys C.
37, 38. [*þat leef—not þi likam*] LWC *wrongly omit this, owing to the repetition of* likam; *but we find*—þat leef is þi soule Lef nauȝt þi licame R; þat leef is to þi soule Leeue þou not þi likham OC2. Cf. Text A.
39. *þe*] a O.
40. *þe*] W *om.*
41. [*sueth*] *so in* R. *The other readings hardly make sense; they are* —seest L; seeþ WO; sees C; seiþ C2. Cf. Text A. *seith*] setth C. *it*] O *om.*

And for þow sholdest ben ywar · I wisse þe þe beste."
¶ "Madame, mercy," quod I · "me liketh wel 3owre wordes,
Ac þe moneye of þis molde · þat men so faste holdeth,
Telle me to whom, Madame · þat tresore appendeth?"
¶ "Go to þe gospel," quod she · "þat god seide hym-seluen,
Tho þe poeple hym apposed · wiþ a peny in þe temple,
Whether þei shulde þer-with · worschip þe kyng Sesar.
And god axed of hem · of whome spake þe lettre,
And þe ymage ilyke · þat þere-inne stondeth?
'Cesaris,' þei seide · 'we sen hym wel vchone.'
¶ '*Reddite cesari*,' quod god · 'þat *cesari* bifalleth,
Et que sunt dei, deo · or elles 3e done ille.'
For ri3tful reson · shulde rewle 3ow alle,
And kynde witte be wardeyne · 3owre welthe to kepe,
And tutour of 3oure tresore · and take it 3ow at nede;
For housbonderye & hij · holden togideres."
þanne I frained hir faire · for hym þat hir made,
"That dongeoun in þe dale · þat dredful is of si3te,
What may it be to mene · ma-dame, I 3ow biseche?"
¶ "þat is þe castel of care · who-so cometh þerinne
May banne þat he borne was · to body or to soule.
þerinne wonieth a wi3te · þat wronge is yhote,
Fader of falshed · and founded it hym-selue.
Adam and Eue · he egged to ille,

I thanked her, and asked her to whom the treasures of the world belonged.

She bade me go to the gospel, and read how Christ was tempted by being shown a [Fol. 4 b.] penny.

"Render unto Cæsar," &c. (Matt. xxii. 21).

Reason and common sense should rule you.

Then I asked her what the deep dale meant.

"That is the castle of care," she said, "the abode of Satan, who deceived Adam and Eve,

42. *ywar*] ware C. *beste*] bettre O.
44. *Ac*] And C. *holdeth*] kepeth R.
45. *to—Madame*] madame to whom R.
47. *Tho*] When C; To O. *hym*] þat hym O.
49. *axed*] asked WCO. *hem*] hym W.
50. *ilyke*] was lik W.
51. *Cesaris*] Cesares W; Cesar C. *hym*] it W.
52. *cesari* (2)] cesar C.
53. *ille*] yuele O.
54. *ri3tful*] ri3tfully W.
55. *welthe to kepe*] wele to kype C.
57. *For*] And O. *hij*] þei O; heo R.
58. *hir* (2)] me W.
60. *biseche*] be biseche C (*an obvious error*).
61. *þe*] a R. *cometh*] comþ W.
62. *or*] & O.

and Cain, and Judas.

Conseilled caym · to kullen his brother;
Iudas he iaped · with iuwen siluer,
And sithen on an eller · honged hym after.

He binders love, and deceives all that trust in vain treasure."

He is letter of loue · and lyeth hem alle,
That trusten on his tresor · bitrayeth he sonnest."

Then I wondered who she was, and conjured her to tell me her name.

¶ Thanne had I wonder in my witt · what womman it were
þat such wise wordes · of holy writ shewed;
And asked hir on þe hieȝe name · ar heo þennes ȝeode,
What she were witterli · þat wissed me so faire?

"I am Holy Church, who received thee in infancy; thou broughtest me then pledges, to work my will."

¶ "Holicherche I am," quod she · "þow ouȝtest me to knowe,
I vnderfonge þe firste · and þe feyth tauȝte,
And brouȝtest me borwes · my biddyng to fulfille,
And to loue me lelly · þe while þi lyf dureth."

Then I prayed her to teach me Christ's will,

¶ Thanne I courbed on my knees · and cryed hir of grace,
And preyed hir pitousely · prey for my synnes,
And also [kenne] me kyndeli · on criste to bileue,

11

for I wished for no treasure but my soul's salvation.

That I miȝte worchen his wille · þat wrouȝte me to man;
"Teche me to no tresore · but telle me þis ilke,
How I may saue my soule · þat seynt art yholden?"

"Truth is the best of treasures;

¶ "Whan alle tresores aren tried," quod she · "trewthe is þe best;
I do it on *deus caritas* · to deme þe soþe;

[Fol. 5.]

It is as derworth a drewery · as dere god hym-seluen.

whoever is true

¶ Who-so is trewe of his tonge · & telleth none other,

66. *kullen*] killen WCO.
67. *iuwen*] Iewes R; Iuwes C2.
68. *an*] C *om.* *hym after*] hym-selue W; hym selue, *corrected to* hym after O.
70. *he*] he hem W. *bitrayeth he*] bytrayed aren R.
71. *it*] sche R.
72. *shewed*] me scheued C.
73. *on*] in CO. *ar heo*] er she W; ers scho C; er sche O; er heo R.
76. *vnderfonge*] vnderfeng W.
77. *And*] And þou O.
78. *me*] C *om.* *me lelly*] lely me R.
79. *courbed*] coureed C.
80. *prey*] to preye R.
81. [*kenne* WCRO] L *corruptly has* kende.
82. R *omits.*
85. *aren tried*] been I-tryed O. *quod she*] CO *om.*
87. *It*] þat it R. *drewery*] drury W.
88. *Who-so*] Who W; He R.

And doth þe werkis þer-with · and wilneth no man ille, — in word and work is like our Lord.

He is a god bi þe gospel · agrounde and aloft,
And ylike to owre lorde · bi seynte lukes wordes. — Luke viii. 21.
þe clerkes þat knoweþ þis · shulde kenne it aboute,
For cristene and vncristne · clameþ it vchone.

¶ Kynges & knyȝtes · shulde kepe it bi resoun, — Kings and knights should govern rightfully, and bind transgressors;
Riden and rappe down · in reumes aboute,
And taken *trangressores* · and tyen hem faste,
Til treuthe had ytermyned · her trespas to þe ende.

And þat is þe *professioun* appertly · þat appendeth for knyȝtes, — and to do so is far better than to fast on Fridays.
And nouȝt to fasten a fryday · in fyue score wynter;
But holden wiþ him & with hir · þat wolden al treuthe,
And neuer leue hem for loue · ne for lacchyng of syluer.

¶ For Dauid in his dayes · dubbed kniȝtes, — For David dubbed knights to serve Truth.
And did hem swere on here swerde · to serue trewthe euere;
And who-so passed þat poynte · was *apostata* in þe ordre.

¶ But criste kingene kynge · kniȝted ten, — And Christ, too, knighted Cherubim and Seraphim, and
Cherubyn and seraphin · suche seuene and an-othre,
And ȝaf hem myȝte in his maieste · þe muryer hem þouȝte;
And ouer his mene meyne · made hem archangeles,
Tauȝte hem bi þe Trinitee · treuthe to knowe, — taught them Truth and Obedience.
To be buxome at his biddyng · he bad hem nouȝte elles.

¶ Lucifer wiþ legiounes · lerned it in heuene, — Lucifer was most lovely till he brake obedience:
But for he brake buxumnesse · his blisse gan he tyne,

89. *doth*] O *om.*
90. *agrounde*] on ground O. *aloft*] on loft O; *e* lofte W.
93. *clameþ*] cleymeþ W; claymeth R.
95. *down*] adoun O.
96. *trangressores*] *marked as a Latin word in* WC; transgressouris O.
98. *þe*] W *om.* *for*] to WO.
99. *a*] o W.
101. *And*] Ne R.
103. *swerde*] swerde (*printed* swerdes) W; swerd CO; swerdes R.
104. *þat*] þe O. *was*] is O.
105. *kingene*] kyngen C.
106. *an-othre*] o*þ*ere W.
107. *muryer*] *miswritten* murger L; murgur R; murier W; muryer C.
108. *meyne*] meynge C.
110. *To*] And R.
112. *But for*] Til R.

and then he and his fellows became fiends.

And fel fro þat felawship · in a fendes liknes,
In-to a depe derke helle · to dwelle þere for eure;
And mo þowsandes wiþ him · þan man couthe noumbre,

+ His fellows had trusted his lies.

Lopen out wiþ Lucifer · in lothelich forme,
For þei leueden vpon hym · þat lyed in þis manere:

+ Isaiah xiv. 14.

Ponam pedem in aquilone, et similis ero altissimo.

¶ And alle þat hoped it miȝte be so · none heuene miȝte hem holde,

† The fiends fell for nine days, till God shut heaven.

But fellen out in fendes liknesse · nyne dayes togideres,
Til god of his goodnesse · gan stable and stynte,
And garte þe heuene to stekye · and stonden in quiete.
¶ Whan thise wikked went out · wonderwise þei fellen,
Somme in eyre, somme in erthe · & somme in helle depe;

[Fol. 5 b.] Lucifer, for his exceeding pride, lies lowest in hell; with him all wrongdoers shall dwell.

Ac lucifer lowest · lith of hem alle;
For pryde þat he pult out · his peyne hath none ende;
And alle þat worche with wronge · wenden hij shulle
After her deth day · and dwelle wiþ þat shrewe.

But they that do after the word may be sure of heaven; and therefore say I that Truth is the best treasure."

Ac þo þat worche wel · as holiwritt telleth,
And enden as I ere seide · in treuthe, þat is þe best,
Mowe be siker þat her soule · shal wende to heuene,
Þer treuthe is in Trinitee · and troneth hem alle.
For-þi I sey as I seide ere · bi siȝte of þise textis,
Whan alle tresores arne ytried · treuthe is þe beste.
Lereth it þis lewde men · for lettred men it knowen,
Þat treuthe is tresore · þe triest on erþe."

115. *wiþ*] myd W.
117. C *omits.* *pedem*] pedem meum O. *et—altissimo*] &c. R.
118. *none*] no C.
120. *stable*] stablisse W.
121. *stekye*] stekie W; steke C.
122. *wonderwise*] in wonder wise W.
123. *in erthe*] in þe erthe C.
124. *lith*] liþ yet W.
125. *pult*] pelt R; putte W; put C; puttede O.
126. *þat*] C *om.* (*by mistake*). *hij*] þei WRO.
127. *and*] to R.
128. *Ac*] And WRC.
129. *ere*] erst O. *þe*] O *om.*
130. *soule*] soules W.
131. *and troneth*] for to saue R.
132. *þise textis*] þis texte C. *siȝte of*] R *om.*
133. O *omits.* *ytried*] tried W.
134. *it*] R *om.* *þis*] þise W; þiese O; this R. *it knowen*] ne knowen C.

¶ "3et haue I no kynde knowing," quod I · "3et mote 3e kenne me better,
By what craft in my corps · it comseth and where."
¶ "þow doted daffe," quod she · "dulle arne þi wittes;
To litel latyn þow lernedest · lede, in þi 3outhe;
Heu michi, [quod] sterilem duxi vitam iuuenilem!
¶ It is a kynde knowyng," quod he · "þat kenneth in þine herte
For to louye þi lorde · leuer þan þi-selue;
No dedly synne to do · dey þou3 þow sholdest:
This I trowe be treuthe · who can teche þe better,
¶ Loke þow suffre hym to sey · and sithen lere it after.
For thus witnesseth his worde · [worche] þow þereafter;
For trewthe telleþ þat loue · is triacle of heuene;
May no synne be on him sene · þat vseth þat spise,
And alle his werkes he wrou3te · with loue as him liste;
And lered it Moises for þe leuest þing · and moste like to heuene,
And also þe plente of pees · moste precious of vertues.
¶ For heuene myȝte nou3te holden it · it was so heuy of hym-self,
Tyl it hadde of þe erthe · yeten his fylle.
¶ And whan it haued of þis folde · flesshe & blode taken,
Was neuere leef vpon lynde · li3ter þer-after,

"But I have no natural knowledge of it," said I.

"Thou fool," said she, "it is thy natural *conscience*, teaching you to love God, and leave deadly sin.

If any can teach you better, let him!

† Truth says that Love is the treacle of heaven.

For Love is what God likes best, and eke the plant of Peace.

† Heaven could not hold it, and it fell to earth.

† But having taken human nature, it was as light as a linden-leaf.

136. *3et mote 3e*] ye mote W. *3e kenne me*] I lerne R.
137. *corps*] cors W; coors O.
138. *Here* MS. R. *has lost two leaves. It begins again at* P. ii. l. 40.
139. *lede*] leode WO. *3outhe*] thougthe C. [*quod*] *This reading must be right, as shewn by the scansion of the line. It occurs in* MS. Camb. Ff. 5. 35. *But* LWC, *and* Crowley's *text, have* quia.
140. *he*] she W; sche O. *See note.*
144. *lere*] here C.
145. W *omits.* [*worche* COC2] worcheth L (*wrongly*).
146. *of*] in O.
148. *his*] this C. *he*] he (*printed* be) W.
149. *lered*] lernede O. *þe*] O *om.*
150. *þe*] C *om. plente*] plentee WC. Cf. Text A.
152. *yeten*] eten WO; heten C.
153. *haued*] hadde WO; had C. *þis*] þe O. *taken*] OC2 *om.*

And portatyf and persant · as þe poynt of a nedle,
That myȝte non armure it lette · ne none heiȝ walles.

† Love is a leader of the angels, and a mediator.

¶ For-þi is loue leder · of þe lordes folke of heuene,
And a mene, as þe Maire is · bitwene þe kyng and þe comune;
Riȝt so is loue a ledere · and þe lawe shapeth,
Vpon man for his mysdedes · þe merciment he taxeth.

[Fol. 6.]

And for to knowe it kyndely · it comseth bi myght,
And in þe herte þere is þe heuede · and þe heiȝ welle;

14

¶ For in kynde knowynge in herte · þere a myȝte bigynneth.

Love began with God the Father, who let His Son die for us;

And þat falleth to þe fader · þat formed vs alle,
Loked on vs with loue · and lete his sone deye
Mekely for owre mysdedes · to amende vs alle;
And ȝet wolde he hem no woo · þat wrouȝte hym þat peyne,

even as Christ prayed for His enemies,

But mekelich with mouthe · mercy he bisouȝte
To haue pite of þat poeple · þat peyned hym to deth.
¶ Here myȝtow see ensamples · in hym-selue one,

granting mercy to them that pierced his heart.

That he was miȝtful & meke · and mercy gan graunte
To hem þat hongen him an heiȝ · and his herte þirled.

Therefore I advise the rich to have pity on the poor; for 'with the same measure,' &c. (Matt. vii. 2).

¶ For-thi I rede ȝow riche · haueth reuthe of þe poucre;
Thouȝ ȝe be myȝtful to mote · beth meke in ȝowre werkes.
¶ For þe same mesures þat ȝe mete · amys other elles,
ȝe shullen ben weyen þer-wyth · whan ȝe wende hennes;
Eadem mensura qua mensi fueritis, remecietur vobis.

For though ye be true in word and deed, except ye love the poor, and give alms,

¶ For þouȝ ȝe be trewe of ȝowre tonge · and trewliche wynne,
And as chaste as a childe · þat in cherche wepeth,

158. *bitwene*] bitwixe O.
160. *man*] a man C.
161. *myght*] nyght (!) C.
162. *heuede*] heed W.
166. *Mekely*] Mekel C.
168. *with*] bi O. *he*] W *om.*
170. *Here*] Here (*printed* There) W. *myȝtow*] myghtestow C. *ensamples*] ensample W; ensaumpyle C.
172. *hongen*] hengen W.
174. *Thouȝ*] Thought C.
178. *cherche*] kerke C

But if ȝe louen lelliche · and lene þe poure,
Such goed as god ȝow sent · godelich parteth,
ȝe ne haue na more meryte · in masse ne in houres,
þan Malkyn of hire maydenhode · þat no man desireth.
¶ For Iames þe gentil · iugged in his bokes,
That faith with-oute þe faite · is riȝte no þinge worthi,
And as ded as a dore-tre · but ȝif þe dedes folwe;
Fides sine operibus mortua est, &c.
¶ For-thi chastite with-oute charite · worth cheyned in helle;
It is as lewed as a laumpe · þat no liȝte is Inne.
¶ Many chapeleynes arne chaste · ac charite is awey;
Aren no men auarousere þan hij · whan þei ben auaunced;
Vnkynde to her kyn · and to alle cristene,
Chewen here charite · and chiden after more.
Such chastite wiþ-outen charite · worth cheyned in helle!
¶ Many curatoures kepen hem · clene of here bodies,
Thei ben acombred wiþ coueitise · þei konne nouȝt don it fram hem,
So harde hath auarice · yhasped hem togideres.
And þat is no treuthe of þe trinite · but treccherye of helle,
And lernyng to lewde men · þe latter for to dele.
¶ For-þi þis wordes · ben wryten in þe gospel,
Date & dabitur vobis · for I dele ȝow alle.
And þat is þe lokke of loue · and lateth oute my grace,
To conforte þe careful · acombred wiþ synne.
¶ Loue is leche of lyf · and nexte owre lorde selue,
And also þe graith gate · þat goth in-to heuene;

ye have no merit in your prayers.

St James tells us that Faith without works is dead (Jam. ii. 20);

so chastity without charity is but an unlighted lamp.

Many chaplains are chaste, but have not charity;

they eat up what they should give away, and ask for more.

Curators that should be chaste are encumbered with avarice.

[Fol. 6 b.]

This treachery teaches the laity to put off giving away.

See what is in the Gospel (Luke vi. 38).

Love comforts the sad.

Love is the

180. *goed*] good WCO.
181. *more*] C *om.* *ne*] nor W.
184. *faite*] feet W; feite O; facte *or* faite C.
185. C *om. the second* as: *þe*] thy C.
188. *ac*] and C.
189. *hij*] þei O.
196. *no*] in O (*wrongly*).
200. *lateth*] leteþ WC.
201. *conforte*] counforte O; conforten W; confort C.
202. *nexte*] nexit C.

readiest way to heaven; and Truth is the best of all treasures."

For-þi I sey as I seide · ere by þe textis, 204
Whan alle tresores ben ytryed · treuthe is þe beste.
Now haue I tolde þe what treuthe is · þat no tresore is bettere,
I may no lenger lenge þe with · now loke þe owre lorde!" 207

204. *ere—textis*] erst · bi þe trewe textis O. 205. *ytryed*] tried W

PASSUS II.

Passus secundus de visione, vt supra.

Yet I courbed on my knees · and cryed hir of *grace*, [17] Then I prayed her
And seide, "mercy, Madame · for Marie loue of heuene,
That bar þat blisful barne · þat bouȝte vs on þe Rode,
Kenne me bi *somme* crafte · to knowe þe fals." to teach me how to know Falsehood.
¶ "Loke vppon þi left half · and lo where he standeth, She bade me turn and see him.
Bothe fals and fauel · and here feres manye!"
¶ I loked on my left half · as þe lady me taughte, I looked, and, first of all, beheld a woman very richly clothed,
And was war of a wo*m*man · wortheli yclothed,
Purfiled with pelure · þe finest vpon erthe,
Y-crounede with a corone · þe kyng hath non better. decked with a crown and costly rings.
Fetislich hir fyngres · were fretted with golde wyre,
And þere-on red rubyes · as red as any glede, + She wore rubies, diamonds, and sapphires.
And diamantz of derrest pris · and double manere saferes,
Orientales and ewages · enuenymes to destroye.
¶ Hire robe was ful riche · of red scarlet engreyned, [18]
With ribanes of red golde · and of riche stones;
Hire arraye me rauysshed · suche ricchesse saw I neuere; + Never beheld I such rich array.

TITLE. *So in* LWC; Secundus Passus O.
1. *courbed*] courred C.
4. *to*] for to O.
5. *he*] sche O. *standeth*] stondeþ W.
7. *taughte*] thaughte C.
8. *was*] whas C. *wortheli*] worþiliche W.
10. *corone*] croune C. *hath*] haes C.
11. *fretted*] fettred C; fetrid O. *golde*] gol C.
13. *safferes*] saphires W; saphyrs C; saphers O.
17. *saw*] sauȝ W.

I had wondre what she was · and whas wyf she were.

"Who is this?" I asked.

¶ "What is þis wo*m*man," quod I · "so worthily attired?"

"That is Meed (Bribery)," she said, "who has done me much evil.

¶ "That is Mede þe Mayde," q*uo*d she · "hath noyed me ful oft,
And ylakked my le*m*man · þat lewte is hoten,
And bilowen hire to lordes · þat lawes han to kepe.

[Fol. 7.]

In þe popis paleys · she is pryue as my-self,
But sothenesse wolde nou3t so · for she is a bastarde.

+ Her father was named False; and she is like him.

¶ For fals was hire fader · þat hath a fykel tonge,
And neuere sothe seide · sithen he come to erthe.

¶ And Mede is manered after hym · ri3te as kynde axeth;

† Matt. vii. 17.

Qualis pater, talis filius; [bona] arbor bonum fructum facit.

I au3te ben herre þan she · I cam of a better.

+ My father is the One God.

¶ Mi fader þe grete god is · and grounde of alle graces,
O god with-oute gynnynge · & I his gode dou3ter,
And hath 3oue me mercy · to marye with my-self;

+ Every merciful man is my husband.

And what man be merciful · and lelly me loue,
Schal be my lorde and I his leef · in þe hei3e heuene.

¶ And what man taketh Mede · myne hed dar I legge,
That he shal lese for hir loue · a lappe of *caritatis*.

+ See what David says of men who take Meed.

How construeth dauid þe kynge · of men þat taketh Mede,
And men of þis molde · þat meynteneth treuthe,
And how 3e shal sauè 3ow-self · þe Sauter bereth witnesse,

+ Psal. xiv. 1 (Vulgate).

Domine, quis habitabit in tabernàculo tuo, &c.

18. *she*] scho C. *whas*] whos WCO.
20. *hath*] hathes C.
21. *lewte*] leautee W; leaut C.
22. *han*] hathes C.
26. *come*] com WC.
27. *axeth*] askeþ WO; askes C. [*bona*] *So in* CCz; bonus LWO. *fructum*] fructum (*printed* fructrum) W.
28. *au3te*] ou3te W. *herre*] hyere W; heyer O.
29. *graces*] grace C.
30. *O*] Oo (*printed* So) W. *his*] C *om.*
31. *3oue*] yeuen W; geue C.
32. *loue*] loueþ O.
38. *shal*] shul W; schul O; sal C. *3ow-self*] 3ow-seluen O; 3our-self W; 3owre-self C.

¶ And now worth þis Mede ymaried · al to a mansed schrewe,
To-morrow shall Meed be married to Falsehood, by help of Flattery.
To one fals fikel-tonge · a fendes biȝete ;
Fauel þorw his faire speche · hath þis folke enchaunted,
And al is lyeres ledyng · þat she is þus ywedded.
¶ To-morwe worth ymade · þe maydenes bruydale,
To-morrow you may see the whole crew of them,
And þere miȝte þow wite, if þow wolt · which þei ben alle
That longeth to þat lordeship · þe lasse and þe more.
Knowe hem þere if þow canst · and kepe þi tonge,
And lakke hem nouȝt, but lat hem worth · til lewte be iustice,
† but let them alone.
And haue powere to punyschen hem : þanne put forth þi resoun.
¶ Now I bikenne þe criste," quod she · "and his clene moder,
I now commend thee to † Christ."
And lat no conscience acombre þe · for coueitise of Mede."
¶ Thus left me þat lady · liggyng aslepe,
† Thus she left me lying asleep.
And how Mede was ymaried · in meteles me þouȝte ;
Afterwards, I beheld the bridal
þat alle þe riche retenauns · þat regneth with þe false
Were boden to þe bridale · on bothe two sydes,
Of alle maner of men · þe mene and þe riche.
† Thither were assembled knights, clerks, sheriffs, beadles,
To marie þis maydene · was many man assembled,
As of kniȝtes and of clerkis · and other comune poeple,
As sysours and sompnours · Shireues and here clerkes,
[Fol. 7 b.]
Bedelles and Bailliues · and brokoures of chaff[a]re,

39. *alto*] vn-to W. *mansed*] mansed W (*see* Mr Wright's note); maysed C; *in* MS. O mansed *is glossed by* cursid. *schrewe*] sherewe W; O *om.*
40. *Here* MS. R *begins again.* *fikel*] fikel of R. *a*] and C.
41. *þorw*] thourth C. *his*] hir C. *hath*] hayth C.
43. *ymade*] ymaked W; ymaad O. *maydenes*] maydesnesse (!) C. *bruydale*] bridale WC; brydale O.
44. *miȝte þow*] myȝtow W ; myȝtist þou O. *wolt*] wilt WRO.
45. *longeth*] longen WO.
46. *kepe*] kepe þow W; kepe wi O; kepen R.
47. *lewte*] leaute W; leute O; leaut C
48. *þanne*] þat C.
50. *lat*] at R.
53. *retenauns*] retenaunce WC; retenaunȝ C; retenawans R.
54. *boden*] bede R.
56. *was*] were W. *man*] men W.
58. *sompnours*] somonours W; sumpnoures RO.
59. *chaffare* WCO] chaffre L.

† advocates, and many others.

Forgoeres and vitaillers · and vokates of þe arches ;
I can nou3t rekene þe route · þat ran aboute mede.

† Of these, Simony and Civil were the principal.

¶ Ac Symonye and cyuile · and sisoures of courtes
Were moste pryue with Mede · of any men, me þou3te.

Then Flattery led Meed to Falsehood.

Ac fauel was þe first · þat fette hire out of boure,
And as a brokour brou3te hir · to be with fals enioigned.
Whan Symonye and cyuile · sei3 here beire wille,
Thei assented for siluer · to sei as bothe wolde.

[20]

† Then Liar leapt forth with a charter.

Thanne lepe lyer forth, and seide · "lo here! a chartre,
That gyle with his gret othes · gaf hem togidere,"
And preide cyuile to se · and symonye to rede it.

Simony and Civil unfold the deed.

Thanne Symonye and cyuile · stonden forth bothe,
And vnfoldeth þe feffement · þat fals hath ymaked,
And þus bigynneth þes gomes · to greden ful hei3 :—

" *Sciant presentes & futuri, &c.*

CARTA. "Know all men that

¶ Witeth and witnesseth · þat wonieth vpon þis erthe,

† Meed is married for her goods ;

þat Mede is y-maried · more for here goodis,
þan for ani vertue or fairenesse · or any free kynde.
Falsenesse is faine of hire · for he wote hire riche ;

and Flattery grants them the earldom of Envy,

And fauel with his fikel speche · feffeth bi þis chartre
To be prynces in pryde · and pouerte to dispise,
To bakbite, and to bosten · and bere fals witnesse,
To scorne and to scolde · and sclaundere to make,
Vnboxome and bolde · to breke þe ten hestes ;—
¶ And þe Erldome of enuye · and Wratthe togideres,
With þe chastelet of chest · and chateryng-oute-of-resoun,

and the county of Covetousness ;

þe counte of coueitise · and alle þe costes aboute,

60. *vokates*] aduokettes W.
62. *Ac*] And C.
63. *me*] R *om.*
64. *Ac*] And C.
65. O *omits.*
66. *beire*] *so also* C; boþer (*printed* bothe) W; boþer O.; bethere R.
67. *Thei*] And R. *sei*] seggen R.
68. *lepe*] leep W; leup R.
71. *stonden*] stondeth R.
72. *feffement*] feffament C.
73. *gomes*] gromes C. *to*] at R.
75. *y-maried*] maried C.
76. *vertue*] vertus C. *or* (1)] of O. *or* (2)] or for O. *kynde*] kyne J; kende R.
78. *speche*] felaw O.
79. *prynces*] princesse O.
82. R *begins*, Bold and vnbuxum.
84. *chastelet*] chastilet WO. *cheste*] cleste C; gestes R. *resoun*] tyme R.
85. *counte*] countee WCRO. *costes*] coostes O.

That is, vsure and auarice · alle I hem graunte,
In bargaines and in brokages · with al þe [borghe] of theft ;—
¶ And al þe lordeship of lecherye · in lenthe and in brede, 88 +also the lordship of Lechery."
As in werkes and in wordes · and waitynges with eies,
And in wedes and in wisshynges · and with ydel thouȝtes,
There as wille wolde · and wer[k]manship failleth." 91
¶ Glotonye he gaf hem eke · and grete othes togydere, + Gluttony is also granted to them,
And alday to drynke · at dyuerse tauernes,
And there to iangle and to iape · and iugge here euene cristene,
And in fastyng-dayes to frete · ar ful tyme were. 95
And þanne to sitten and soupen · til slepe hem assaille, + and all kinds of Sloth;
And [breden] as burgh-swyn · and bedden hem esily, [Fol. 8.]
Tyl sleuth and slepe · slyken his sides ;
And þanne wanhope to awake hym so · with no wille to amende,
For he leueth be lost · þis is here last ende. 100
¶ And þei to haue and to holde · and here eyres after, to have and to hold all their lives,
A dwellyng with þe deuel · and dampned be for eure,
Wiþ al þe purtenaunces of purgatorie · in-to þe pyne of helle.
ȝeldyng for þis þinge · at one ȝeres ende, 104 they yielding their souls to Satan at a year's end.
Here soules to Sathan · to suffre with hym peynes,
And with him to wonye with wo · whil god is in heuene. 21

87. [*borghe* CR] burghe WO; L *has* borgthe.
89. *waitynges*] in waitynges W; wattynges C. *eies*] eiȝes W; yen O.
90. *wedes*] wedynges R. *in* (2)] O *om.*
91. *wolde*] ne wolde LC; *but* ne *must be omitted, as in* WRO; *see note.* *werkmanship*] wermanship L (*by mistake;* WCRO *preserve the* k).
95. *in*] with R. *ar*] er WCO.
96. *soupen*] to soupe O.
97. [*breden* WCO] bredun LR. *as*] as a R.
99. *hym*] hem W. *to* (2)] it C.
100. *be lost*] he be lost O; be yloste R. *here*] hir WC; his R.
103. *purtenaunces*] purtenance CO; appurtinaunces W. *of* (2)] in O.
104. *ȝeres ende*] dayes tyme W.
105. *to* (2)] and R.
106. *with*] in CRO.

The witnesses were Wrong, Piers the Pardoner, Bette the beadle, and many others.

¶ In witnesse of which þing · wronge was þe first,
And Pieres þe pardonere · of paulynes doctrine,
Bette þe bedel · of Bokyngham-shire,
Rainalde þe Reue · of Rotland sokene,
Munde þe Mellere · and many moo other.

The deed was then sealed and signed.

"In þe date of þe deuel · þis dede I assele,
Bi siȝte of Sire Symonye · and cyuyles leue."

But Theology was wroth, and said to Civil, "Wo betide thee!

¶ þenne tened hym theologye · whan he þis tale herde,
And seide to cyuile · "now sorwe mot þow haue,
Such [weddynges] to worche · to wratthe with treuthe;
And ar þis weddyng be wrouȝte · wo þe bityde!

Meed should be wedded † to Truth.

¶ For Mede is moylere · of amendes [engendred,]
And god graunteth to gyf · Mede to treuthe,
And þow hast gyuen hire to a gyloure · now god gyf þe sorwe!

Remember the text (Luke x. 7).

Thi tixt telleth þe nouȝt so · treuthe wote þe sothe,
For *dignus est operarius* · his hyre to haue,
And þow hast fest hire to fals · fy on þi lawe!

† Thou livest by lying.

For al by lesynges þow lyuest · and lecherouse werkes,
Symonye and þi-self · schenden holichorche,
þe notaries and ȝee · noyeth þe peple,

22 But ye shall abide it † hereafter.

Ȝe shul abiggen it bothe · bi god þat me made!

Ye well know Falsehood is a

Wel ȝe witen, wernardes · but if ȝowre witte faille,
That fals is faithlees · and fikel in his werkes,

107. *which*] whilch C; þis R. *was*] C *om.*
110. *Rainalde*] Reynald WCR; Reynold O. *Rotland*] Rutland W; Rutlande C; Rokelond R; Ruteland O.
111. *Munde*] Maude WCRO. *mellere*] millere W; mylner O.
112. *In þe*] In R. *I assele*] I ensele W; is yseled C.
113. *and*] at R.
114. *tened*] teneth R; torned C. *herde*] harde C; yherde R.
115. *to*] vn-to W.
116. [*weddynges* WRO] wendynges LC. Cf. Text A.
117. *ar*] er WCO.
118. *moylere*] muliere W; Moilere C; mulirie O. [*engendred* WO] engendreth LCR.
119. *graunteth*] graunted CO.
121. *Here* MSS. Bodley 814, Cotton Calig. A. xi., and B. M. Addit. 10574 (*which up to this point have followed the* C-text), *begin to agree with the* B-text. *See* Note.
123. *fest*] fast R.
124. *lecherouse*] lechores R.
125. *schenden*] scheden (*by mistake for* schenden) C.
126. *noyeth*] noyen WO; noythis C; nuyȝet R.
129. *fikel*] fals R.

And was a bastarde y-bore · of belsabubbes kynne.
And Mede is moylere · a mayden of gode,
And myȝte kisse þe kynge · for cosyn, an she wolde.
¶ For-þi worcheth bi wisdome · and bi witt also,
And ledeth hire to londoun · þere lawe is yshewed,
If any lawe wil loke · þei ligge togederes
And þouȝ Iustices iugge hir · to be ioigned with fals,
ȝet beth war of weddyng · for witty is truthe,
And conscience is of his conseille · and knoweth ȝow vchone;
And if he fynde ȝow in defaute · and with þe fals holde,
It shal bisitte ȝowre soules · ful soure atte laste!"
¶ Here-to assenteth cyuile · ac symonye ne wolde,
Tyl he had siluer for his seruise · and also þe notaries.

traitor, and Beelzebub's bastard son; but Meed (Reward) might kiss the king.

Then take her to London, and see if the law will permit this.

[Fol. 8 b.]

If Conscience find this out, it will go hard with you at the last."

23

¶ Thanne fette fauel forth · floreynes ynowe,
And bad gyle to gyue · golde al aboute,
And namelich to þe notaries · þat hem none ne faille,
And feffe false-witnes · with floreines ynowe;
"For he may mede amaistrye · and maken at my wille."

Then Flattery fetched out florins, and bade Guile give it to the notaries.

¶ Tho þis golde was gyue · grete was þe þonkynge
To fals and to fauel · for her faire ȝiftes,
And comen to conforte · fram care þe fals,
And seiden, "certis sire · cesse shal we neuere
Til Mede be þi wedded wyf · þorw wittis of vs alle.
For we haue Mede amaistried · with owre mery speche,

Great were the thanks for these bribes.

130. *was*] as R. *y-bore*] yborne C; Iborn O.
131. *is*] O *om.* *moylere*] muliere W; mulere O.
132. *an*] and WCRO. *she*] he R.
133. *witt*] witti O.
134. *lawe*] it W.
136. *with*] to W.
137. *beth*] be W. *weddyng*] þe weddynge R.
140. *soure*] *so spelt in* LWCRO. *atte*] at þe W; at C.
141. *ac*] and C.
142. *Tyl*] Thil C. *his*] this R.
145. *noon ne*] non ne R; noone O.
146. *witnes*] witnesse CRO; witnesses W.
147. *he*] þei WCO.
148. *gyue*] y-gyue W; Igyue R.
152. *þi wedded*] weddid þi O.
153. *haue*] han O. *with*] thorȝ R.

Meed consents to go to London.

That she graunteth to gon · with a gode wille,
To Londoun to loke · 3if þat þe lawe wolde
Iugge 3ow ioyntly · in ioye for euere." 156

Then were Falsehood and Flattery glad, and bade all be ready to go to Westminster.

¶ Thanne was falsenesse fayne · and fauel as blithe,
And leten sompne alle segges · in schires aboute,
And bad hem alle be bown · beggeres and othere,
To wenden wyth hem to Westmynstre · to witnesse þis dede. 160

Then they all wanted horses.

¶ Ac þanne cared þei for caplus · to kairen hem þider,
And fauel fette forth þanne · folus ynowe;

24

Meed was set on a sheriff's back, and Falsehood on an assizer's; Flattery rides upon †a flatterer,

And sette Mede vpon a Schyreue · shodde al newe,
And fals sat on a sisoure · þat softlich trotted, 164
And fauel on a flat[*er*]ere · fetislich atired.

but Simony and Civil had to go on foot.

¶ Tho haued notaries none · annoyed þei were,
For Symonye and cyuile · shulde on hire fete gange.
¶ Ac þanne swore Symonye · and cyuile bothe, 168

Summoners are to be saddled,

That sompnoures shulde be sadled · and serue hem vchone,

and provisors and deans to be used as horses,

And lat apparaille þis prouisoures · in palfreis wyse;—
"Sire Symonye hym-seluen · shal sitte vpon here bakkes.
¶ Denes and suddenes · drawe 3ow togideres, 172
Erchdekenes and officiales · and alle 3owre Regystreres,

† and to be saddled with silver.

Lat sadel hem with siluer · owre synne to suffre,
As auoutrie and deuo[r]ses · and derne vsurye,

[Fol. 9.]

154. *she*] sho C; heo R. *to gon*] goo R.
155. *þat*] W *om.* *þe*] R *om.*
158. *sompne*] somone W. *alle*] alle þe R.
159. *othere*] otheres R.
160. *hem*] hym R. *þis*] þe R.
161. *Ac*] And C. *kairen*] carien WC.
162. *folus*] foles W; foolis CO.
163. *vpon*] vpp R. *shodde*] shoed W; I-schoud R; schod O.
165. *flaterere*] *So in* WCRO; L *has* flatere.
166. *haued*] hadde W; had C; hadden O.
168. *Ac*] And C.
169. *sompnoures*] somonours W. *vchone*] echone WC; ichoon O.
170. *þis*] þise W; þe R; þeise O.
171. *hym-seluen*] hym-self W · hym-selue R.
172. *suddenes*] sudenes O; southdenes WR; subdeanes C.
173. *officiales*] deknes · officiales R. *alle*] C *om.*
175. *auoutrie*] deuoutrie R. *deuorses*] *so in* C; diuorces W; deuorces O; *but* LR *have* deuoses. *vsurye*] vsure RO.

To bere bischopes aboute · abrode in visytynge.
¶ Paulynes pryues · for pleyntes in þe consistorie,
Shul serue my-self · þat cyuile is nempned;
And cartesadel þe comissarie · owre carte shal he lede,
And fecchen vs vytailles · at *fornicatores*.
¶ And maketh of lyer a longe carte · to lede alle þese othere,
As Freres and faitours · þat on here fete rennen."
And thus fals and fauel · fareth forth togideres,
And Mede in þe myddes · and alle þise men after.
¶ I haue no tome to telle · þe taille þat hem folweth,
Of many maner man · þat on þis molde libbeth;
Ac gyle was forgoer · and gyed hem alle.
¶ Sothenesse seiȝ hym wel · and seide but a litel,
And priked his palfrey · and passed hem alle,
And come to þe kynges courte · and conscience it tolde,
And conscience to þe kynge · carped it after.
¶ "Now by cryst," quod þe kynge · "and I cacche myȝte
Fals or fauel · or any of his feres,
I wolde be wroke of þo wrecches · þat worcheth so ille,
And don hem hange by þe hals · and alle þat hem meynteneth!
Shal neure man of molde · meynprise þe leste,
But riȝte as þe lawe wil loke · late falle on hem alle."
¶ And comanded a constable · þat come atte furst,
To "attache þo tyrauntz · for eny thynge, I hote,
And fettereth fast falsenesse · for enykynnes ȝiftes,

"Pauline's friends shall serve myself," said Civil.
"Yoke our commissary,
and make of Liar a long cart."
Plowman 29
Thus all fare forth together.
Guile led the way; but soon Soothness spurred on, and went and told Conscience.
"If I could but catch Falsehood, or Flattery," said the king, "I would hang them both.
I command the constable to attach them,
fetter Falsehood,

177. *pryues*] pryuees W; preues O. *þe*] WC *om.*
179. *þé*] oure O.
181. *maketh*] make C. *longe*] lang W; lange R. *þese*] þise WC; þes R.
182. *Freres*] fobberes R. *faitours*] fautouris O.
184. *men*] other CO.
185. *tome*] toom O. *hem folweth*] hire folwed W.
186. W *omits*.
188. *hym*] hem WR. *a*] W *om.*
190. *come*] com WR.
193. *or*] other R (*in both places*).
194. *þo*] þe C.
196. *of*] of þis W; on O. *leste*] leeste WO.
197. *wil*] wol WC; wole O.
198. *come*] com W. *atte*] atte þe R; at C.
200. *enykynnes*] any kynnes WC; any kyns O.

and cut off Guile's head. Let not Liar escape."

And gurdeth of gyles hed · and lat hym go no furthere.
And ȝif ȝe lacche lyer · late hym nouȝt ascapen
Er he be put on þe pilorye · for eny preyere, I hote;
And bryngeth Mede to me · maugre hem alle." 204

Dread was at the door, and heard the doom, and bade Falsehood flee.

¶ Drede atte dore stode · and þe dome herde,
And how þe kynge comaunded · constables and seriantz,
Falsenesse and his felawschip · to fettren an to bynden.
Þanne drede went wiȝtliche · and warned þe fals, 208
And bad hym flee for fere · and his felawes alle.

Then fled Falsehood and Guile;

¶ Falsenesse for fere þanne · fleiȝ to þe freres,
And gyle doþ hym to go · agast for to dye. 211

[Fol. 9 b.] but tradesmen prayed Guile to keep their shops for them.

Ac marchantz mette with hym · and made hym abide,
And bishetten hym in here shope · to shewen here ware,
And apparailled hym as a prentice · þe poeple to serue.

Liar leapt away through by-lanes, being nowhere welcome.

¶ Liȝtliche lyer · lepe awey þanne,
Lorkynge thorw lanes · to-lugged of manye. 216
He was nawhere welcome · for his manye tales,
Ouer al yhowted · and yhote trusse;

But pardoners took him in, washed him, clothed him, and sent him to church with pardons.

Tyl pardoneres haued pite · and pulled hym in-to house.
They wesshen hym and wyped hym · and wonden hym in cloutes, 220
And sente hym with seles · on sondayes to cherches,
And gaf pardoun for pens · poundmel aboute.

202. *ȝe*] thou C. *lacche*] laccheth R.
203. *þe*] C *om.*
204. *bryngeth*] brynght C. *maugre*] maugree W; maugrey O.
205. *atte*] at þe WCO.
206. *comaunded*] demede R. *seriantz*] sergeauntz W; sergeantz C; sergeauntis O.
207. *am*] and WCRO.
210. *fleiȝ*] fleiȝt R; fleis C.
212. *Ac*] And C.
213. *shope*] shoppes W.
214. *And*] W *om.* *apparailed*] apparayleden O. *a prentice*] Apprentice W.
215. *lepe*] leep W; leepe O.
216. *Lorkynge*] Lurkynge W.
217. *nawhere*] nowher W; nawere R; nouȝwher O; naught where C.
218. *yhowted*] *so in* LC; I-howted RO; y-houted *or* y-honted (*printed* y-honted) W.
219. *haued*] hadde W; hadden O.
220. *wonden*] wounden WCO. *hym*] C *om.*
221. *sente*] senten W; sent R. *cherches*] kyrkees C; chirche O.
222. *gaf*] yeuen W. *pens*] pans R.

¶ Thanne loured leches : and lettres þei sent,
þat he sholde wonye with hem : wateres to loke.
Spiceres spoke with hym · to spien here ware,
For he couth of here craft · and knewe many gommes.
¶ Ac mynst[r]alles and messageres · mette with hym ones,
And helden hym an half-3ere · and elleuene dayes.
¶ Freres with faire speche · fetten hym þennes,
And for knowyng of comeres · coped hym as a frere.
Ac he hath leue to lepe out · as oft as hym liketh,
And is welcome whan he wil · and woneth wyth hem oft.
¶ Alle fledden for fere · and flowen in-to hernes,
Saue Mede þe Mayde · na mo durst abide.
Ac trewli to telle · she trembled for drede,
And ek wept and wronge · whan she was attached.

Then leeches begged him to dwell with them;
and spicers asked him to be shopkeeper.
Minstrels entertained him half a year;
but Friars fetched him thence, and clothed him as a Friar.
Thus all fled into corners for fear, and only Meed durst stay; and even *she* wept when taken prisoner.

225. *spoke*] spoken O; speken WR; spake C. *with*] to R.
226. *of here*] on here R; of hir WC. *gommes*] gummes R.
227. *Ac*] And WC.
228. *an half-3ere*] half a 3ere R.
229. *with*] with hir C. *þennes*] þennes (*printed* pennes) W; theynnes C.
231. *Ac*] And C.
234. *na mo*] nama C; no moo O; no man R.
235. *Ac*] And C. *she—drede*] heo tremeled for fere R.
236. *ek*] al-so R. *whan*] R *om.* *she*] heo R.

PASSUS III.

Passus tertius.

28

Now is Meed, all alone, brought to the king.

Now is Mede þe Mayde · and namo of hem alle
With bedellus & wiþ bayllyues · brouȝt bifor þe kyng.
The kyng called a clerke · can I nouȝt his name,
To take Mede þe mayde · and make hire at ese.

"I shall ask her," said the king, "whom she wishes to wed; and perhaps I may forgive her."

"I shal assaye hir my-self · and sothelich appose
What man of þis molde · þat hire were leueste.
And if she worche bi my witte · and my wille folwe,
I wil forgyue hir þis gilte · so me god help!"

So a clerk brought her to the chamber.

¶ Curteysliche þe clerke þanne · as þe Kyng hight,
Toke Mede bi þe Middel · and brouȝte hir in-to chaumbre,
And þere was myrthe and mynstralcye · Mede to plese.

[Fol. 10.]

¶ They þat wonyeth in Westmynstre · worschiped hir alle;

Gladly the Justices went to see her, and said,

Gentelliche wiþ ioye · þe Iustices somme
Busked hem to þe boure · þere þe birde dwelled,

TITLE; Passus tertius O; Passus iijus L; Passus Tertius de visione, C; *to which* W *adds* vt supra; *and* R *adds* petri plowman, vt supra, &c.

OBS. *Occasional readings from* MS. B (Bodley 814) *are given in lines* 1-86; *after which it is more closely collated. See* Note.

2. *wiþ*] BO *om. bayllyues*] baillies W; baylis O; baillifs C. *brouȝt*] ybrouȝt RB.
5. *sothelich*] couthliche R.
6. *þis*] C *om. molde*] world RB.
7. B *omits. my* (1)] W *om.*
8. *þis gilte*] þis gultes R; þe gilt B.
9. *þanne*] C *om. hight*] hym hyȝt B.
10. *into*] in O; to B.
11. *to*] forto B.
12. *worschiped*] worschipeden O; worshipeþ WB.
13. *somme*] comen O; sone B.
14. *hem*] hym B. *birde*] burde W; buyrde R; berde B; bryde O; bred Ca.

To conforte hire kyndely · by clergise leue,
And seiden, "mourne nought, Mede · ne make þow no sorwe,
For we [wil] wisse þe kynge · and þi wey shape,
To be wedded at þi wille · and where þe leue liketh,
For al conscience caste · or craft, as I trowe!"
¶ Mildeliche Mede þanne · mercyed hem alle
Of þeire gret goodnesse · and gaf hem vchone
Coupes of clene golde · and coppis of siluer,
Rynges with rubies · and ricchesses manye,
The leste man of here meyne · a motoun of golde.
Thanne lauȝte þei leue · þis lordes, at Mede.
¶ With that comen clerkis · to conforte hir þe same,
And beden hire be blithe · "for we beth þine owne,
For to worche þi wille · þe while þow myȝte laste."
Hendeliche heo þanne · bihight hem þe same,
To "loue ȝow lelli · and lordes to make,
And in þe consistorie atte courte · do calle ȝowre names;
Shal no lewdnesse lette · þe leode þat I louye,
That he ne worth first auanced · for I am biknowen
þere konnyng clerkes · shul clokke bihynde."
¶ þanne come þere a confessoure · coped as a Frere,
To Mede þe mayde · he mellud þis wordes,
And seide ful softly · in shrifte as it were,
"Theiȝ lewed men and lered men · had leyne by þe bothe,
And falsenesse haued yfolwed þe · al þis fyfty wyntre,

"Mourn not, Meed, we will get thee clear off."
Then Meed thanked them all, and gave them gold cups and ruby rings.
Then came clerks, and said, "Be blithe, Meed, we will work thy will."
She promised to love them, and make them lords.
"Naught shall prevent one whom I love from being advanced."
Then came a confessor, and said,
"Though learned and lay had all lain by thee, I would assoil thee

17. [*wil* R] willen B; wol W; LCO *om.* *shape*] make B.
18. B *omits.* *leue*] leef W.
19. *conscience*] Consciences W. *caste—craft*] crafte · and cast R; cast a craft B.
21. *þeire*] hire W; her O.
22. *coppis*] cuppes RO; pecis B.
27. *beden*] biden C.
28. *þe—laste*] while our lif lasteþ B.
29. *heo*] sho C; sche O; she B.
30. *ȝow*] hem WCOB. *lelly*] lealy C; lely R; leely B.
31. *And*] O *om.* *consistorie*] constorie RB. *ȝowre*] hire W. *names*] name O.
33. *ne*] R *om.* *auanced*] vaunsed R.
34. *clokke*] *so in* LWCROB.
35. *come*] cam W; com RB. *coped*] ycoped R; caped C.
36. *mellud*] melled C; mellid B; mened W; medelede O.
37. *softly*] sotely R.
39. B *omits.* *falsenesse*] falsede R.

for a load of wheat."

I shal assoille þe my-selue · for a seme of whete,
And also be þi bedeman · and bere wel þi message,
Amonges kniȝtes and clerkis · conscience to torne."

Then Meed knelt to him, and shrove her, and gave him a noble.

¶ Thanne Mede for here mysdedes · to þat man kneled,
And shroue hire of hire shrewednesse · shamelees, I trowe,
Tolde hym a tale · and toke hym a noble,
Forto ben hire bedeman · and hire brokour als.

Then he assoiled her, and said that if she would glaze a window, she should be saved.

¶ Thanne he assoilled hir sone · and sithen he seyde,
"We han a wyndowe a wirchyng · wil sitten vs [ful] heigh;
Woldestow glase þat gable · and graue þere-inne þi name,
Siker sholde þi soule be · heuene to haue."

[Fol. 10 b.]

"Wist I that," *quod* þat wo*m*man · "I wolde nouȝt spare
For to be ȝowre frende, frere · and faille ȝow neure
Whil ȝe loue lordes · þat lechery haunteþ,
And lakkeþ nouȝt ladis · þat loueþ wel þe same.

She said that, were that only sure, she would † be his friend.

† "Lechery," said she, "is a frailty of the flesh.

It is a frelete of flesche · ȝe fynde it in bokes,
And a course of kynde · wher-of we komen alle;
Who may scape þe sklaundre · þe skaþe is sone amended;
It is synne of [þe] seuene · sonnest relessed.
¶ Haue mercy," *quod* Mede · "of men þat it haunte,

† Be not hard on those who practise it, and I will glaze your windows."

And I shal keure ȝowre kirke · ȝowre cloystre do maken,
Wowes do whitten · and wyndowes glasen,
Do peynten and purtraye · and paye for þe makynge,

42. *torne*] turne ROB.
44. *shroue*] shrof WR; shroof B.
47. *he seyde*] a sayde R.
48. *a* (2)] in W. [*ful*] *So in* WCROB; L *has* wel. Cf. Text A.
51—63. R *has only these four lines*—
Wist I þat, quaţ mede · þere nys wyndow no wowȝ,
þat y ne wolde make and amende · it with of myne,
And my name write · openliche þere-Inne,
þat vch a segge schal I-se · Ich am suster to ȝow alle.
55. *a*] W *retains* a, *omitted in the printed copy.* *ȝe*] þei B.
57. *þe* (1)] W *om.*
58. B *omits.* [*þe*] *inserted in* WOC2; LC *om.* *sonnest*] is sonnest O. *relessed*] for-gyuene C.
60. *keure*] keuere O; kouere C; couere W. *ȝowre* (2)] & ȝoure O.

That eury segge shal seyn · I am sustre of ȝowre hous." **31**
¶ Ac god to alle good folke · suche *grau*ynge defendeth, — But God forbids such painting of windows.
To writen in wyndowes · of here wel dedes,
On auenture pruyde be peynted þere · and pompe of þe worlde;
For crist knoweþ þi conscience · and þi kynde wille, — † For Christ knows thy conscience.
And þi coste and þi coueitise · and who þe catel ouȝte.
¶ For-þi I lere ȝow, lordes · leueþ suche werkes, — Cease, lords, to write on windows, and to cry out for friars when ye give alms.
To writen in wyndowes · of ȝowre wel dedes,
Or to greden after goddis men · whan ȝe delen doles;
An auenture ȝe han ȝowre hire here · and ȝoure heuene als;

Nesciat sinistra quid faciat dextra. — But remember ye the text, Matt. vi. 3.

Lat nouȝte þi left half · late [ne] rathe,
Wyte what þow worchest · with þi riȝt syde;
For þus bit þe gospel · gode men do here almesse.
¶ Meires and maceres · that menes ben bitwene — Hear this, mayors and masters, and punish butchers and bakers on the pillory.
þe kynge and þe *comune* · to kepe þe lawes,
To punyschen on pillories · and pynynge stoles
Brewesteres and bakesteres · bocheres and cokes;
For þise aren men on þis molde · þat moste harme worcheth — For they defraud the poor that buy by retail.
To þe pore peple · þat parcel-mele buggen.
¶ For they poysou*n* þe peple · priueliche and oft, **32**
Thei rychen þorw regraterye · and rentes hem buggen
With þat þe pore people · shulde put in here wombe;
For toke þei on trewly · þei tymbred nouȝt so heiȝe, — Were they true men, they would not be so rich.
Ne bouȝte non burgages · be ȝe ful certeyne.

63. *seyn*] seye WCO.
64. *Ac*] And C.
66. *On*] An W; And CR; In B. *peynted*] ypeynted R.
67. *crist*] god R. *kynde*] kende R.
68. *And*] R *om.*
72. *An*] On WCO; In B. *han*] haue W.
73. [*ne*] *so in* WCRB; LO *have* no. Cf. Text A.
75. *For*] And O. *bit*] bitt R; bidiþ B. *In* W *miswritten* by, *as printed.*
77. *kepe*] kepe wel O.
78. *on*] vppon R.
79. *bakesteres*] baxters C.
80. *on*] vppon R; of B.
82. *For—poysoun*] And also poysene R. *poysoun*] enpoisone W; punyschen O.
83. *buggen*] biggen WO; bieggen B.
86. *burgages*] burgage R.

But Meed advised the mayor to take bribes,

¶ Ac Mede þe Mayde · þe Maire hath bisouȝte,
Of alle suche-sellers · syluer to take,
[Fol. 11.] Or presentȝ with-oute pens · as peces of siluer,
Ringes or other ricchesse · þe regrateres to maynetene.

and to suffer them to cheat.

¶ "For my loue," quod that lady · "loue hem vchone,
And soffre hem to selle · somdele aȝeins resoun."

But Solomon thus speaks against all receivers of bribes; (see Job xv. 34).

¶ Salamon þe sage · a sarmoun he made,
For to amende Maires · and men þat kepen lawes,
And tolde hem þis teme · þat I telle thynke;
Ignis deuorabit tabernacula eorum qui libenter accipiunt munera, &c.

This Latin means, that fire shall consume the tabernacles of bribery.

Amonge þis lettered ledes · þis latyn is to mene,
That fyre shal falle, and [brenne] · al to blo askes
The houses and þe homes · of hem [þat] desireth
ȝiftes or ȝeresȝyues · bi-cause of here offices.

33

Then the king sent for Meed, who was brought with mirth and song.

¶ The kynge fro conseille cam · and called after Mede,
And ofsent hir alswythe · with seriauntes manye,
That brouȝten hir to bowre · with blisse and with ioye.

Then the king courteously spake thus:

¶ Curteisliche þe kynge þanne · comsed to telle,
To Mede þe mayde · melleth þise wordes:
"Vnwittily, womman! · wrouȝte hastow oft,

"Never hast thou done worse than now; but do so no more.

Ac worse wrouȝtestow neure · þan þo þow fals toke.
But I forgyue [þe] þat gilte · and graunte þe my grace;
Hennes to þi deth day · do so namore!

I have a knight named Conscience; wilt thou marry him?"

¶ I haue a knyȝte, conscience · cam late fro biȝunde;
ȝif he wilneth þe to wyf · wyltow hym haue?"

87. *Ac*] And C.
89. *or*] And B. *pens*] pans R.
90. *or other*] other othere R.
91. *loue*] lord R.
95. *thynke*] *written* thynko *in* L; þynke W; thenke CRO. *accipiunt munera*] R *om.*
96. *O omits.* *ledes*] lede R.
97. *That*] þat is O. [*brenne* WCOB] *preferable to* berne, *as in* L.
98. *þe homes*] homes W. [*þat* WCROB] L *om.*
99. *ȝeresȝynes*] ȝereȝiftes R; yeresyiftes C. *offices*] office R.
100. *fro*] fro þe W.
101. *alswythe*] as swiþe WC; also swiþe B. *seriauntes*] sergeauntz W; sergeauntes CO; seruauntis B.
102. *That*] And W.
104. *melleth*] he meneþ W.
106. *Ac*] And C.
107. [*þe*] þee WO; þe R; þo (*by mistake for* þe) CB; L *om.* Cf. Text A. *þat*] þis O.
108. *do*] to do R.
109. *biȝunde* LR] biyonde WCO.
110. *wyf*] wyue RB.

"3e, lorde," quod þat lady · "lorde forbede elles! 111
But I be holely at 3owre heste · lat hange me sone!"
¶ And þanne was conscience calde · to come and appiere
Bifor þe Kynge and his conseille · as clerkes and othere.
Knelynge conscience · to þe kynge louted, 115
To wite what his wille were · and what he do shulde.
¶ "Woltow wedde þis wo*m*man," quod þe kynge · "3if
I wil assente, 117
For she is fayne of þi felawship · for to be þi make?"
¶ Quod conscience to þe kynge · "cryst it me forbede!
Ar I wedde suche a wyf · wo me bityde! 120
For she is frele of hir feith · fykel of here speche,
And maketh men mysdo · many score tymes;
Truste of hire tresore · treieth ful manye.
Wyues and widewes · wantounes she techeth, 124
And lereth hem leccherye · that loueth hire 3iftes.
3owre fadre she felled · þorw fals biheste,
And hath apoysounde popis · [&] peired holicherche;
Is nau3t a better baude · bi hym þat me made, 128
Bitwene heuene and helle · in erthe þough men sou3te!
For she is tikil of hire taile · talwis of hir tonge,
As comune as a cartwey · to eche a knaue þat walketh,
To monkes, to mynst[r]alles · to meseles in hegges. 132
Sisoures and sompnoures · suche men hir preiseth;
Shireues of shires · were shent 3if she nere;
For she doþ men lese here londe · and here lyf bothe.

"Yes," said she, "I will do your will."

34

Then was Conscience called, who knelt and asked the king's will.

"Wilt thou wed this woman?" said the king.

"Nay, Christ forbid!" quoth Conscience.

"She is frail and fickle, and makes men sin.

[Fol. 11 b.]

She teaches women wantonness. She caused Adam's fall; and harms holy Church.

She is frail, and a tale-bearer; as common as a cartway to every

35

knave.

Assizers and summoners and sheriffs praise her.

111. *forbede*] forbede it W. *lorde—elles*] lord it me forbede R.
113. *calde*] called WCO; Icalled R.
115. *louted*] a-lowtid B.
116. *shulde*] wolde W.
117. *I*] she B. *Woltow*] Wiltow CR; wilt þou OB.
118. *fayne*] R *om.*
120. *Ar*] Er WCROB.
121. *fykel*] and fykel R.
123. *treieth*] bitrayeþ W; bitraieþ B.
124. *wantounes*] *It may be* wantonnes, *the reading being uncertain in* W *and* C; *but cf.* wantownesse RO.
126. *she*] he R; O *om. fals*] faire R; *hire fals* B.
127. *apoysounde*] a-poysowned O; apoisunde C; appoysond R; apoisoned B; enpoisoned W. *peired*] and peired WO; and appayreth R. L *omits &.*
129. *in*] and R.
130. *tikil*] fikil O. *talwis*] and talewis W. *hir*] R *om.*
132. *to* (2)] and to R.
133. *sompnoures*] Somonours W.
134. *nere*] ne were W.

She makes men lose both land and life, and releases prisoners by bribes.

She leteth passe prisoneres · and payeth for hem ofte,
And gyueth þe gailers golde · and grotes togideres,
To vnfettre þe fals · fle where hym lyketh;

She ties true men fast, and hangs the innocent.

And takeþ þe trewe bi þe toppe · and tieth hym faste,
And hangeth hym for hatred · þat harme dede neure.
¶ To be cursed in consistorie · she counteth nouȝte a russhe;
For she copeth þe comissarie · and coteth his clerkis;

She is assoiled when she pleases.

She is assoilled as sone · as hir-self liketh,
And may neiȝe as moche do · in a moneth one[s],
As ȝowre secret seel · in syx score dayes.

She is intimate with the pope, and seals bulls.

For she is priue with þe pope · prouisoures it knoweth,
For sire symonye and hir-selue · seleth hire bulles.
¶ She blesseth þise bisshopes · þeiȝe þey be lewed,

She maintains priests in concubinage.

Prouendreth persones · and prestes meynteneth,
To haue lemmannes and lotebies · alle here lif dayes,
And bringen forth barnes · aȝein forbode lawes.
There she is wel with þe kynge · wo is þe rewme,
For she is fauorable to þe fals · and fouleth trewthe ofte.

+ She corrupts judges with jewels.

¶ Bi ihesus, with here ieweles · ȝowre iustices she shendeth,
And lith aȝein þe lawe · and letteth hym þe gate,
That feith may nouȝte haue his forth · here floreines go so þikke.

She directs the law as she likes, and appoints love-days.

She ledeth þe lawe as hire list · and louedayes maketh,
And doth men lese þorw hire loue · þat lawe myȝte wynne,

136. *leteth*] lat R; lates C; lateþ B. *prisoneres*] prisons R.
139. *þe trewe*] trewthe R. *hym*] hem W.
140. *hym*] hem W.
141. *consistorie*] constorie RB. *she*] he R. *russhe*] resshe C; rische O; reische B; bene W.
142. *she*] he R.
143. *as* (1)] al-so B.
144. *neize*] nee C. *as*] al-so B. [*ones* ROB] one LWC. Cf. Text A.
145. *ȝowre*] oure O.
146. *she*] he R.
148, 149. *þeiȝe—persones*] R *om.*
150. *lif dayes*] lyues dayes C.
151. *bringen*] bryngeþ WB. *forbode*] forboden O.
152. *rewme*] reaume W; reame C.
153. *þe*] W *om.* *fouleth*] defouleþ W; folweþ CB.
154. *ȝowre*] þe R. *she*] heo R.
155. *letteth*] let R.
157. *ledeth*] let R.

þe mase for a mene man · þouȝ he mote hir eure.
Lawe is so lordeliche · and loth to make ende, 160
With-oute presentȝ or pens · she pleseth wel fewe.
¶ Barounes and burgeys · she bryngeth in sorwe,
And alle þe *comune* in kare · þat coueyten lyue in trewthe;
For clergye and coueitise · she coupleth togideres. 164
þis is þe lyf of that lady · now lorde ȝif hir sorwe!
And alle that meynteneth here men · meschaunce *hem* bityde!
For pore men mowe haue no powere · to pleyne *hem* þouȝ þei *smerte*;
Suche a maistre is Mede · amonge men of gode." 168
¶ Thanne morned Mede · and mened hire to the kynge,
To haue space to speke · spede if she myȝte.
¶ The kynge graunted hir grace · with a gode wille;
"Excuse þe, ȝif þow canst · I can namore seggen, 172
For conscience acuseth þe · to congey þe for euere."
¶ "Nay, lorde," *quod* þat lady · "leueth hym þe worse,
Whan ȝe wyten witterly · where þe wronge liggeth;
There þat myschief is grete · Mede may helpe. 176
And þow knowest, conscience · I cam nouȝt to chide,
Ne depraue þi *per*sone · with a proude herte.
Wel þow wost, wernard · but ȝif þow wolt gabbe,
þow hast hanged on myne half · elleuene tymes, 180
And also griped my golde · gyue it where þe liked;
And whi þow wratthest þe now · wonder me thynketh.
ȝit I may as I myȝte · menske þe with ȝiftes, 183
And mayntene þi manhode · more þan þow knoweste.
¶ Ac þow hast famed me foule · bifor þe Kynge here.

Law will not make an end without bribes.

She brings barons and burgesses to sorrow.

[Fol. 12.]
Such is her evil life.

The poor cannot make their complaints known."

Then Meed was sorry, and asked leave to speak.

The king bids her excuse herself.

37
"Disbelieve Conscience," said she;

"for well knowest thou, Conscience, thou hast hung on my [† side] eleven times, and taken money from me.

and hast defamed me. And yet *I*

159. *mote hire*] moote heer O; mute here C2.
160. *make*] make an O.
161. *pens*] pans R. *she*] he R.
162. *burgeys*] burgeises W. *she*] heo R.
163. *comune in*] comunes into O.
167. *pore*] pouere W. *hem*] B *om.*
170. *she*] a R.
173. *congey*] congeien W.
174. *leueth*] leue R; leues C.
177. *þow*] þat þow R.
179. *wost*] woost W.
181. *griped*] Igripe R. *gyue*] and ȝaf B.
183. *menske*] amende B.
185. *Ac*] And C.

never killed a king, as *thou* + sayest.

For kulled I neuere no kynge · ne conseilled þer-after,
Ne dede as þow demest · I do [it] on þe kynge! 187

¶ In normandye was he nouȝte · noyed for my sake;

'Twas *thou* who madest him return from Normandy,

Ac þow þi-self sothely · shamedest hym ofte,
Crope in-to a kaban · for colde of þi nailles,
Wendest þat wyntre · wolde haue lasted euere,
And draddest to be ded · for a dym cloude, 192

hastening home for hunger.

And hiedest homeward · for hunger of þi wombe.

¶ Wiþ-out pite, piloure · pore men þow robbedest,

38

And bere here bras at þi bakke · to caleys to selle.

But *I* laughed and made my lord merry, and made his men hopeful.

There I lafte with my lorde · his lyf for to saue, 196
I made his men meri · and mornyng lette.
I batered hem on þe bakke · and bolded here hertis,
And dede hem hoppe for hope · to haue me at wille.

Had *I* been marshal then, he should have been lord of all the land!

Had I ben Marschal of his men · bi Marie of heuene!
I durst haue leyde my lyf · and no lasse wedde, 201
He shulde haue be lorde of þat londe · a lengthe and a brede,
And also Kyng of þat kitthe · his kynne for to helpe,

[Fol. 12 *b*.]

þe leste brolle of his blode · a barounes pere! 204

But *thou*, Conscience, didst counsel him to leave that richest realm.

¶ Cowardliche þow, conscience · conseiledest hym þennes,
To leuen his lordeship · for a litel siluer,
That is þe richest rewme · þat reyne ouer houeth!

A king should reward them that serve him.

¶ It bicometh to a kynge · þat kepeth a rewme, 208
To ȝiue Mede to men · þat mekelich hym serueth,
To alienes and to alle men · to honoure hem with ȝiftes;
Mede makoth hym biloued · and for a man holden.

186. *kynge*] knizt R.
187. [*it* WRO; *kit* B] LC *om.*
188. *noyed*] Inuyed R; anoied B.
189. *Ac*] And C.
190. *Crope*] And crope B. *kabane*] Cabane W; caban CO.
191. *haue lasted*] han y-lasted W; a last R. *lasted*] durid O.
193. *hiedest*] hyedest þee O.
195. *bere*] bare CO.
196. *lafte*] lefte R.
197. *lette*] lettede O.
198. *I*] And I O. *batered*] batred W.
200. *his*] *O om.*
202. *a*] in (*in both places*) W. *of*] of al B.
203. *of*] of al B. *kitthe*] kiþ WB · kyth R; kiþþe O.
204. *brolle*] brol WR. *blode*] kynne CB. *pere*] piere WC.
205. *þennes*] þanne O.
208. *a* (2)] þe COB.

Emperoures and Erlis · and al manere lordes
For ȝiftes han ȝonge men · to renne and to ride.
The pope and alle prelatis · presentȝ vnderfongen,
And medeth men hem-seluen · to meyntene here lawes.

Thus emperors and earls get their young servants. Thus, too, the pope gives rewards to men.

39

Seruauntz for her seruise · we seth wel þe sothe,
Taken Mede of here maistre · as þei mowe acorde.
Beggeres for here biddynge · bidden men Mede;
Mynstralles for here murthe · mede þei aske.
þe kynge hath mede of his men · to make pees in londe;
Men þat teche chyldren · craue of hem mede.
Prestis þat precheth þe poeple · to gode, asken mede,
And masse-pans and here mete · at þe mele tymes.
Alkynnes crafty men · crauen Mede for here prentis;
Marchauntz and Mede · mote nede go togideres;
No wiȝte as I wene · with-oute Mede may libbe."
¶ [Quod] þe kynge to conscience · "bi criste! as me thynketh,
Mede is wel worthi · þe maistrye to haue!"
¶ "Nay," quod conscience to þe Kynge · and kneled to þe erthe,
"There aren two manere of Medes · my lorde, with ȝowre leue.
þat one, god of his grace · graunteth in his blisse
To þo þat wel worchen · whil þei ben here.
The prophete precheth þer-of · and put it in þe sautere,
Domine quis habitabit in tabernaculo tuo?
'Lorde, who shal wonye in þi wones · and with þine holi seyntes,

Servants receive wages.

Beggars ask for gifts, and so do minstrels.

The king [† receives meed] to keep the peace.

Priests expect mass-pence.

Trade and payment go together; none can live without reward."

"Then Meed is worthy to rule," said the king.

"Nay," said Conscience, "there are *two kinds* of Meed;

the *one*, such as God gives men on earth;

† see Psalm xv. (Vulgate xiv.).

213. *For*] þurȝ R. *ȝonge men*] ȝoumen R. *renne*] ȝernen R.
214. *alle*] alle þe W.
216. *Seruauntz*] Sergeauntz W. *seth*] se C.
217. *maistre*] mayster O; maistres WCB; meystres R.
221. *of hem*] after W.
223. *þe*] R *om.* *mele*] male O.
224. *Alkynnes*] Alle kynne W; Alle kyns O. *crafty*] craftes W. *prentis*] Prentices WO; prentyces R.
225. *mote*] most R.
227. [*Quod* WCROB] Quatȝ L.
228. *wel*] R *om.* 230. *with*] by R.
234. *and*] R *om.*

Or resten on þi holy hilles?' · þis asketh dauid;
¶ And dauyd assoileth it hym-self · as þe sauter telleth,

† Ps. xv. 2. *Qui ingreditur sine macula, & operatur iusticiam,*

Tho þat entren of o colour · and of on wille,
And han wrouȝte werkis · with riȝte and with reson;
And he þat ne vseth nauȝte · þe lyf of vsurye,
And enfourmeth pore men · and pursueth treuthe;

Ps. xv. 5; *Qui pecuniam suam non dedit ad vsuram, & munera super innocentem, &c.*

[Fol. 13.] And alle þat helpeth þe innocent · and halt with þe riȝtful,
With-oute mede doth hem gode · and þe trewthe helpeth—
Suche manere men, my lorde · shal haue þis furst Mede
Of god at a grete nede · whan þei gone hennes.

40 the *other*, such as maintains misdoers, and of which the psalter speaks (Ps. xxvi. 10).
There is an-other Mede mesurelees · þat maistres desireth;
To meyntene mysdoers · Mede þei take;
And þere-of seith þe sauter · in a salmes ende,

In quorum manibus iniquitates sunt, dextera eorum repleta est muneribus;

Such as take bribes will have to answer for it.
And he þat gripeth her golde · so me god helpe!
Shal abie it bittere · or þe boke lyeth!

Priests that take money shall have the reward St Matthew speaks of (Matt. vi. 5).
¶ Prestes and p*ar*sones · þat plesynge desireth,
That taketh Mede and [moneie] · for messes þat þei syngeth,
Taketh here mede here · as Mathew vs techeth;

235. *on*] in WCOB.
238. *wrouȝte*] y-wroght W; Iwrouȝt R.
239. *ne*] W *om.*
240. *innocentem*] innocentem B; innocentes O; innoc: LWCR.
241. *helpeth*] helpen WO. *halt*] holt R; hold C; holden W; holdiþ B.
242. *þe*] O *om.* *trewthe*] trewe R.
243. *þis*] þe O.
244. *a*] þe B; O *om.*
245. *an-other*] and other C.
247. *þere-of*] þer B. *sunt*] C *om.*
249. *bittere*] bittirli O; ful bittere R; ful bytterly B. *lyeth*] lees C.
251. *taketh*] taken WO; takes C; taked R. [*moneie* WC] moneye O; moneye B; *this seems preferable to the spelling* mone LR.
252. *Taketh*] Taken WO; Takes C. *receperunt* O] recipiebant LWCRB.

Amen, amen, [*receperunt*] *mercedem suam.*

¶ That laboreres and lowe folke · taketh of her maistres,
It is no manere Medē · but a mesurable hire.
In marchandise is no mede · I may it wel a-vowe
It is a permutacioun apertly · a penyworth for an othre.
¶ Ac reddestow neuere Regum · þow recrayed Mede,
Whi þe veniaunce fel · on Saul and on his children?
God sent to Saul · bi Samuel þe prophete,
þat agage of amaleke · and al his peple aftre
Shulde deye for a dede · þat done had here eldres.
¶ 'For-þi,' seid Samuel to Saul · 'god hym-self hoteth
The, be boxome at his biddynge · his wille to fulfille:
Wende to amalec with þyn oste · and what þow fyndest þere, slee it;
Biernes and bestes · brenne hem to ded;
Wydwes and wyues · wommen and children,
Moebles and vnmoebles · and al þat þow myȝte fynde,
Brenne it, bere it nouȝte awey · be it neuere so riche
For mede ne for [moneie]; · loke þow destruye it,
Spille it and spare it nouȝte · þow shalt spede þe bettere.'
¶ And for he coueyted her catel · and þe kynge spared,
Forbare hym and his bestes bothe · as þe bible witnesseth,
Otherwyse þan he was · warned of þe prophete,
God seide to Samuel · þat Saul shulde deye,
And al his sede for þat synne · shenfullich ende.
Such a myschief Mede made · Saul þe kynge to haue,

But that which labourers receive is not Meed (Bribery), but *wages*.
In trading is no Meed, but only *barter*.
41.
Hast thou not read, in Kings, how God told Saul to slay Agag for Amalek's sin against Israel?
(1 Sam. xv.; Exod. xviii. 8).
Samuel said to Saul,
+ Go to Amalek, and slay men and beasts,
+ and burn all thou findest there."
But because he did not so,
God sent to say that he should die.
Thus did Meed

253. *lowe*] lewed R. *taketh*] taken WO.
254. *is*] nis R. *mesurable*] resonabile CB.
256. *a*] R *om.*
257. *Ac*] And C.
258. *veniaunce*] vengeaunce WC.
260. *al*] R *om.*
263. *be*] to be O. *his*] is C. *his—to*] & his wille O.
264. *fyndest*] fynst R.
265. *brenne*] bren W; brynne C. *ded*] dede CROB; depe W.
267. *Moebles*] Mobles C; Mebles ROB. *vnmoebles*] vnmobles C; vnmebles ROB. *þat*] WO *om.*
269. *ne*] nor C. [*moneie* C] money OB; monee W; mone LR.
275. *shenfullich*] shendfulliche B; shentfulliche R; shenfuliche C, *ende*] endede R.

make God hate him.

That god hated hym for euere · and alle his eyres after.
The culor*um* of þis cas · kepe I nou3te to shewe; 278
An auenture it noyed men · none ende wil I make.

42 [Fol. 13 b.]

† But now-a-days, a truth-teller is blamed.

For so is þis worlde went · wiþ hem þat han powere,
That who-so-seyth hem sothes · is sonnest yblamed. 281

I, Conscience, well know that Reason shall reign.

¶ I conscience knowe þis · for kynde witt me it tau3te,
Þat resou*n* shal regne · and rewmes gouerne;
And ri3te as agag hadde · happe shul so*mme*. 284

Saul shall be blamed, and David diademed;

Samuel shal sleen hym · and Saul shal be blamed,
And dauid shal be diademed · and daunten hem alle,
And one cristene kynge · kepen hem alle.

¶ Shal na more Mede · be maistre, as she is nouthe,

and there shall be Love, Humility, and Loyalty; Loyalty shall punish trespassers.

Ac loue and lowenesse · and lewte togederes, 289
Þise shul be maistres on molde · treuthe to saue.
¶ And who-so trespasseth ayein treuthe · or taketh a3ein his wille,
Leute shal don hym lawe · and no lyf elles. 292
Shal no se*r*iaunt for here se*r*uyse · were a silke howue,
Ne no pelure in his cloke · for pledyng atte barre.

Meed makes [† many lords.]

Mede of mys-doeres · maketh many lordes,
And ouer lordes lawes · reuleth þe rewmes. 296

But Common Sense shall yet return, and make Law a labourer.

¶ Ac kynde loue shal come 3it · and conscience to-gideres,
And make of lawe a laborere · suche loue shal arise,
And such a pees amonge þe peple · and a p*er*fit trewthe,

† Then shall Jews think that Moses or Messiah is come.

Þat iewes shal wene in here witte · and waxen wonder glade, 300
Þat Moises or Messie · be come in-to þis erthe,
And haue wonder in here hertis · þat men beth so trewe.

277. *eyres*] eires O; heires WCRB.
278. *shewe*] telle W.
279. *An*] On WO; R *om.* *auenture*] Aunter R.
281. *sothes*] sobest W.
282. *I*] *retained in* W (*but not in the printed copy*). *me it*] it me W. *it tau3te*] tau3te it O.
288. *she*] he R; scho C.
289. *Ac*] And C. *lowenesse*] lewednese C; lewidnesse B. *lewte*] leautee W; leaute CB.
290. *on*] of CB.
292. *lyf*] lif WRB; lief C; lijf O.
293. *seriaunt*] sergeant W; sergeant CB. *here*] his W.
294. *atte*] at þe WOB.
297. *Ac*] And C. *kynde*] kende R.
299. *a*] R *om.*

¶ Alle þat bereth baslarde · brode swerde or launce,
Axe [other] hachet · or eny wepne ellis, 304
Shal be demed to þe deth · but if he do it smythye
In-to sikul or to sithe · to schare or to kulter;
Conflabunt gladios suos in vomeres, &c.;
Eche man to pleye with a plow · pykoys or spade,
Spynne, or sprede donge · or spille hym-self with sleuthe. 308

¶ Prestes and *par*sones · with *placebo* to hunte,
And dyngen vpon dauid · eche a day til eue.
Huntynge or haukynge · if any of hem vse,
His boste of his benefys · worth bynome hym after.
Shal neither kynge ne kny3te · constable ne Meire 313
Ouer-lede þe comune · ne to þe courte sompne,
Ne put hem in panel · to don hem pli3te here treuthe,
But after þe dede þat is don · one dome shal reward,
Mercy or no mercy · as treuthe wil acorde. 317

¶ Kynges courte and co*mune* courte · consistorie and chapitele,
Al shal be but one courte · and one baroun be iustice;
Thanne worth trewe-tonge a tidy man · þat tened me neuere.
Batailles shal non be · ne no man bere wepne, 321
And what smyth þat ony smyt[h]eth · be smyte þer-with to dethe,
Non leuabit gens contra gentem gladium, &c.
¶ And er þis fortune falle · fynde men shal þe worste,
By syx sonnes and a schippe · and half a shef of arwes;
And þe myddel of a mone · shal make þe iewes to torne,

Men shall beat their swords and axes into sickles and scythes.

† Isaiah ii. 4.

† Priests shall hunt with *placebo* only, or lose their benefices.

† Kings and knights shall not oppress the commons.

[Fol. 14.]

† The king's court and the commens' court shall be one.

† War shall cease.

† Isaiah ii. 4.

† Signs and wonders will be seen."

303. *baslarde*] baslard R; baselarde W; baselard CB; basalard O.
304. [*other* R; *oþer* OB] ouþer WC; orther L (*corruptly*).
307, 308. B *omits.*
307. *pykoys*] pykoise W; pikeys CO; pycoys B.
308. *or* (2)] other R. *spille*] lese R.
310. *a*] W *om.*
318. *consistorie*] constorie R. *chapitele* LR] Chapitle WCO.
318, 319. *consistorie—courte*] B *omits.*
319. *one*] oon WC; on R; o O.
baroun] C *om.*
322. *smytheth*] smyþeþ WO; smithie R; smyteth LCB. *smyte*] smiten R.
325. *to*] R *om.*

And saracenes for þat si3te · shulle synge *gloria in excelsis, &c.*,
For Makomet & Mede · myshappe shal þat tyme;
For, *melius est bonum nomen quam diuicie multe.*"
¶ Also wroth as þe wynde · wex Mede in a while,
"I can no latyn," *quod* she · "clerkis wote þe sothe.
Se what Salamon seith · in Sapience bokes,
That hij þat 3iueth 3iftes · þe victorie wynneth,
& moche worschip had þer-with · as holiwryt telleth,
Honorem adquiret qui dat munera, &c."
¶ "I leue wel, lady," *quod* conscience · "þat þi latyne be trewe;
Ac þow art like a lady · þat redde a lessoun ones,
Was, *omnia probate* · and þat plesed here herte,
For þat lyne was no lenger · atte leues ende.
Had [she] loked þat other half · and þe lef torned,
[She] shulde haue founden fele wordis · folwyng þer-after,
Quod bonum est tenete · treuthe þat texte made!
¶ And so ferde 3e, madame! · 3e couthe namore fynde,
Thó 3e loked on sapience · sittynge in 3oure studie.
Þis tixte þat 3e han tolde · were gode for lordes,
Ac 3ow failled a cunnyng clerke · þat couthe þe lef haue torned!
And if 3e seche sapience eft · fynde shal 3e þat folweth,
A ful teneful tixte · to hem þat taketh Mede,
And þat is, *animam autem aufert · accipientium, &c.*:

+ Prov. xxii. 1.
+ Meed replies by quoting Scripture,
+ Prov. xxii. 9 (Vulgate).
+ "You are like a lady," said Conscience, "who read but half a text (1 Thess. v. 21);
+ the rest of it was over the leaf.
+ And what says the rest of *your* text? *It* condemns you."

326. *þat*] þe R.
327. *For*] And CB.
329. *wote*] wite W; wyten B.
331. *hij*] þei WB; he O. *3iueth*] 3yuen W; 3euen B.
332. *moche*] moost W; myche O.
333. *I*] *retained in* W (*but not in the printed copy*).
334. *Ac*] An C.
336. *no*] O *om.* (!)
337, 338. [*she* WC] sche RO; 3e LB (*corruptly*). *torned*] Iturned R.
340. *couthe*] koude C; coude RO.
342. *han tolde*] haue tolde R.
343. *Ac*] And C. *haue torned*] attorned (*contr. from* a torned) R.
345. B *omits.* *taketh*] taken O.

And þat is þe taille of þe tixte · of þat þat ȝe schewed, † Prov. xxii. 9 (Vulgate).
þat þeiȝe we wynne worschip · and wiþ mede haue victorie, 348
þe soule þat þe sonde taketh · bi so moche is bounde."

347. *ȝe*] she W. *schewed*] scheweden O; schede (!) R.
348. *mede*] me (!) R.
349. *sonde*] sonȝd (*miswritten for* sondz ?) R.

PASSUS IV.

Passus quartus de visione, vt supra.

[Fol. 14 b.] "Be reconciled," said the king, "and kiss her, Conscience."

"Cesseth," seith þe kynge · "I suffre 3ow no lengere.
3e shal sau3tne for sothe · and serue me bothe.
Kisse hir," quod þe kynge · "conscience, I hote."

"Not unless Reason advises me so to do."

¶ "Nay, bi criste," quod conscience · "congeye me for euere!
But resoun rede me þer-to · rather wil I deye!"

"Then ride and fetch Reason here," said the king.

¶ "And I comaunde þe," quod þe Kynge · to conscience þanne,
"Rape þe to ride · and resoun þow fecche;
Comaunde hym þat he come · my conseille to here.

"He shall give us good advice."

For he shal reule my rewme · and rede me þe beste,
And acounte with þe, conscience · so me cryst helpe,
How þow lernest þe peple · þe lered and þe lewede."

Conscience gladly rode off, and gave Reason the king's message.

¶ "I am fayne of þat forwarde" · seyde þe freke þanne,
And ritt ri3te to resoun · and rowneth in his ere,
And seide as þe kynge badde · and sithen toke his leue.

Reason bids his knave Cato saddle his horse called Suffer-till-I-see-my-time.

¶ "I shal arraye me to ride, quod resoun · "reste þe a while"—
And called catoun his knaue · curteise of speche,
And also tomme trewe-tonge- · telle-me-no-tales-
Ne-lesyng-to-law3e-of- · for-I-loued-hem-neuere—

TITLE. *vt supra*] petri plowman, COB. vt supra R; CB *om.*
1. *Casseth*] Cesses C.
2. *sau3tne*] sau3tle OB.
3. *hote*] þe hote B.
4. *for*] er for W. *for euere*] rather
11. *þe lered*] lered R.
13. *ritt*] ryt W; rit CO; ridiþ B.
14. *sithen*] sithes R.
18. *law3e*] lau3en W; laughe C; lawe R; lau3he O; lau3ghe B. *of*] at O.

"And sette my sadel vppon suffre- · til-I-se-my-tyme,
And lete warrok it wel · with witty-wordes gerthes,
And hange on hym þe heuy brydel · to holde his hed lowe,
For he wil make wehe · tweye er he be there."

¶ Thanne conscience vppon his caple · kaireth forth faste, — Then Conscience and Reason rode to the king, and
And resoun with hym ritte · rownynge togideres,
Whiche maistries Mede · maketh on þis erthe.

¶ One waryn wisdom · And witty his fere — Wisdom and Wit followed them, for they wanted Reason's advice.
Folwed hem faste · [for þei] haued to done
In þe cheker and at þe chauncerie · to be discharged of þinges;
And riden fast, for resoun · shulde rede hem þe beste,
For to saue hem, for siluer · fro shame and fram harmes.

¶ And conscience knewe hem wel · þei loued coueitise, † Conscience knew these two were covetous,
And bad resoun ride faste · and recche of her noither,
"þere aren wiles in here wordes · and with Mede þei dwelleth;
There as wratthe and wranglyng is · þere wynne þei siluer,

¶ Ac þere is loue and lewte · þei wil nouȝte come þere; † and shunned Love and Loyalty.
Contricio & infelicitas in vijs eorum, &c.
þei ne gyueth nouȝte of god · one gose wynge, † Ps. xiii. 7 (Vulgate).
Non est timor dei ante oculos eorum. [Fol. 15.]
For, wot god, þei wolde do more · for a dozeine chickenes,
Or as many capones · or for a seem of otes,

20. *lete*] let R; lat W. *it*] hym W. *gerthes*] gere B.
21. *holde*] helde R.
22. *wehe*] wehee W. *tweye*] twies WB; twyes O; twyees C.
23. *kaireth*] carieþ WB.
24. *ritte*] ryt W; rit RO; rydes C; rytt B.
25. *Mede—erthe*] on eerth · Mede þe mayde maketh R.
27. *hem*] hym W. [*for þei* WOB] for hij C; LR *om.; but in* L, *the line is marked for correction.* *haued*] hadde WC; hadden B.
28. *þe cheker*] þescheker W. *and*] R *om.* *at þe*] in þe WCOB; atte þe R.
29. *hem*] O *om.*
32. CB *omit.* *resoun*] O *om.* *noither*] neiþer WO; nother R.
33. *þere—wiles*] þei arn wyli O.
35. *Ac þere*] Ac where W; And þer C; þere R.
36. *gose*] goose W; goos O.

† "They will do more," said he, "for a dozen chickens than for our Lord's sake."

þan for loue of owre lordo · or alle hise leue seyntes.
For-þi, resoun, lete hem ride · þo riche, bi hem-seluen,
For conscience knoweth hem nou3te · ne cryst, as I trowe.
And þanne resoun rode faste · þe ri3te hei3e gate,
As conscience hym kenned · til þei come to þe kynge.

The king receives them courteously.

¶ Curteisliche þe kynge þanne · come a3ein resoun;
And bitwene hym-self and his sone · sette hym on benche,
And wordeden wel wyseli · a gret while togideres.

Enter Peace, with a plea against Wrong.

¶ And þanne come pees in-to parlement · and put forth a bille,
How wronge a3eines his wille · had his wyf taken,
And how he rauisshed Rosē · Reginoldes loue,
And Margarete of hir maydenhode · maugre here chekis.

"Wrong (said he) has stolen my geese and pigs, and my horse Bayard,

"Bothe my gees & my grys · his gadelynges feccheth;
I dar nou3te for fere of hym · fy3te ne chyde.
He borwed of me bayard · he brou3te hym home neure;
Ne no ferthynge þer-fore · for nau3te I couthe plede.

murdered my men, stolen my wheat, and beaten myself."

He meyneteneth his men · to morther myne hewen,
Forstalleth my feyres · and fi3teth in my chepynge,
And breketh vp my bernes dore · and bereth aweye my whete,
And taketh me but a taile · for ten quarteres of otes,
And 3et he bet me þer-to · and lyth bi my Mayde,
I nam nou3te hardy for hym · vneth to loke."
¶ The kynge knewe he seide sothe · for conscience hym telde,

39. *loue*] þe loue W.
40. *resoun*] R *om.*
43. *þei*] he O.
44. *come*] com W. *a3ein*] ayeins W.
46. *a*] at C.
47. *put*] puttede O.
49. *Reginoldes*] Reignaldes W; Reynoldes CO; Reynaldes R; Raynaldis B.
50. *maugre*] maugree W; maugrey O; magre B.
52. *hym*] hem W.
53. *he*] and R. *hym*] it R.
54. CB *om.* *nau3te*] ou3t W; ou3t þat O.
55. *hewen*] hennes (!) R.
57. CB *om.* *bernes dore*] bernedores O.
58. *but*] C *om.* *a*] o O. *taile*] taille WC. *ten*] a ten CB.
59. *bet*] beteþ WB.
60. *nam*] am WR. *vneth*] vnneþe WROB; vnees C.

þat wronge was a wikked luft · and wrouȝte moche sorwe.

¶ Wronge was afered þanne · and wisdome he souȝte
To make pees with his pens · and profered hym manye,
And seide, "had I loue of my lorde þe kynge · litel wolde I recche,
Theiȝe pees and his powere · pleyned hym eure!"
¶ þo wan wisdome · and sire waryn þe witty,
For þat wronge had ywrouȝte · so wikked a dede,
And warned wronge þo · with such a wyse tale;
"Who-so worcheth bi wille · wratthe maketh ofte;
I seye it bi þi-self · þow shalt it wel fynde.
But if Mede it make · þi myschief is vppe,
For bothe þi lyf and þi londe · lyth in his grace."
¶ Thanne wowed wronge · wisdome ful ȝerne,
To make his pees with his pens · handi-dandi payed.
Wisdome and witte þanne · wenten togideres,
And toke Mede myd hem · mercy to winne.
¶ Pees put forþ his hed · and his panne blody;
"Wyth-outen gilte, god it wote · gat I þis skaþe,
Conscience and þe comune · knowen þe sothe."
¶ Ac wisdom and witt · were about faste
To ouercome þe kyng · with catel, ȝif þei myȝte.
¶ þe kynge swore, bi crist · and bi his crowne bothe,
þat wronge for his werkis · sholde wo þolye,
And comaunded a constable · to casten hym in yrens,
"And late hym nouȝte þis seuene ȝere · seen his feet ones."
¶ "God wot," quod wysdom · "þat were nauȝte þe beste;

Then was Wrong afraid, and tried to bribe Wisdom to plead for him.

Wisdom and Wit told him that, unless he could get Meed to help, he was ruined.

[Fol. 15 b.]

Then Wrong [† begged] Wisdom and Wit to take Meed with them.

Peace shows the king his bloody head.

But Wisdom and Wit tried to overcome the king.

The king swears Wrong shall suffer, and shall be cast into irons.

Wisdom offer bail, and says

62. *luft*] lift O; lyft C. *wrouȝte—sorwe*] muche sorwe wrouȝte R.
66. *hym*] hem R.
67. *wan*] whan CB; wente WO.
70. *bi*] my CB; by my O.
71. *þi-self*] myself WCB.
75. *his pees*] pees WB.
77. *myd*] with C.
78. *put*] putte WR.
79. *gilte*] gult R.
81. *Ac*] And C. *were*] weren OB.
84. *þolye*] thole R.

Wrong will pay damages.

And he amendes mowe make · late meynprise hym haue;
And be borwgh for his bale · and biggen hym bote,
And so amende þat is mysdo · and euermore þe bettere."

Wit seconds this.

¶ Witt acorded þer-with · and seide þe same:
"Bettere is þat bote · bale adoun brynge,
þan bale be ybette · & bote neuere þe bettere."

Then Meed proffers Peace a present of gold,

¶ And þanne gan Mede to mengen here · and mercy she bisought,
And profred pees a present · al of pure golde:

and engages that Wrong shall keep the peace.

"Haue þis, man, of me," quod she · "to amende þi skaþe,
For I wil wage for wronge · he wil do so namore."

Peace begs Wrong off, and forgives him, since Meed has made amends.

¶ Pitously pees þanne · prayed to þe kynge
To haue mercy on þat man · þat mys-did hym so ofte:
"For he hath waged me wel · as wysdome hym tauȝte,
And I forgyue hym þat gilte · with a goode wille;
So þat þe kynge assent · I can seye no bettere;
For Mede hath made me amendes · I may namore axe."

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But the king swears that Wrong shall not get off so lightly.

¶ "Nay," quod þe Kynge þo · "so me cryst helpe!
Wronge wendeth nouȝte so awaye · arst wil I wite more;
For loupe he so liȝtly · laughen he wolde,
And efte þe balder be · to bete myne hewen;
But resoun haue reuthe on hym · he shal rest in my stokkes,
And þat as longe as he lyueth · but lowenesse hym borwe."

Then some advised Reason to take pity on Wrong.

¶ Somme men redde Resoun þo · to haue reuthe on þat schrewe,
And for to conseille þe kynge · and conscience after,

[Fol. 16.]

88. *mowe*] mowe (*printed* nowe) W.
89. *borwgh*] borgh WCB; boruȝ R. *biggen*] buggen WR; biȝen B. *hym*] hem C.
90. *euermore*] euere be R.
92. *Bettere*] þat bettere R.
94. *mengen*] meken R. *she*] he R; C *om.*
99. *on*] of O.
103. *made me amendes*] me amendes maad W. *axe*] aske O.
105. *arst*] erst WCOB. *wite*] C *om.*
106. *loupe*] lope WO; lepe B. *laughen*] leyȝhen R.
107. *balder*] boldere WR. *hewen*] huen O; hewes R.
110. *redde*] radde WR; radden O; redden B.

That Mede moste be meynpernour · resoun þei bisouȝte.
¶ "Rede me nouȝte," quod resoun · "no reuthe to haue,
Til lordes and ladies · louien alle treuthe,
And haten al harlotrye · to heren it, or to mouthen it;
Tyl pernelles purfil · be put in here hucche;
And childryn cherissyng · be chastyng with ȝerdes;
And harlotes holynesse · be holden for an hyne;
Til clerken coueitise be · to clothe þe pore and to fede,
And religious romares · *recordare* in here cloistres,
As seynt Benet hem bad · Bernarde and Fraunceys;
And til prechoures prechyng · be preued on hemseluen;
Tyl þe kynges conseille · be þe comune profyte;
Tyl bisschopes baiardes · ben beggeres chambres,
Here haukes and her houndes · helpe to pore Religious;
¶ And til seynt Iames be souȝte · þere I shal assigne,
That no man go to Galis · but if he go for euere;
And alle Rome-renneres · for robberes of [byȝonde]
Bere no siluer ouer see · þat signe of kynge shewep,
Noyther graue ne vngraue · golde noither siluer,
Vppon forfeture of þat fee · who so fynt hym at Douere,
But if it be marchaunt or his man · or messagere with letteres,
Prouysoure or prest · or penaunt for his synnes.

"Nay," says Reason, "not till all lords and ladies love truth,
rioters are holy, clerks [† charitable to the poor],
and priests practise what they preach;
till men go no more to Galicia, and Rome-seekers no more bear the king's coin over the sea,
unless they be merchants, messengers, provisors, or priests.

112. *moste*] muste OB.
115. *heren it*] heren W.
116. *pernelles*] Parnelles W; peronelles RB; Peronelle C.
117. *childryn*] childrene W; children COB; childerne R. *chastyng*] chastysyng O.
118. *an hyne*] vnheende O; nauȝte R.
119. *clerken*] clerkene WR; clerkis B. *to fede*] fede W.
122. *And*] C *om.*
124. *baiardes*] Bayardes WCRO; bayardis B.
125. *to*] þe CB. *pore*] pouere WR; *Religious*] religiouses R.
128. *of*] W *om.* [*byȝonde*] biȝonde COB; biyonde W; *preferable to* byȝende, *as in* LR.
129. *see*] sehe O.
130. *Noyther*] Neiþer WCOB; Nother R. *noither*] neiþer WCOB; nother R.
131. *hym*] it W.
132. *if*] B *om.* *it*] he WCOB; *but see* Text A.

I will have no pity while Meed is here.

¶ And 3et," q*uod* resoun, "bi þe Rode · I shal no reuthe haue,
While Mede hath þe maistrye · in þis moot-halle.
Ac I may shewe ensaumples · as I se other-while,
I sey it by my-self," q*uod* he · "and it so were
Were I king, no Wrong should go unpunished, or get grace by bribes.

That I were kynge with crowne · to kepen a Rewme,
Shulde neuere wronge in þis worlde · þat I wite my3te,
Ben vnpunisshed in my powere · for peril of my soule!
Nẽ gete my grace for giftes · so me god saue!
Ne for no Mede haue mercy · but mekenesse it make.

50
No evil ought to go unpunished, nor good unrewarded.

¶ For *nullum malum* þe man · mette with *impunitum*,
And badde *nullum bonum* · be *irremuneratum*.
¶ Late 3owre confessoure, sire Kynge · construe þis vnglosed;
And 3if 3e worken it in werke · I wedde myne eres,
Were this rule kept, Law might go and cart manure, and Love should rule over all."

That lawe shal ben a laborere · and lede a-felde donge,
And loue shal lede þi londe · as þe lief lyketh!"
¶ Clerkes þat were confessoures · coupled hem to-gideres,
[Fol. 16 b.]

Alle to construe þis clause · and for þe kynges profit,
Ac nou3te for conforte of þe *comune* · ne for þe kynges soule.
† Then I saw Meed wink at the lawyers;

¶ For I sei3e mede in the moot-halle · on men of lawe wynke,
And þei lawghyng lope to hire · and lafte resoun manye.
† and Waryn Wisdom winked again at Meed.

¶ Waryn wisdome · wynked vppon Mede,
And seide, "Madame, I am 3owre man · what so my mouth iangleth;
I falle in floreines," quod þat freke · "an faile speche ofte."

136. *Ac*] And C. *as*] CB *om. other*] ou*þ*er W.
137, 138. *and—crowne*] B *om. crowne*] coroune W; corown O.
139. *wite*] witt R.
141. *for*] þoru3 R.
142. *make*] made R.
143. *impunitum*] impunitum O.
144. *badde*] bad WRB; bade O.
146. *3e worken*] he wirke B. *myne*] bo*þ*e myne O.
150. *Alle*] Al W.
152. *sei3e*] sei3 WC; sey3 R; sy3 O; say B.
153. *lope*] lepe C. *lafte*] left WR.
155. *am*] C *om. iangleth*] iangle WR.
156. *an*] and WCROB.

¶ Alle riȝtful recorded · þat resoun treuthe tolde,
And witt acorded þer-with · and comended his wordes,
And þe moste peple in þe halle · and manye of þe grete,
Aud leten mekenesse a maistre · and Mede a mansed schrewe.

[† All true men thought Reason] was right, and that Meed was a wretch.

¶ Loue lete of hir liȝte · and lewte ȝit lasse,
And seide it so heiȝe · þat al þe halle it herde,
"Who-so wilneth hir to wyf · for welth of her godis,
But he be knowe for a koke-wolde · kut of my nose!"

As for Love, he laughed her to scorn, and said, "Whoever marries her will surely prove a cuckold."

¶ Mede mourned þo · and made heuy chere,
For þe moste comune of þat courte · called hire an hore.

Ac a sysoure and a sompnoure · sued hir faste,
And a schireues clerke · byschrewed al þe route,
"For ofte haue I," quod he · "holpe ȝow atte barre,
And ȝit ȝeue ȝe me neuere · þe worthe of a russhe."

† A sheriff's clerk and others comfort Mede

51

¶ The kynge called conscience · and afterwardes resoun,
And recorded þat resoun · had riȝtfullich schewed,
And modilich vppon Mede · with myȝte þe Kynge loked,
And gan wax wrothe with lawe · for Mede almoste had shent it,
And seide, "þorw ȝowre lawe, as I leue · I lese many chetes;
Mede ouer-maistrieth lawe · and moche treuthe letteth.
Ac resoun shal rekene with ȝow · ȝif I regne any while,
And deme ȝow bi þis day · as ȝe han deserued.

The king decreed that Reason was right,

† and reproves his lawyers;

157. *riȝtful*] rightfulle W.
159. *þe* (2)] þis R.
160. *And*] O *om.* *maistre*] maistresse B. *mansed*] mased C; masid B.
163. *wyf*] wyue RB.
164. *kut*] bitte (*prob.* *miswritten for* kitte) R.
167. *Ac*] And C. *sued*] sueden O.
168. *al*] al (*printed* at) W.
169. *holpe*] Ihulpe R. *atte*] at þe WCOB.
170. *ȝeue*] gaue C. *russhe*] risshe W; resshe C; rische O; reische B.
172. *riȝtfullich*] reufulliche (?) CB.
173. *with—loked*] miȝte þat kyng loke R.
174. *gan*] gand C. *wax*] wexe W. *it*] C *om.*
175. *ȝowre*] W *om.* *many*] myn B. *chetes*] eschetes W; eschetis R.
178. *bi þis*] on a O.

Mede shal nou3te meynprise 3ow · bi þe Marie of heuene !

† and declares that justice shall be done.

I wil haue leute in lawe · and lete be al 3owre ianglyng,

And as moste folke witnesseth wel · wronge shal be demed."

† Conscience says it is hard to govern thus.

¶ Quod conscience to þe kynge · "but the comune wil assent,

It is ful hard, bi myn hed · here-to to brynge it,

Alle 3owre lige leodes · to lede þus euene."

Reason declares it is easy.

¶ "By hym þat rau3te on þe rode" · quod resoun to þe kynge,

"But if I reule þus 3owre rewme · rende out my guttes !

[Fol. 17.]

3if 3e bidden buxomnes · be of myne assente."

The king says he assents to Reason's counsel;

¶ "And I assent," seith þe kynge · "by seynte Marie my lady,

Be my conseille comen · of clerkis and of erlis.

and hopes he will stay with him.

Ac redili resoun · þow shalt nou3te ride fro me,

For as longe as I lyue · lete þe I nelle."

"I will stay if Conscience be your counsellor."

¶ "I am aredy," quod resoun · "to reste with 3ow euere,

So conscience be of owre conseille · I kepe no bettere."

"Yes," said the king, "let us live together till I die."

"And I graunt," quod the kynge · "goddes forbode it faile,

Als longe as owre lyf lasteth · lyue we togideres."

180. *al*] O *om.*
181. *moste*] alle R. *folke*] O *om.* *witnesseth*] witnesse C. *wel*] R *om.* *demed*] ydemed R.
182. *the*] C *om.*
186. *But if*] But B.
187. *3if*] If WCROB.
188. *seith*] saye O; quod O; quat3 R.
189. C *omits.* *Be*] *so in* LROB. *comen*] *so in* LOB; Icome R. *Hence the reading in* W, By my counseil commune, *is probably corrupt; cf.* Text A.
190. *Ac*] And C.
192. *aredy*] al redy WCB.
194. *it*] he R. *it faile*] ellis W.
195. *lasteth*] last R. *lyue*] leue R.

PASSUS V.

Passus quintus de Vision

52

The king goes to matins.

The kyng and his knightes · to the kirke wente
To here matynes of þe day · and þe masse after.
þanne waked I of my wynkynge · and wo was with-alle,
þat I ne hadde sleped sadder · and yseiȝen more.
Ac er I hadde faren a fourlonge · feyntise me hente,
That I ne myȝte ferther a-foot · for defaute of slepynge;
And sat softly adown · and seide my bileue,
And so I babeled on my bedes · þei brouȝte me a-slepe.
¶ And þanne saw I moche more · þan I bifore tolde,
For I say þe felde ful of folke · þat I bifore of seyde,
And how resoun gan arrayen hym · alle þe reume to preche,
And with a crosse afor þe kynge · comsed þus to techen.
¶ He preued þat þise pestilences · [were] for pure synne,
And þe southwest wynde · on saterday at euene

The PIERS VISION ends.

Here begins the SECOND VISION, viz. of the Deadly Sins, and of PIERS THE PLOWMAN.

The sermon of Conscience upon the pestilence and the violent wind of Jan. 15, 1362.

TITLE. Passus Quintus O; Passus quintus de visione LCB; *to which* W *adds* vt supra; *and* R *adds* petri plowman, vt supra.

3. *waked*] awaked RB. *was*] C *om.*

4. *sleped*] slept W. *yseiȝen*] yseien B; I-sye O.

5. *Ac*] And C. *fourlonge*] furlong W; forlong CO; furȝonge R. *feyntise*] a feyntise O.

7. *sat*] sette me B.

8. *so I*] R *om.* *on*] vppon R; of O. *þei*] til þei B.

9. *moche*] myche O; mykile C. *tolde*] of tolde W.

10. *say*] seiȝ W; sey C; saw O; sauȝ B.

12. *with*] O *om.* *afor*] bifore C.

13. *preued*] preueþ O. *pestilences*] pestilence C. [*were* W] was LCROB; *but* were *seems required.*

14. *southwest*] south westrene W. *wynde*] wijnd O. *on*] vppon a B. *euene*] eue C.

53 Was pertliche for pure pryde · and for no poynt elles.
Pear-trees, plum-trees, beeches, and oaks were blown down. Piries and plomtrees · were puffed to þe erthe,
In ensample, ȝe segges · ȝe shulden do þe bettere.
Beches and brode okes · were blowen to þe grounde,
Torned vpward her tailles · in tokenynge of drede,
þat dedly synne at domesday · shal fordon hem alle.
The dreamer gives an outline of Conscience's sermon. ¶ Of þis matere I myȝte · mamely ful longe,
Ac I shal seye as I saw · so me god helpe!
How pertly afor þe poeple · resoun gan to preche.
Conscience bids a waster work, ¶ He bad wastoure go worche · what he best couthe,
And wynnen his wastyng · with somme manere crafte.
and tells Pernel to put her finery away. [Fol. 17 b.] ¶ And preyed peronelle · her purfyle to lete,
And kepe it in hir cofre · for catel at hire nede.
Thomas is to fetch home his wife Felice; and Wat's wife is to blame. ¶ Thomme stowue he tauȝte · to take two staues,
And fecche [felice] homé · fro þe wyuen pyne.
¶ He warned watt · his wyf was to blame,
þat hire hed was worth halue a marke · his hode nouȝte worth a grote.
† Bette is to beat lazy Betoun. And bad bette kut · a bow other tweyne,
And bete betoun þer-with · but if she wolde worche.
Chapmen are to chastise their children. And þanne he charged chapmen · to chasten her childeren;
Late no wynnynge hem forweny · whil þei be ȝonge,

15. *pure*] R *om.*
17. *ȝe segges*] þat ȝe segges (*printed* that the segges) W. *ȝe shulden*] shulden W; shulden B.
19. *tailles*] taile R. *in tokenynge*] to kenynge R.
21. *mamely*] mamelen W; mamly B.
22. *Ac*] And C. *saw*] sauȝ WB.
23. *pertly*] apertly B. *gan*] bigan WB; gand C.
25. *crafte*] craftys R.
26. *And*] He W. *peronelle*] Pernele WR.
27. *hir*] CB *om.*
28. *stowue*] Stowue C; stouue R; Stowe O; of stowue B; Stowue *or* Stowne (*printed* Stowne) W. *staues*] stones R.
29. [*felice* WCROB] filice L. *fro þe*] fram R. *wyuen*] wyuen *or* wynen LWCO; wyuene *or* wynene RB. *See note to* Text A; p. 144.
30. *He*] And O.
31. *þat*] For W. *halue a*] half a C; half WROB. *his*] & his W; & is B. *hode*] hed C; B *om.* *worth* (2)] R *om.*
32. *bow*] bouȝ W; bowghe C. *other*] outher W; or C. *tweyne*] tweye WR; tweyen O.
33. *if*] C *om.* *she*] heo R.
34. *chasten*] chastiȝen W; chastisen O; chaste R.
35. *hem*] R *om.* *forweny*] forwanye WB; for-wanyen R. *whil*] þe while R.

Ne for no pouste of pestilence · plese hem nou3te out of resoun.

¶ "My syre seyde so to me · and so did my dame, † The better the child, the more profit in teaching him.
þat þe leuere childe · þe more lore bihoueth,
And Salamon seide þe same · þat Sapience made,
Qui parcit virge, odit filium. † Spare the rod, and spoil the child (Prov. xiii. 24).
þe Englich of þis latyn is · who-so wil it knowe,
Who-so spareth þe sprynge · spilleth his children."

¶ And sithen he preyed *prelat3* : and prestes to-gideres, Priests should practise what they preach.
"þat 3e *prechen* to þe peple · preue it on 3owre-seluen,
And doth it in dede · it shal drawe 3ow to good;
If 3e lyuen as 3e leren vs · we shal leue 3ow þe bettere."

¶ And sithen he radde Religioun : here reule to holde— Religion should rule strictly.
"Leste þe kynge and his conseille · 3owre *comunes* appayre,
And ben stuwardes of 3owre stedes · til 3e be ruled bettre."

¶ And sithen he conseilled þe kynge · þe *comune* to louye, † The king should love the commons.
"It is þi tresore, if tresoun ne were · and triacle at þi nede."

And sithen he prayed þe pope · haue pite on holicherche, † The pope should govern *himself*.
And er he gyue any *grace* · gouerne firste hym-selue.

¶ "And 3e that han lawes to kepe · late treuthe be 3owre couetytise, † Lawyers should covet *truth*.
More þan golde or other gyftes · if 3e wil god plese;
For who-so contrarieth treuthe · he telleth in þe gospel,

36. *pouste*] poustee W.
41. *sprynge*] 3erde B. *spilleth*] he spilleth R. *children*] child B.
42. *preyed*] prechede W; proued R.
43. *3owre-seluen*] yowselue WR.
45. *lyuen*] leuen WC. *leren*] lerne R.
48. *stuwardes*] stywardes WOB; stiwardes CR.
49. *þe* (2)] his W. *comune*] comunes O.
50. *tresore—were*] trewe tresor W. *ne*] R *om.*
51. *pope*] *erased in* R. *on*] of C.
54. *or other*] ouþer W; & oþer O.
55. *who-so*] who B. *telleth*] telth R.

þat god knoweth hym nouȝte · ne no seynte of heuene,
† Matt. xxv. 12. *Amen dico vobis, nescio vos.*
Pilgrims should seek St *Truth*. ¶ And ȝe þat seke seynte James · and seintes of Rome, 57
Seketh seynt treuthe · for he may saue ȝow alle;
Qui cum patre & filio · þat feire hem bifalle
þat suweth my *ser*mon;" · and þus seyde reso*un*.
Thanne ran repentance · and reherced his teme, 61
[Fol. 18.] And gert wille to wepe · water with his eyen.

SUPERBIA.

¶ Peronelle proude-herte · platte hir to þe erthe,
I. Pride. Pernel repents her pride, And lay longe ar she loked · and "lorde, mercy!" cryed, 64
And byhiȝte to hym · þat vs alle made,
and vows to wear a hair shirt, and to be ever humble. She shulde vnsowen hir serke · and sette þere an heyre
To affaiten hire flesshe · þat fierce was to synne:
"Shal neuere heiȝe herte me hente · but holde me lowe, 68
And suffre to be myssayde— · and so did I neuere.
But now wil I meke me · and *mer*cy biseche,
For al þis I haue · hated in myne herte."

LUXURIA.

55
H. Lechery. Lechour repents, ¶ þanne lecchoure seyde "allas!" · and on owre lady he cryed, 72
To make mercy for his mis-dedes · bitwene god and his soule,

56. *hym*] hem R. *Amen*] Amen amen C.
60. *suweth*] seweth W; suen O; sueth R; suwes C. *resoun*] O *adds* to Amen.
61. *and*] O *om.* *teme*] tyme C.
62. *eyen*] eiȝen WB; eyȝes R; yen O.
Superbia. This is here written in the margin of LWCO. Further on, we find the other titles, *Luxuria, Invidia*, &c.
63. *Peronelle*] Pernele WR.
64. *she*] he R. *cryed*] he criede R.
65. *byhiȝte*] bisouȝte CB. *to*] vnsueth R; suwes C.
66. *heyre*] haire RB.
67. *fierce*] fiers W; fers RO; feerse C; firs B.
68. *holde*] holde I wole W.
70. *wil I*] I wole W.
71. *al*] R *om.* *hated*] I-hated R; hauntid B.

With þat he shulde þe saterday · seuene ȝere þere-after, and vows henceforth to drink only with the ducks.
Drynke but myd þe doke · and dyne but ones.

INUIDIA.

¶ Enuye with heuy herte · asked after scrifte, 76 III. ENVY. Envy confesses his misdeeds.
And carefullich *mea culpa* · he comsed to shewe.
He was as pale as a pelet · in þe palsye he semed, He is pale, paralytic, and like a dried leek for leanness.
And clothed in a caurimaury · I couthe it nouȝte discreue;
In kirtel and kourteby · and a knyf bi his syde, 80
Of a freres frokke · were þe forsleues.
And as a leke hadde yleye · longe in þe sonne,
So loked he with lene chekes · lourynge foulę.
¶ His body was to-bolle for wratthe · þat he bote his lippes, 84 He bites his lips, and wrings his fist.
And wryngynge he ȝede with þe fiste · to wreke hymself he þouȝte
With werkes or with wordes · whan he seighe his tyme.
Eche a worde þat he warpe · was of an Addres tonge, † His words were as if from an adder's tongue.
Of chydynge and of chalangynge · was his chief lyflode,
With bakbitynge and bismer · and beryng of fals witnesse; 89
Þis was al his curteisye · where þat euere he shewed hym.
¶ "I wolde ben yshryue," quod þis schrewe · "and I for shame durst; † "I had rather than an Essex cheese that Gib should suffer loss.
I wolde be gladder, bi god · þat gybbe had meschaunce,

74. *þe saterday*] on þe day R.
75. *myd*] with CR.
Inuidia. O has *Envie.*
78. *as pale*] also pale B. *þe*] O *om.* *palsye*] palacye C.
79. *clothed*] cluted R. *caurimaury*] kaurymaury W; Caurymaury CB; taurimauri (!) R. *couthe*] coude R. *discreue*] discryue WCOB; descriue R.
80. *kourteby*] courtepy W; curteby R; curtepy B.
81. *þe*] his R. *forsleues*] fore sleues WR.
82. *leke*] leek þat W. *yleye*] yleyen C.
84. *to-bolle*] to-bollen WCO; to-bolne B. *bote*] boot W; bot R.
85. *wryngynge—ȝede*] wryngȝed R. *þe*] his O. *fiste*] fust W; fuyst B.
86. *seighe*] seyȝ R; say B; saw O.
87. *of*] B *om.* *an Addres*] an addre R; a neddres W.
88. *and*] O *om.*
90. W *omits.* *euere*] C *om.*
91. *yshryue*] schryuen O. *schrewe*] shcrewe W.

Than þouȝe I had þis woke ywonne · a weye of essex chese.

56
I annoy my neighbour,

¶ I haue a neighbore neyȝe me · I haue ennuyed hym ofte,

And lowen on hym to lordes · to don hym lese his siluer,

and make his friends his foes.

And made his frendes ben his foon · thorw my false tonge;

His grace and his good happes · greueth me ful sore.

I stir up strife between † men,

Bitwene many and many · I make debate ofte,

þat bothe lyf and lyme · is lost þorw my speche.

And whan I mete him in market · þat I moste hate,

[Fol 18 b.]

I hailse hym hendeliche · as I his frende were;

yet I pretend to be my foe's friend.

For he is douȝtier þan I · I dar do non other.

Ac hadde I maystrye and myȝte · god wote my wille!

When I kneel in church, I pray Christ to curse them that have borne away my bowl.

¶ And whan I come to þe kirke · and sholde knele to þe Rode,

And preye for þe pople · as þe prest techeth,

For pilgrimes and for palmers · for alle þe poeple after,

þanne I crye on my knees · þat cryste ȝif hem sorwe

þat bar[en] awey my bolle · and my broke schete.

57
I envy [† Eleyne] his new clothes,

¶ Awey fro þe auter þanne · turne I myn eyghen,

And biholde how Eleyne · hath a newe cote;

I wisshe þanne it were myne · and al þe webbe after.

laugh when men lose, weep when they win,

¶ And of mennes lesynge I laughe · þat liketh myn herte;

And for her wynnynge I wepe · and waille þe tyme,

93. *woke*] wouke W; wike B.
94. *neyȝe*] by W; ȝyȝ OB. *ennuyed*] anoyed W; enuyed CRO; ennyed B.
96. *made*] also R.
97. *greueth*] greuen WOB; greues C.
100. *hate*] hatye R.
101. *hailse*] haile B. *his*] is C.
103. *Ac*] And G.
104. *kirke*] cherche R. *to* (2)] tofor O.
106. *and for*] and B.
108. *baren*] *so in* OB; beren W; bare RC; bar L. *broke*] broken OB.
109. *eyghen*] eyȝes R; yen O.
110. *how*] W *om.* *Eleyne*] heleyne R; Elyne C. *hath*] has C.
111. *þe*] C *om.* *webbe*] web WRO; weeb B.
112. *mennes*] his R. *liketh*] werkes C; akiþ B. *þat—herte*] þat myn herte akeþ O.
113. *And*] Ac R. *her*] his R.

¶ And deme þat hij don ille · þere I do wel worse ; judge ill-doers, and do worse myself.
Who-so vndernymeth me here-of · I hate hym dedly after.
I wolde þat vche a wyght · were my knaue,
For who-so hath more þan I · þat angreth me sore.
And þus I lyue louelees · lyke a luther dogge, So live I loveless,
That al my body bolneth · for bitter of my galle. and my breast swells with bitterness, which
¶ I myȝte nouȝte eet many ȝeres · as a man ouȝte, nothing can assuage."
For enuye and yuel wille · is yuel to defye ;
May no sugre ne swete þinge · asswage my swellynge,
Ne no *diapenidion* · dryue it fro myne herte,
Ne noyther schrifte ne shame · but ho-so schrape my mawe ?"

¶ "ȝus, redili," quod repentaunce · and radde hym to þe beste, Repentance bids him be sorry.
"Sorwe of synnes · is sauacioun of soules."

58

¶ "I am sori," quod þat segge · "I am but selde other, "I am never otherwise," said he.
And þat maketh me þus megre · for I ne may me venge.
Amonges Burgeyses haue I be · dwellynge At Londoun,
And gert bakbitinge be a brocoure · to blame mennes ware.
Whan he solde and I nouȝte · þanne was I redy † "I have often lied against my neighbour; but will try and make amends."
To lye and to loure on my neighbore · and to lakke his chaffare.

114. *þat*] men þat R. *hij*] þei WO; huy B.
115. *here-of*] herof (*printed* hero) W.
116. *I*] And I O. *vche a*] ech a W; Ilk a C. *my*] my owne O.
118. *luther*] lyther CR; liþer B.
119. *bitter*] bytterhed B. *of*] in R.
121. *defye*] diffye CO; diffie B.
122. *sugre*] sucre RB; sugure C.
123. *diapenidion*] diapendioun CB. *Ne—diapenidion*] For no diapendion may B.
124. *Ne*] Dom. *noyther*] neiþer WOB; nouþer C. *ne*] no R. *schrape*] schape O.
125. *ȝus*] ȝis WR; þis CB; þis (*corrected to* ȝis) O. *redili*] rede I O. *and*] has C; haþ B.
126. *sauacioun*] saluacion C.
127. *þat*] þe B.
128. *venge*] avenge O.
129. *Burgeyses*] burgeis C; burgeys R.
130. *gert*] gart W; grete C; gret B. *bakbitinge*] bagbytyng R.
131. *redy*] a-redy R.
132. *lye*] lee C. *to lakke*] lakke CB. *chaffare*] ware R.

I wil amende þis, ȝif I may · þorw myȝte of god almyȝty." 133

IRA.

†IV. IRA. Wrath comes, with two white eyes.

¶ Now awaketh wratthe · with two whyte eyen,
And nyuelynge with þe nose · and his nekke hangynge.
¶ "I am wrath," quod he · "I was sum tyme a frere,
[Fol. 19.] And þe couentes Gardyner · for to graffe ympes; 137

†"Once," said he, "I was a friar, and gardener to the convent.

On limitoures and listres · lesynges I ymped,
Tyl þei bere leues of low speche · lordes to plese,
And sithen þei blosmed obrode · in boure to here shriftes. 140
And now is fallen þer-of a frute · þat folke han wel leuere
Schewen her schriftes to hem · þan shryue hem to her persones.

†The regular clergy and the friars are wroth with one another

¶ And now persones [han] parceyued · þat Freres parte with hem,
Þise possessioneres preche · and depraue freres, 144
And freres fyndeth hem in defaute · as folke bereth witnes,
That whan þei preche þe poeple · in many place aboute,
I, wrath, walke with hem · and wisse hem of my bokes.

†and despise one another.

Þus þei speken of spiritualte · þat eyther despiseth other, 148

133. *wil*] wolde C. *þorw*] by CB; bi O. *myȝte*] my (!) C. *þorw—of*] by dere B.
135. *nyuelynge*] neuelynge W; sneuelyng C; sneueling B. *þe*] his CB. *hangynge*] hyngyng CB.
137. *þe*] O *om.* *couentes*] couent R.
138. *listres*] listers C; legistreris O.
140. *blosmed*] blesmed (*so mis-written*) C. *obrode*] abrode CO; abrood W; R *om.*
141. *frute*] fruyt WCROB. *han*] haue R. *wel*] C *om.*
142. *shryue hem*] shryuen C.
143. *persones han*] L *omits* han; *but we find* persons han W; han persones COB; haue persones R. *The reading in* W *alone gives the right sense.* *parceyued*] aperceyued R.
144. *depraue*] dempne C.
145. *freres*] R *om.*
146. *place*] places WRO.
147. *walke*] walkes C. *hem*] *The first time* R *has* hym, *but the second time* hem.
148. *of*] of my WR. *eyther*] aiþer C.

Til þei be bothe beggers · and by my spiritualte libben,
Or elles alle riche · and riden aboute.
I, wrath, rest neuere · þat I ne moste folwe
This wykked folke · for suche is my grace.
¶ I haue an aunte to nonne · and an abbesse bothe,
Hir were leuere swowe or swelte · þan [suffre] any peyne.
I haue be cook in hir kichyne · and þe couent serued
Many monthes with hem · and with monkes bothe.
I was þe priouresses potagere · and other poure ladyes,
And made hem ioutes of iangelynge · þat dame Iohanne was a bastard,
And dame Clarice a kniȝtes douȝter · ac a kokewolde was hire syre,
And dame Peronelle a prestes file · Priouresse worth she neuere,
For she had childe in chirityme · al owre chapitere it wiste.
¶ Of wykked wordes I, wrath · here wortes I-made,
Til 'þow lixte' and 'þow lixte' · lopen oute at ones,
And eyther hitte other · vnder þe cheke;
Hadde þei had knyues, bi cryst · her eyther had killed other.
¶ Seynt Gregorie was a gode pope · and had a gode forwit,
þat no priouresse were prest · for þat he ordeigned.

† I keep them excited.
† My aunt is a nun and an abbess.
† I was cook in her kitchen.
† I got up all kinds of scandal.
† I fed them with wicked words.
† Gregory ruled that no prioress might hear confession.

149. *my*] R *om.*
150. B *omits.* *alle*] al W.
151. *moste*] muste OB; mot R.
153. *an aunte*] a naunte R. *and an*] & O. *bothe*] R *om.*
154. *were*] hadde W. *þan*] or O. [*suffre* WCRB] L *has the unusual spelling* soeffre.
156. *bothe*] alse R.
157. *priouresses*] Prioresse WCO. *poure*] pouere WC; pouer R; pore OB.
158. *And—of*] I made hir wortes with CB; And made hem iowtes wiþ O. *Iohanne*] Iohane W; Iohan C; ione R.
159. *ac*] and COB.
160. *Peronelle*] Pernele W; peronel RO. *she*] heo R.
161. *she*] heo R. *chirityme*] chirietyme WO. *chapitere*] Chapitre WOB.
162. *I-made*] made WCB.
164. *eyther*] aither C.
165. *Hadde*] Ha C. *her eyther*] eiþer COB.
167. *prest*] preest WO.

þei had þanne ben *infamis* þe firste day · þei can so yuel hele conseille. 168

† I rather shun monks; ¶ Amonge monkes I miȝte be · ac many tyme I shonye;

For þere ben many felle frekis · my feres to aspye,

Bothe Prioure an suppr*i*oure · and owre *pater abbas;*

† for priors and abbots make one do penance for talebearing. And if I telle any tales · þei taken hem togyderes, 172

And do me faste frydayes · to bred and to water,

And am chalanged in þe chapitelhous · as I a childe were,

And baleised on þe bare ers · and no breche bitwene;

For-þi haue I no lykyng · with þo leodes to wonye. 176

[Fol. 19 b.] I ete there vnthende fisshe · and fieble ale drynke;

† But when I *can* get at the wine, my tongue runs fast indeed." Ac other while, whan wyn cometh · whan I drynke wyn at eue,

I haue a fluxe of a foule mouthe · wel fyue dayes after.

Al þe wikkednesse þat I wote · bi any of owre bretheren, 180

I couth it in owre cloistre · þat al owre couent wote it."

† "Repent," said Repentance; ¶ "Now repent þe," quod Repentau*n*ce · "and reherce þow neure

Conseille þat þow cnowest · bi contenau*n*ce ne bi riȝte; 183

And drynke nouȝte ouer delicatly · ne to depe noyther,

þat þi wille bi cause þer-of · to wrath myȝte torne.

168. *ben*] be CR. *infamis*] *so in* LCRO, *and in* W (*though printed* infames); *but* infames *in* B. *þe—day*] O *om.* *so—hele*] ille holde CB. *hele*] holde O.

169. *ac*] and CR. *shonye*] shonye it W.

170. *feres*] feeris W; fieres C.

171. *an*] and WCROB.

173. *do*] doon W.

174. *am*] ȝeet am R. *chapitelhous*] Chapitre hous WCB.

175. *ers*] ars B; hers (*altered to* bak) R. *and*] B *om.*

176. O *omits.* *þo*] B *om.* *leodes*] ledes R; leedis B.

177. *vnthende*] vnheende O. *fieble*] feble WROB.

178. *Ac*] And C. *cometh*] come C. *whan* (2)] þanne W; and COB. *wyn* (2)] wel R; it COB.

179. *I*] And W.

180. *wote*] woot WO; wot B. *bretheren*] brether C; brepere B.

181. *couth*] kiþe B; couþe (*glossed by* make knowe) O. *owre* (2)] þe COB; R *om.* *wote*] woot WCO; wot RB.

183. *riȝte*] syȝt O; speche R.

184. *nouȝte*] nat W; nauȝt R; not OB. *noyther*] neiþer WOB; neyther R; nowþer C.

185. *bi*] be CROB.

Esto sobrius," he seyde · and assoilled me after, 186 † "and keep yourself sober."
And bad me wilne to wepe · my wikkednesse to amende.

AUARICIA. V. AVARICE.

¶ And þanne cam coueytise · can I hym nouȝte descryue, 188 Then came Avarice,
So hungriliche and holwe · sire [Heruy] hym loked.
He was bitelbrowed · and baberlipped also,
With two blered eyghen · as a blynde hagge;
And as a letheren purs · lolled his chekes, 192
Wel sydder þan his chyn · þei chiueled for elde;
And as a bondman of his bacoun · his berde was bidraueled. † with a greasy beard like a bondman,
With an hode on his hed · a lousi hatte aboue,
And in a tauny tabarde · of twelue wynter age, 196 and a threadbare and torn coat.
Al totorne and baudy · and ful of lys crepynge;
But if þat a lous couthe · haue lopen þe bettre,
She sholde nouȝte haue walked on þat welche · so was it thredebare.
¶ "I haue ben coueytouse," quod þis caityue · "I biknowe it here; 200 "I acknowledge I am covetous, for I once served Sim at the Stile,
For some tyme I serued · Symme atte Stile,
And was his prentis ypliȝte · his profit to wayte.
First I lerned to lye · a leef other tweyne, where I learnt lying and false weights.
Wikkedlich to weye · was my furst lessoun. 204

186. *and*] and so he R.
188. *Auaricia*] Descripcio Avaritie R. *can I*] I can RO. *nouȝte*] naȝt W; noȝt B; not O.
189. [*Heruy* WOB] Henri L; henry CR.
190. *bitelbrowed*] bytter browid B. *also*] boþe CB.
193. *sydder*] sidder WC; siddere B. *chiueled*] ryueleden (*corrected to* chyueleden) O; cheuerid B.
195. *an*] his R.
196. *twelue*] twelf WC.
197. *totorne*] to torn (*printed* so torn) W.
198. *þat*] R *om.* *haue*] han W. *haue lopen*] lepe R.
199. *haue*] han W. *on þat welche*] on þat welþe W; on þat welsch R; there CB; þeron O. *In* R *the line begins*, He ne schulde nouȝt walke on þat welsch.
200. *coueytouse*] couettise C. *I—here*] y knew hit neuere B.
201. *atte*] at þe RO.
202. *profit*] prophete (!) C.
203. *leef*] *so in* LWCROB. *other*] ouþer WC.

I went to Winchester and Weyhill fair, and

To Wy and to Wynchestre · I went to þe faire,
With many manere marchandise · as my Maistre me hi3te; 206

sold my wares by cheating.

Ne had þe *grace* of gyle · ygo amonge my ware,
It had be vnsolde þis seuene 3ere · so me god helpe!

59
Then I went to the drapers, and learnt from them false measure.

¶ Thanne drowe I me amonges draperes · my donet to lerne, 209
To drawe þe lyser alonge · þe longer it semed;
Amonge þe riche rayes · I rendred a lessoun,

There I learnt to fasten pieces of stuff together,

To broche hem with a [pak-]nedle · and plaited hem togyderes, 212

and press them out till they seemed longer.

And put hem in a presse · and pyn[n]ed hem þerinne,
Tyl ten 3erdes or twelue · [hadde] tolled out threttene.

My wife made woollen cloth, and paid for it by false weight.

¶ My wyf was a webbe · and wollen cloth made;
She spak to spynnesteres · to spynnen it oute. 216
Ac þe pounde þat she payed by · poised a *quarteroun* more,

[Fol. 20.]

Than myne owne auncere · who-so wey3ed treuthe.

She brewed barley, and made mixed drinks for poor people,

¶ I bou3te hir barly malte · she brewe it to selle,
Peny ale and podyng ale · she poured togideres 220
For laboreres and for low folke; · þat lay by hymselue.

¶ The best ale lay in my boure · or in my bedchambre,
And who-so bummed þer-of · bou3te it þer-after,

206. *marchandise*] merchandises COB.

207. *had*] hadde WROB. *ygo*] go C; goo B. *amonge*] amonges W. *ware*] chaffare WCOB.

208. *be*] *so in* LR; ben WCB; been O.

209. *amonges*] among WCOB.

210. *lyser*] liser WCB; lesere O.

211. *rayes*] rayeres R.

212. [*pak-nedle* WCO] packenedle B; bat-nedle L; batnedel R. *See* Text A. *plaited*] playte W; plyghted C; plytyd B.

213. *pynned*] *so in* CB; pyned LR; pynnede O; pyne W.

214. [*hadde* WOCB] LR *om.*

216. *She*] Heo R. *spynnesteres*] a spinnester R.

217. *Ac*] And C. *þat*] O *om.* *poised*] peised WR; weyed CO. *quarteroun*] quartron W; quaterone C; quartroun O; quarter R. B *has*, Ac for þe pound she paied · al-þou3 hit weyed a quartroun more.

218. *auncere*] aunser COB.

219. *malte*] R *om.*

220. *podyng*] puddyng WCR; pudyng O. *she*] heo R.

221. *for*] COB *om.*

222. *ale*] of alle R. *my bedchambre*] bedde chambre C.

223. B *omits.* *bou3te*] he bou3t CRO.

A galoun for a grote · god wote, [no] lesse ; 224 and sold ale at a groat a gallon.
And ȝit it cam in cupmel · þis crafte my wyf vsed.
Rose þe regratere · was hir riȝte name ; Her name is Rose the regrater.
She hath holden hokkerye · al hire lyf tyme.
¶ Ac I swere now, so the ik · þat synne wil I lete, 228 But now I repent and will make restitution."
And neuere wikkedliche weye · ne wikke chaffare vse,
But wenden to Walsyngham · and my wyf als,
And bidde þe Rode of bromeholme · brynge me oute of dette."
¶ "Repente[de]stow þe euere," quod repentance · "ne † "Have you never made restitution?" said Repentance.
restitucioun madest?" 232
¶ "ȝus, ones I was herberwed," quod he · "with an
hep of chapmen,
I roos whan þei were arest · and yrifled here males." † "Yes; I once rifled some pedlars' packs;
¶ "That was no restitucioun," quod repentance · "but
a robberes thefte,
þow haddest [be] better worthy · be hanged þerfore
þan for al þat · þat þow hast here shewed." 237
¶ "I wende ryflynge were restitucioun," quod he · "for † for I thought restitution meant rifling, as I don't know French."
I lerned neuere rede on boke,
And I can no frenche in feith · but of þe ferthest ende
of norfolke."
¶ "Vsedestow euere vsurie," quod repentaunce · "in † "Did you ever lend on usury?"
alle þi lyf tyme?" 240

224. [*no*] *so in* WCROB; L *has* na.
225. *it*] C *om.* *cupmel*] cuppemele WB; coppemele R; copmele C. *vsed*] vseth R.
226. *was*] is R.
227. *hokkerye*] hukkerye W; hukrie O.
228. *Ac*] And C. *so*] also B. *the ik*] thee ik W; theich R; thehi C; þeik B.
231. *bromeholme*] Bromholm WCOB. *of dette*] dette C.
232. *Repentedestow*] Repentedestow W; Repentedest þow R; Repentestow LC; Repentist þow OB. *þe*] WCRO *om.*; B *retains.* *ne*] or WCO.
233. *ȝus*] ȝis WCOB. *herberwed*] yherberwed W; herberd C; sobrid (!) B.
234. *roos*] aros B. *arest*] at reste B. *yrifled*] riflede WCOB; Irifled R.
236. [*be* C] LR *om.*; be þe W; been O; ben B. *be*] to be O.
237. C *has*, thanne for al þat thow haste · here now yshewed; OB *the same, but* O *has* schewid *for* yshewed. LWR *agree.*
238. *for*] COB *om.* *lerned*] lerid B. *rede*] COB *om.*
239. *þe ferthest*] ferrest C. *norfolke*] Northfolk WC.
240. *Vsedestow*] Vsedist þow OB. *euere*] O *om.*

† "Only in my youth, when I learnt to clip coin.

¶ "Nay, sothly," he seyde · "saue in my 3outhe.
I lerned amonge lumbardes · and iewes a lessoun,
To wey pens with a peys · and pare þe heuyest,
And lene it for loue of þe crosse · to legge a wedde and lese it; 244
Suche dedes I did wryte · 3if he his day breke.
I haue mo maneres þorw rerages · þan þorw *miseretur & comodat.*

† I have lent to lords, and dealt with exchanges.

¶ I haue lent lordes · and ladyes my chaffare,
And ben her brocour after · and bou3te it my-self. 248
Eschaunges and cheuesances · with suche chaffare I dele,
And lene folke þat lese wol · a lyppe at eu*e*ry noble.
And with lumbardes l*ett*res · I ladde golde to Rome,
And toke it by taille here · and tolde hem þere lasse."

[Fol. 20 b.]

"Len[t]estow euere lordes · for loue of her mayntenaunce?" 253

† I have made knights mercers and drapers.

¶ "3e, I haue lent lordes · loued me neuere after,
And haue ymade many a kny3te · bothe mercere & drapere,
þat payed neuere for his prentishode · nou3te a peire gloues." 256

¶ "Hastow pite on pore men · þat mote nedes borwe?"

† I pity the poor as much as a pedlar does cats.

¶ "I haue as moche pite of pore men · as pedlere hath of cattes,
þat wolde kille hem, yf he cacche hem my3te · for coueitise of here skynnes."

241. *3outhe*] 3ougþe B.
242. *and—lessoun*] a lessoun, and of iewes R.
243. *pens*] pans R. *peys*] pays C.
245. *breke*] broke RB; brook O.
246. *maneres*] manoirs W. *comodat*] *so in* LCROB; *also* comodat *in* W (*though printed* commodat).
247. *lent*] Ilente R.
248. *bou3te*] brou3t (!) R.
249. *chaffare*] chaffares R.
252. *taille*] tale W. *hem*] O *om.*
253. *Lentestow* W] Lenestow L; Lenedest þow R; Lendestow C; Lentist þou OB.
254. *lordes*] to lordes W. *loued*] þat loueden O; louede þei B.
255. *ymade*] maad C; made B. *a*] CR *om.*
256. *his*] hir CB. *peire*] paire of C.
257. *Hastow*] Hast þou O.
258. *as moche*] as mikile C; also muche B. *of—men*] of hem CB; on hem O. *pedlere*] þe pedlere R.
259. *yf*] and R. *cacche hem*] COB *om.* *for—of*] forto haue CB.

¶ "Artow manlyche amonge þi neiȝbores · of þi mete and drynke?"

¶ "I am holden," quod he, "as hende · as hounde is in kychyne,
Amonges my neighbores, namelich · such a name ich haue."

† I am as hospitable as a cur in a kitchen."

¶ "Now god leue neure," quod repentance · "but þow repent þe rather,
þe grace on þis grounde · þi good wel to bisette,
Ne þine ysue after þe · haue ioye of þat þow wynnest,
Ne þi excecutours wel bisett · þe siluer þat þow hem leuest;
And þat was wonne with wronge · with wikked men be despended.

† "God grant that your issue may have no joy with your winnings.

For were I frere of þat hous · þere gode faith and charite is,
I nolde cope vs with þi catel · ne owre kyrke amende,
Ne haue a peny to my pitaunce · of þyne, bi my soule hele,
For þe best boke in owre hous · þeiȝe brent golde were þe leues,
And I wyst wytterly · þow were suche as þow [tellest,]
[Or elles þat I kouþe knowe it · by any kynnes wise.]
Seruus es alterius · cum fercula pinguia queris,
Pane tuo pocius · vescere, liber eris.

† Were I a friar, I would not touch a penny of yours.

¶ Thow art an vnkynde creature · I can þe nouȝte assoille,

† I cannot absolve you till you make restitution.

260. *Artow*] Art þow ROB. *þi mete and*] met and of CB.

261. COB *place* as hende *before* quod he. *is in*] in his R.

263. *Now*] O *om.* *leue*] leue þeé *or* lene þee W. *neure*] CB *om.*

265. *ysue*] vssue R; heires WCB; eyres O.

266. *wel*] COB *om.* *þe*] þi O.

267. *be*] B *om.*

269. *nolde*] wolde nouȝt R. *kyrke*] cherche R.

270. *of—hele*] so god my soule saue W. *hele*] CB *om.*

271. *brent*] brend RB.

272. [*tellest* WCROB] telleth L; *but the line is marked for correction.*

273. LWRO *omit this line, but it is found in* CBC2, *and in* Crowley's text, *which has* kindes wyt *for* kynnes wise. *I quote it from* C.

274. *cum*] dum W.

275. *pocius*] pocius (*printed* potius) W.

276. *þe nouȝte*] nouȝt þe CB.

Til þow make restitucioun · and rekne with hem alle,
And sithen þat resoun rolle it · in þe regystre of heuene,
That þow hast made vche man good · I may þe nouȝte assoille; 279

Non dimittitur peccatum · donec restituatur ablatum, &c.

† All who touch your money must make restitution at the last day."

¶ For alle þat [haue] of þi good · haue god my trouthe!
[Ben] holden at þe heighe dome · to helpe þe to restitue.
And who so leueth nouȝte þis be soth · loke in þe sauter glose, 282

† Ps. li. 6. (l. 8. Vulg.)

In *miserere mei deus* · where I mene treuthe,

Ecce enim veritatem dilexisti, &c.

¶ Shal neuere werkman in þis worlde · þryue wyth þat þow wynnest; 284

† Ps. xviii. 26, (xvii. 26. Vulg.)

Cum sancto sanctus eris · construe me þat on englische."

¶ Thanne wex þat shrewe in wanhope · and walde haue hanged *him*-self,

[Fol. 21.]

Ne hadde repentaunce þe rather · reconforted hym in þis manere,

† Repentance bids him pray for mercy.

"Haue mercye in þi mynde · and with þi mouth biseche it, 288
For goddes mercye is more · þan alle hise other werkes;

† Ps. cxliv. 9 (Vulgate).

Misericordia eius super omnia opera eius, &c.

¶ And al þe wikkednesse in þis worlde · þat man myȝte worche or thynke,
Ne is no more to þe mercye of god · þan in þe see a glede;

277. R *inserts* quod repentance *after* restitucioun.
278. *it*] þe C; B *om.*
279. *asseille*] saue R. *donec*] nisi R. *ablatum*] oblatum WCB.
280. [*haue* C] hauen B; han WO; hath LR.
281. [*Ben* WCOB] Is LR. *holden*] haldynge R. *to* (2)] R *om.*
282. *nouȝte þis be*] this be nouȝt CB. *þe*] a R.
283. *After &c. follows, in* R *only, the curious line,* þere is no laborere welde loue with hem · þat knoweth peres þe plowman.
284. *Shal*] For schal R.
285. *construe—englische*] C *om.* *me þat*] me þis W; þou me þat B.
286. *þat*] þe R. *him-self*] hym W.
287. *reconforted*] conforted R. *hym*] CB *om.*
289. LOR *preserve*, WCB *omit, the Latin quotation.* *eius*] domini R.
290. *þe*] O *om.* *in*] of O. *þis*] C *om.* *worche*] do COB.
291. *Ne is*] Nis WCOB. [*quasi* WCORB] L *om.* *sintilla*] *so in* W (*though printed* scintilla).

Omnis iniquitas quantum ad misericordiam dei,
est [quasi] sintilla in medio maris.

¶ For-þi haue mercy in þi mynde · and marchandise, leue it,
For þow hast no good grounde · to gete þe with a wastel,
But if it were with thi tonge · or ellis with þi two hondes.
For þe good þat þow hast geten · bigan al with false-hede,
And as longe as þow lyuest þer-with · þow ȝeldest nouȝte, but borwest.
¶ And if þow wite neuere to whiche · ne whom to restitue,
Bere it to þe bisschop · and bidde hym of his grace,
Bisette it hym-selue · as best is for þi soule.
For he shal answere for þe · at þe heygh dome,
For þe and for many mo · þat man shal ȝif a reken-ynge.
What he lerned ȝow in lente · leue þow none other,
And what he lent ȝow of owre lordes good · to lette ȝow fro synne."

† "Give up your trading," said Repentance.

† That which you won, you won falsely.

† If you know not whom to repay, give your money to the bishop.

† He shall answer for you.

GULA. VI. GLUTTONY.

¶ Now bigynneth glotoun · for to go to schrifte,
And kaires hym to-kirke-ward · his coupe to schewe.
¶ Ac Beton þe brewestere · bad hym good morwe,
And axed of hym with þat · whiderward he wolde.
¶ "To holi cherche," quod he · "forto here masse,

Glutton goes to church to confess, but on the way Beton the brewster hails him.

295. *bigan*] hit bẽgan B.
297. *wite*] wost COB. *restitue*] restitute R; make restitucioun B.
301. *for*] COB *om.*
303. *Corruptly made into two lines in* COB.
And what he lente yow of his goode · to wite yow fro synne,
For he sholde helpe yow · of oure lordes goode C.
304. GULA] LWCOC2.
305. *kaires*] karieþ WB. *kirke*] cherche R. *coupe*] culpe B.
306. *Ac*] And W; An C.
307. *axed*] asked WR. *of*] at W. *hym*] B *om.* *whiderward*] whider B.
308. *cherche*] kirke O. *forto*] to CB.

And sithen I wil be shryuen · and synne namore."

She offers him ale; he asks if it is spiced; she says, yes.

¶ "I haue gode ale, gossib," quod she · "glotown, wiltow assaye?".

"Hastow auȝte in þi purs · any hote spices?"

¶ "I haue peper and piones," quod [s]he · "and a pounde of garlike,

A ferthyngworth of fenel-seed · for fastyngdayes."

Glutton goes in.

¶ þanne goth glotoun in · and grete othes after;

There were Cis the shoemaker's wife, Wat the warrener, Tim the tinker, Hick the ostler, Hugh the needle-seller, Clarice of Cock lane, the clerk of the church, Sir Piers of Pridie, Pernel of Flanders, a ribibe-player, a ratcatcher, and many others, who all welcomed Glutton.

Cesse þe souteresse · sat on þe benche,
Watte þe warner · and his wyf bothe,
Tymme þe tynkere · and tweyne of his prentis,
Hikke þe hakeneyman · and hughe þe nedeler,
Clarice of cokkeslane · and þe clerke of þe cherche,
Dawe þe dykere · and a dozeine other;
Sire Piers of Pridie · and Peronelle of Flaundres,
A ribibour, a ratonere · a rakyer of chepe,
A ropere, a redyngkyng · and Rose þe dissheres,
Godfrey of garlekehithe · and gryfin þe walshe,
And vpholderes an hepe · erly bi þe morwe
Geuen glotoun with glad chere · good ale to hansel.

Clement the cobbler offers to barter his cloak, and Hick the ostler his hood.

¶ Clement þe cobelere · cast of his cloke,
And atte new faire · he nempned it to selle;
Hikke þe hakeneyman · hitte his hood after,
And badde bette þe bochere · ben on his side.
þere were chapmen y-chose · þis chaffare to preise;

310. *wiltow*] woltow W; wilt þou OB.
311. *purs*] purs, quod he W.
312. *piones*] pionus C; pioyne R; greynes B. *he*] *so in* W; sche OR; he LCB; *see* l. 310.
313. *A*] And a W.
315. *souteresse*] sowestere B.
316. *warner*] waryner B.
317. *Tymme*] Symme CRB. *prentis*] prentices WCO; prentys R; prentiȝ B.
318. *hughe*] howe R; hue O.
319. *cokkeslane*] cockislane B. *þe clerke*] clere C.
320, 321. R *transposes these lines.*
321. *Sire*] And sire R. *Pridie*] Pride C. *Peronelle*] Pernele W.
322. *rakyer*] Raker COB.
323. *redyngkyng*] Rydyngkyng C. *dissheres*] disshere B; dyssheres douȝter R.
324. *garlekehithe*] garlek-hethe R. *gryfin*] grifyth R.
325. *erly*] herly R.
326. *Geuen*] Gyuen C. *glad*] good COB.
328. *atte*] at þe WCOB; to þe R. *he*] R *om.*
330. *ben*] to ben R.
331. *were*] R. *om.* *y-chose*] chosen CB.

Who-so haueth þe hood · shuld haue amendes of
þe cloke.

¶ Two risen vp in rape · and rouned togideres,
And preised þese penyworthes · apart bi hem-selue ;
þei couth nouȝte bi her conscience · acorden in treuthe,
Tyl Robyn þe ropere · arose bi þe southe,
And nempned hym for a noumpere · þat no debate nere,
[For to trye þis chaffare · bitwixen hem þre.]
¶ Hikke þe hostellere · hadde þe cloke,
In couenaunte þat Clement · shulde þe cuppe fille,
And haue Hikkes hode hostellere : and holde hym
yserued ;
And who-so repented rathest · shulde arise after,
And grete sire glotoun · with a galoun ale.
¶ þere was laughyng and louryng · and "let go þe
cuppe,"
And seten so til euensonge · and songen vmwhile,
Tyl glotoun had y-globbed · a galoun an a lille.
His guttis gunne to [gothely] · as two gredy sowes ;
He pissed a potel · in a pater-noster while,
And blew his rounde ruwet · at his rigge-bon ende,
That alle þat herde þat horne · held her nose after,
And wissheden it had be wexed · with a wispe of firses.

Then all rose together, and chaffered, and disputed.

Robin the roper is made umpire,

who decided that Hick should have the cloak, and Clement have the hood and fill the cup.

Then came much laughing and drinking, till Glutton had swallowed more than he could well hold.

332. *Who-so*] That whoso W. *haueth*] haue CB; hadde WO. *shuld*] shul CR. *haue*] han W.
333. *Two*] þo R. *vp*] R *om.*
334. *þese*] þe R.
336. *bi*] R *om* (!).
337. *noumpere*] nounpere W; nounpier C. *nere*] were R.
338. *From* O; *also in* CBC2; LWR *omit.* Crowley *has the line, but puts* there *for* þre.
341. *yserued*] serued CB.
342. *who-so*] who *þat* COB. *rathest*] rather COB.
343. *sire*] wele C; wel B; wel sire O.
345. *seten so*] sitten so R; so setyn þey C; so þei seten B; so seten O. *songen*] syngen R. *vmwhile*] vmbwhile R; *oþer* while O.
346. *y-globbed*] y-glubbed W; glubbed O; globed C; swelwid B. *an*] and WCROB. *Ille*] gille WCROB.
347. *gunne*] gonne R; bigonne WC; bigune O. [*gothely* C] gurle, *corrected to* gotheli O; gopelen W; grouly B; godly LR; *but in* L, *the line is marked for correction.* Crowley *prints* gothlen. *gredy*] guedy R.
348. *potel*] potel and more B.
349. *And*] He R. *ruwet*] rowet R; rewet C; ruet B. *rigge-bon*] rigges boun C; ruggebones W; riggesbones R; rigge-bonys O; riegbones B.
350. *þat herde*] R *om.* *nose*] noses W.
351. *wexed*] waxed COB. *wispe*] wips R.

He could scarce stand, and walked all ways, like a gleeman's bitch,

¶ He myȝte neither steppe ne stonde · er he his staffe hadde;

And þanne gan he go · liche a glewmannes bicche,

63

or a man setting bird-catching lines.

Somme tyme aside · and somme tyme arrere,
As who-so leyth lynes · forto lacche foules.
¶ And whan he drowgh to þe dore · þanne dymmed his eighen,

He stumbled at the threshold, when Clement caught him and carried him,

He [stumbled] on þe thresshewolde · an threwe to þe erthe.
Clement þe cobelere · cauȝte hym bi þe myddel,
For to lifte hym alofte · and leyde him on his knowes;
Ac glotoun was a gret cherle · and a grym in þe lift-ynge,

[Fol. 22.]

And coughed vp a caudel · in clementis lappe;

for which service he was ill repaid.

Is non so hungri hounde · in Hertford schire
Durst lape of þe leuynges · so vnlouely þei smauȝte.

His wife put him to bed, and he slept all Saturday and Sunday.

¶ With al þe wo of þis worlde · his wyf and his wenche
Baren hym home to his bedde · and brouȝte hym þer-inne.
And after al þis excesse · he had an accidie,
þat he slepe saterday and sonday · til sonne ȝede to reste.

Then he woke up, rubbed his eyes, and asked where the cup was.

þanne waked he of his wynkyng · and wiped his eyghen;
þe fyrste worde þat he warpe · was, "where is þe bolle?"

352. *ne*] ne C.
353. *go*] to goo B. *glewmannes*] glemannes W; glwemannes (*sic*) R.
354. *arrere*] arere WCRB; a rere O.
355. *lynes*] lymȝerdis B. *lacche*] kacche B.
356. *And*] Ac R. *eighen*] eyȝes R.
357. [*stumbled* WCO] stomid B; trembled L; tremled R. *thresshewolde*] þreiswald B; þresshfold W. *an*] and W &c. *threwe*] throwe C; ouerþrew B.
359. *hym*] C *om.* *knowes*] knowes, *altered to* knees C; knees O.
360. *a grym*] grym O; heuy B.
361. *coughed*] cowede R; kowid B.
363. *þe*] þat WCOB. *leuynges*] leuyng R. *þei smauȝte*] hit smacchid B.
365. *home*] R *om.*
367. *slepe*] sleep WB. *ȝede to*] wente to O; took CB.
369. *þe* (1)] C *om.*

His [wif] gan edwite hym þo · how wikkedlich he lyued,
And repentance riȝte so · rebuked hym þat tyme:
¶ "As þow with wordes and werkes · hast wrouȝte yuel in þi lyue, 372
Shryue þe and be shamed þer-of · and shewe it with þi mouth."
¶ "I, glotoun," quod þe gome · "gylti me ȝelde,
þat I haue trespassed with my tonge · I can nouȝte telle how ofte,
Sworen 'goddes soule' · and 'so god me help and halidom,' 376
þere no nede ne was · nyne hundreth tymes;
¶ And ouer-seye me at my sopere · and some tyme at nones,
þat I glotoun girt it vp · er I hadde gone a myle,
And y-spilte þat myȝte be spared · and spended on somme hungrie; 380
Ouerdelicatly on fastyng dayes · drunken and eten bothe,
And sat some tyme so longe þere · þat I slepe and ete at ones.
For loue of tales in tauernes · to drynke þe more, I dyned,
And hyed to þe mete er none · whan fastyng dayes were." 384

† His wife and Repentance rebuke him.

† "I confess that I have often used oaths,

† and have been gluttonous,

† sometimes sleeping and eating both at once."

370. [*wif* WO] witte LRB; wit C. Cf. Text A.
371. *so*] þoo so O.
372. *yuel*] ille COB.
373. *shamed*] a-schamed OR. *þi*] COB *om.*
374. *gome*] grom W; goome C.
375. *þat*] Of þat R.
376. *soule*] soule and his sydes R. *god—help*] help me god R; me god helpe W. *and halidom*] at þe holy dom B; W *om.*
377. *ne*] W *om.* *hundreth*] hundred WC; hundrid OB.
378. *ouer-seye*] ouerseyen W. *at my*] atte C; at þe B.
379. *it*] COB *om.*
380. *And*] And (*printed* An) W. *y-spilte*] spilt COB. *spended*] spend R. *on somme*] vppon þe B.
382. *þat I*] and R. *slepe*] sleep W; sleped C; slep R; slepte O. *at*] al at B.
383. *to drynke*] and for drynke W; to ete R.
384. *hyed*] hiȝed me B.

† "This confession of yours will help you."

¶ "This shewyng shrifte," quod repentance · "shal be meryte to þe."

¶ And þanne gan glotoun grete · and gret doel to make
For his lither lyf · þat he lyued hadde, 387

64
"I vow," said he, "henceforth to observe abstinence."

And avowed [to] fast— · "for hunger or for thurst
Shal neuere fisshe on þe fryday · defien in my wombe,
Tyl abstinence myn aunte · haue ȝiue me leue;
And ȝit haue I hated hir · al my lyf tyme."

VII. ACCIDIA. ACCIDIA.

† Sloth comes, asking for a seat.

¶ Þanne come sleuthe al bislabered · *with* two slymy eiȝen, 392
"I most sitte," seyde þe segge · "or elles shulde I nappe;
I may nouȝte stonde ne stoupe · ne with-oute a stole knele.
Were I brouȝte abedde · but if my taille-ende it made,
Sholde no ryngynge do me ryse · ar I were rype to dyne." 396

† He went to sleep over his prayers.

He bygan *benedicite* with a bolke · and his brest knocked,
And roxed and rored · and rutte atte laste.

[Fol. 22 b.]

"What! awake, renke!" quod repentance · "and rape þe to shrifte."

† Awaked, he says he forgets his *paternoster*.

¶ "If I shulde deye bi þis day · me liste nouȝte to loke; 400

385. *shrifte*] of shryfte B. *meryte*] mercy CB.
386. *þanne*] C *om.* *grete*] to grete RB. *gret*] muche R. *to make*] made O.
387. *lither*] luþer W.
388. [*to* WCOB] LR *om.* *avowed to*] made his avow to B; vowede to O. *thurst*] thruste C.
389. *þe*] WCO *om.* *Shal—defien*] þat neuere fisch on þe Friday · diffie shal B.
390. *haue ȝiue*] hath Ieeue R.
392. *Accidia*] LWC; ROB *om.* *come*] cam WCOB. *bislabered*] byslobred R. *slymy eiȝen*] slymed eyȝes R.
393. *shulde I*] I schulde OB.
394. *a*] R *om.*
396. *ryngynge*] þyng B. *ar*] er WCB; ere R; or O.
397. *his*] is C; on his B.
398. *roxed*] raxed W; roskid B. *atte*] at þe WO; al out atte B.
399. *What*] COB *om.* *renke*] and þenk B.
400. *If*] Al-þouȝ B. *day*] day *quod* he R. *liste*] lest R.

I can nou3te *per*fitly my pa*ter-noster* · as þe prest it syngeth, † but he knows rimes about Robin Hood.
But I can rymes of Robyn hood · and Randolf erle of Chestre,
Ac neither of owre lorde ne of owre lady · þe leste þat euere was made.
¶ I haue made vowes fourty · and for-3ete hem on þe morne;
I parfourned neure penaunce · as þe prest me hi3te, † "I never perform my penances rightly.
Ne ry3te sori for my synnes · 3et was I neuere.
And 3if I bidde any bedes · but if it be in wrath,
þat I telle with my tonge · is two myle fro myne herte.
I am occupied eche day · haliday and other,
With ydel tales atte ale · and otherwhile in cherches; † I am always occupied with idle tales.
Goddes peyne and his passioun · ful selde þynke I þere-on.
¶ I visited neuere fieble men · ne fettered folke in puttes,
I haue leuere here an harlotrie · or a somer game of souteres, † I had sooner hear such things than all that ever Mark wrote.
Or lesynges to laughe at · and belye my neighbore,
þan al þat euere Marke made · Mathew, John, & lucas.
And vigilies and fastyng dayes · alle þise late I passe,
And ligge abedde in lenten · an my lemman in myn armes, † In Lent, I lie in bed till mass is nearly over.
Tyl matynes and masse be do · and þanne go to þe freres;

401. *it*] COB *om.*
403. *Ac*] And C. *of* (2)] CO *om.* *euere—made*] þat is made COB.
404. *vowes*] auowes W. *fourty*] fifty COB. *on þe*] al at CB; or R; on O. *morne*] morwe WCRO; morwen B.
405. *parfourned*] performed B.
406. *Ne*] For B. *synnes*] synne CB.
409. *occupied*] ocuped R.
410. *atte ale*] at þe Ale WCRO; at þe nale B. *in cherches*] in cherche R; at chirche W.
411. *þere-on*] on CO; on it W.
412. *fieble*] feble WOB; seke R. *puttes*] pittes COB.
413. *haue*] hadde R. *a*] C *om.* *somer game*] somer gamen B.
414. *lesynges*] lesynge W. *at*] of R. *neighbore*] ne3ebores WCOB.
415. *þan*] R *om* (!). *lucas*] luk B.
416. *late I*] I late R.
418. *and þanne*] þan C.

Come I to *ite, missa est* · I holde me yserued.

† I am shriven about twice in two years.

I nam nou3te shryuen some tyme · but if sekenesse it make,

Nou3t tweies in two 3ere · and þanne vp gesse I schryue me.

† Though I am a priest, I cannot *sol-fa;*

¶ I haue be prest and *parsoun* · passynge thretti wynter,

3ete can I neither solfe ne synge · ne scyntes lyues rede,

† but I can find a hare in a field.

But I can fynde in a felde · or in a fourlonge an hare,

Better þan in *beatus vir* · or in *beati omnes*

Construe oon clause wel · and kenne it to my *parochienes.*

† I can hold love-days.

I can holde louedayes · and here a Reues rekenynge,

Ac in canoun ne in þe decretales · I can nou3te rede a lyne.

¶ 3if I bigge and borwe it · but 3if it be ytailled,

† I forget what I borrow.

I for3ete it as 3erne · and 3if men me it axe

Sixe sithes or seuene · I forsake it with othes,

And þus tene I trewe men · ten hundreth tymes.

† I keep back my servants' wages.

¶ And my seruauntz some tyme · her salarye is bihynde,

Reuthe is to here [þe] rekenynge · whan we shal rede acomptes;

So with wikked wille and wraththe · my werkmen I paye.

† I requite benefits with unkindness.

¶ 3if any man doth me a benfait · or helpeth me at nede,

419. *yserued*] serued COB.
420. *if*] COB *om.*
421. *schryue*] *miswritten* shcryue *in* L. *me*] C *om.*
422. *thretti*] twenty B. *wynter*] yere COB.
423. *3ete*] And yet W. *solfe*] solf B; solue R; solue (*printed* solne) W.
426. *oon—wel*] it clausemel R; me þis clause wel B. *my*] þi (!) B. *parochienes*] parisshens WCOB.
427. *and*] or R.
428. CB *om.* *ne in þe*] nor in W; ne O.
429. *it* (1)] au3t W. *3if* (2)] B *om.* *ytailled*] tailled COB.
430. *as*] also B. *3erne*] soone O. *axe*] aske R.
432. *tene I*] I tene RB. *hundreth*] hundred WOB.
434. *is*] it is WB. [*þe* WCOB] LR *om.*
436. *doth*] do COB. *benfait*] bienfait WC; benfeet RO; bienfet B. *helpeth*] helpe COB.

I am vnkynde aȝein his curteisye · and can nouȝte [Fol. 23.]
vnderstonde it;
For I haue and haue hadde · some dele haukes maneres,
I nam nouȝte lured with loue · but þere ligge auȝte
vnder þe thombe.
¶ The kyndenesse þat myne euene-cristene · kidde me † I forget the kindnesses men do to me.
[fernyere],
Sixty sythes I, sleuthe · haue fo[r]ȝete it sith,
In speche and in sparynge of speche · yspilte many a
tyme
Bothe flesche & fissche · and many other vitailles;
Bothe bred and ale · butter, melke, and chese † I waste much meat and drink."
Forsleuthed in my seruyse · til it myȝte serue noman.
¶ I ran aboute in ȝouthe · and ȝaf me nouȝte to lerne,
And euere sith [haue] be beggere · for my foule
sleuthe;
Heu michi, [quod] sterilem vitam duxi Iuuenilem.
¶ "Repentestow þe nauȝte?" quod repentance · and Sloth falls down swooning, but *Vigilate* wakes him,
riȝte with þat he swowned,
Til *vigilate* þe veille · fette water at his eyȝen,
And flatte it on his face · and faste on hym criede,
And seide, "ware þe fram wanhope · wolde þe bitraye. and bids him repent.
'I am sori for my synnes' · sey so to þi-selue,
And bete þi-selue on þe breste · and bidde hym of grace;

437. *vnkynde*] vnkende R; vnhende O. *aȝein*] ayeins W; aȝens O; to CB. *his*] W *om.*
439. *nam*] am WCB. *lured*] leired C; lieured B. *þere ligge auȝte*] auȝt be CB; if ouȝt lye O. *þe*] R *om.*
440. *kidde*] kudde R; kydden O. [*fernyere* WC] fernezere RB; ferne ȝer O; farnere L.
441. *sythes*] sithe R. *forȝete*] forȝete W; *miswritten* foȝete L.
442. *of speche*] OB *om*; of speches C. *yspilte*] I spilt COB; I spelt R. *a tyme*] tymes CB.
443, 444. Boþe flesshe and fisshe · butter, mylk, an chesse,
Boþe brede an ale · and many other vitailles COB. *many*] myn R.
447. [*haue* C] haue I WO; I haue B; LR *omit; but the line is marked for correction in* L. Crowley *has* haue.
448. [*quod* RB] quia LWCO; *which spoils the scansion.*
449. *Repentestow*] Repentest þou BO; Repentest R; Repentedestow W. *þe*] WCO *om. swowned*] swhounede R,
450. *eyȝen*] eyȝes R; yen O.
451, 452. B *transposes these lines.*
451. *it on*] water in B. *faste*] R *om.*
452. *fram*] fro CB; for WO. *wolde*] he wolde B.
453. *so*] þou B; WCO *om.*
454. *bete*] bette C. *þe*] þi C. *hym*] god B.

For is no gult here so grete · þat his goodnesse nys more."

Then Sloth sat up and [blessed himself,]

¶ Þanne sat sleuthe vp · and seyned hym swithe, 456
And made avowe to-fore god · for his foule sleuthe,

and vowed he would always go to church early and regularly,

"Shal no sondaye be þis seuene ȝere · but sykenesse it lette,
þat I ne shal do me er day · to þe dere cherche,
And heren matines and masse · as I a monke were. 460
Shal none ale after mete · holde me þennes,

attend evensong, and make amends.

Tyl I haue euensonge herde · I behote to þe Rode.
And ȝete wil I ȝelde aȝein · if I so moche haue,
Al þat I wikkedly wan · sithen I wytte hadde. 464
¶ And þough my liflode lakke · leten I nelle,
þat eche man ne shal haue his · ar I hennes wende:
And with þe residue and þe remenaunt · bi þe Rode of chestre!
I shal seke treuthe arst · ar I se Rome!" 468

Robert the robber thought to make restitution, and prayed to Christ, saying,

¶ Robert þe robbere · on *reddite* lokede,
And for þer was nouȝte wher-of · he wepe swithe sore.
Ac ȝet þe synful shrewe · seyde to hym-selue,

"Christ, that saved Dismas on the cross,

"Cryst, þat on caluarye · vppon þe crosse deydest, 472
Tho dismas my brother · bisouȝte ȝow of *grace*,
And haddest mercy on þat man · for *memento* sake,
So rewe on þis robbere · þat *reddere* ne haue, debeo
Ne neuere wene to wynne · with crafte þat I owe. 476

[Fol. 23 *b*.] have mercy upon me!"

But for þi mykel mercy · mitigacioun I biseche;

455. *is*] þer is B. *no*] no (*printed* ne) W. *nys*] is CROB.
456. *seyned*] sayned C; blissid B.
457. *avowe*] avow O; awowe C; a vow RB; auow (*printed* a vow) W.
458. *but—it*] but ȝif sekenesse me R.
459. *ne*] B *om.*
463. *And—I*] What I nam R.
465. *my*] me R.
466. *ne*] ROB *om.*
467. *with þe*] with CO. *þe Rode*] rode C.
468. *arst*] erst WCOB. *ar*] er WCROB.
469. *Robert*] Roberd WCR.
470. *wepe*] weped COB; wepte W. *sore*] O *om.*
471. *Ac*] And C.
472. *on*] on þe O.
473. B *omits. dismas*] bymas R.
474. *on*] of CO.
475. *haue*] haþ O.
476. *owe*] knowe R.
477. *for*] C *om.* *I*] O *om.*

Ne dampne me nou3te at domesday · for þat I did so ille."

¶ What bifel of þis feloun · I can nou3te faire schewe, — What became of him I know not;
Wel I wote he wepte faste · water with bope his eyen, — yet he wept sore,
And knowleched his gult · to cryst 3ete eftsones,
þat *penitencia* his pyke · he shulde polsche newe, — and vowed penitence.
And lepe with hym ouer londe · al his lyf-tyme,
For he had leyne bi *latro* · luciferes aunte.

¶ And þanne had repentaunce reuthe · and reddo hem alle to knele, — † Repentance prays for all the penitents.
"For I shal biseche for al synful · owre saueoure of *grace*,
To amende vs of owre mysdedes · and do mercy to vs alle.

¶ Now god," quod he, "þat of þi goodnesse · gonne þe worlde make, — † "O God, who didst suffer man to commit sin,
And of nau3te madest au3te · and man moste liche to þi-selue,
And sithen suffredest for to synne · a sikenesse to vs alle,
And al for þe best, as I bileue · what euere þe boke telleth, — † for the ultimate benefit of mankind,
O felix culpa! o necessarium peccatum ade! &c.
For þourgh þat synne þi sone · sent was to þis erthe,
And bicam man of a mayde · mankynde to saue, — † and wast made man;
And madest þi-self with þi sone · and vs synful yliche,
Faciamus hominem ad ymaginem et similitudinem nostram; — † (Gen. i. 26;

478. *so*] O *om.*
479. *feloun*] schrewe O.
481. R *omits.* *gult*] gilt WCO. *eftsones*] efter soones O.
482. *polsche*] polische O; polissh C; pulsche B.
483. *lyf*] C *om.*
484. *had*] hath R.
488. *he*] R *om.* (!) *þat*] *precedes* gonne COB. *gonne*] gunne O; bigonne W. *make*] to make W.
489. *au3te*] alle þynge B.
490. *suffredest*] suffrest COB. *for to*] hym to R; for O; for oure B *(which last is clearly wrong here).*
491. *telleth*] telle CB. *peccatum ade*] ade peccatum O.
494. *vs synful*] vs silf B; CB *omit the quotation, and also* ll. 495—497. *et similitudinem*] WO *om.*

‡ St John iv. 16); *Et alibi: qui manet in caritate, in deo manet, & deus in eo;*

¶ And sith with þi self sone · in owre sute deydest

† and didst die upon Good Friday; On godefryday for mannes sake · at ful tyme of þe daye,

þere þi-self ne þi sone · no sorwe in deth feledest;

But in owre secte was þe sorwè · and þi sone it ladde,

† (Eph. iv. 8); *Captiuam duxit captiuitatem.*

† when the sun was darkened at noon-day; ¶ þe sonne for sorwe þer-of · les syȝte for a tyme

Aboute myddaȝ whan most liȝte is · and mele tyme of seintes;

Feddest with þi fresche blode · owre forfadres in derknesse,

† (Isaiah ix. 2); *Populus qui ambulabat in tenebris, vidit lucem magnam;*

And thorw þe liȝte þat lepe oute of þe · lucifer was blent,

And blewe alle þi blissed · in-to þe blisse of paradise.

† and on the third day didst rise again; ¶ þe thrydde daye after · þow ȝedest in owre sute,

A synful Marie þe seighe · ar seynte Marie þi dame,

And al to solace synful · þow suffredest it so were:

† Mat. ix. 13. *Non veni vocare iustos, set peccatores ad penitenciam.*

¶ And al þat Marke hath ymade · mathew, Johan, and lucas,

[Fol. 24.] Of þyne douȝtiest dedes · were don in owre armes.

† Jo. i. 14. *Verbum caro factum est, et habitauit in nobis.*

& — eo] O *om.*

495. *þi*] þe R. *sute*] *so in* O; seute R; secte W. Crowley *has* sute.

496. *þe*] R *om.*

497. *ne*] and R.

498. *þe*] þat R. *dwit*] duxi CB.

499. *les*] lees W; lese C. *syȝte*] liȝt W; hyȝ liȝt O. *for*] of W.

500. *mele*] meke (!) B.

501. *with*] þo with R. *fresche blode*] Fleisch & þi blood B. *ambulabat*] ambulat CB.

502. *was*] it R.

503. *blissed*] blissed þennes R. *þe*] þy C.

504. *þow*] O *om.* *sute*] *so in* WO; suyte CB; seute R.

505. *A*] And COB. *þe*] þow CB. *ar*] er WCROB.

506. *And*] CB *om.* *al*] O *om.* *set*] sed R.

507. *And*] To (!) B.

508. *douȝtiest*] douȝty WCOB. *were*] was W; þat weren B.

And bi so moche, me semeth · þe sikerere we mowe
Bydde and biseche · if it be þi wille,
þat art owre fader and owre brother · be merciable to vs,
And haue reuthe on þise Ribaudes · þat repente hem here sore,
þat euere þei wratthed þe in þis worlde · in worde, þouȝte, or dedes."
¶ þanne hent hope an horne · of *deus, tu conuersus viuificabis [nos,]*
And blew it with *Beati quorum · remisse sunt iniquitates,*
þat alle seyntes in heuene · songen at ones,
Homines & iumenta saluabis, quemadmodum multiplicasti misericordiam tuam, deus, &c.
¶ A thousand of men þo · thrungen togyderes;
Criede vpward to cryst · and to his clene moder
To haue grace to go with hem · treuthe to seke.
¶ Ac þere was wyȝte non so wys · þe wey þider couthe,
But blustreden forth as bestes · ouer bankes and hilles,
Til late was and longe · þat þei a lede mette,
Apparailled as a paynym · in pylgrymes wyse.
He bare a burdoun ybounde · with a brode liste,
In a withewyndes wise · ywounden aboute.
Á bolle and a bagge · he bare by his syde;
An hundreth of ampulles · on his hatt seten,
Signes of synay · and shelles of galice;

† we pray Thee, have mercy on all these penitents."

† Then Hope seized a horn, and blew it; (Ps. lxx. 20, and xxxi. 1; Vulgate.)

† Ps. xxxv. 7; (Vulgate.)

Then a thousand men thronged together, hoping to find Truth.

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But no one knows the way.

At last they met a Palmer in pilgrim's weeds,

a staff in his hand, a bag and a bowl by his side,

ampullæ in his hat, and marked

509. *me*] it R. *sikerere*] sykerloker R.
510. *biseche*] biseche it CB.
511. *to*] til CO.
512. *reuthe*] mercy R. *here*] R *om.*
513. *wratthed*] wrapþeden O; wrathe C. *in—worlde*] R *om.* *dedes*] dede CO.
514. [*nos*] *in* R *only.*
515. *blew*] he blew R.
516. þat] Til CB. *deus*] *found in* W (*but not printed*).
518. *Criede*] Cryeden O.
519. *To—go*] Grace to god (!) R.
520. C *omits.* *was wyȝte*] ne was B.
521. *blustreden*] blostereden R; blustrenden (*sic*) C. *forth*] for C.
522. *þat þei*] til þey C; til þei wiþ B.
525. *withewyndes*] wiþwynde W; wodebyndis B; swithe wyndes CO.
526. *bolle*] bulle R.
527. *An*] An (*printed* And) W. *hundreth*] hundred WROB.
528. *synay*] a sise (!) R.

with crosses and keys on his cloak.

And many a cruche on his cloke · and keyes of Rome,
And þe vernicle bifore · for men shulde knowe,
68. And se bi his signes · whom he sou3te hadde. 531

They asked him whence he came; and he said, From Sinai, the sepulchre, Bethlehem, and Babylon.

¶ þis folke frayned hym firste · fro whennes he come?
¶ "Fram synay," he seyde · "and fram owre lordes sepulcre;
In bethleem and in babiloyne · I haue ben in bothe,
In ermonye, in Alisaundre · in many other places.
3e may se bi my signes · þat sitten on myn hatte, 536
þat I haue walked ful wyde · in wete and in drye,
And sou3te gode seyntes · for my soules helth."

"Knowest thou a saint named Truth; where dwells he?"

¶ "Knowestow ou3te a corseint · þat men calle treuthe?
Coudestow au3te wissen vs þe weye · where þat wy dwelleth?" 540

He answers that he cannot tell.

¶ "Nay, so me god helpe!" · seide þe gome þanne,
"I seygh neuere palmere · with pike ne with scrippe
Axen after hym er · til now in þis place."

[Fol. 24 b.] Enter PIERS THE PLOWMAN.

"Peter!" quod a plowman · and put forth his hed, 544
"I knowe hym as kyndely · as clerke doþ his bokes;

"Peter!" quoth he, "I know him well. Conscience and Common Sense told me where he lives.

Conscience and kynde witte · kenned me to his place,
And deden me suren hym sikerly · to serue hym for euere,
Bothe to sowe and to sette · þe while I swynke myghte. 548

I have sown his seed,

I haue ben his folwar · al þis [fifty] wyntre;
Bothe ysowen his sede · and sued his bestes,

529. *a*] CR *om.* *cruche*] crouche WCOB. *keyes*] þe cayes R.
530. *knowe*] I-knowe R.
531. *signes*] seynes R.
532. *þis*] þeise O. *frayned*] freyneden B.
533. *Fram*] Fro COB (*twice*). *synay*] Synay (*printed* Syny) W.
534. *bethleem*] Bedlem COB.
535. *ermonye*] Armonye W. *in Alisaundre*] *so in* W; *but printed* and Alisaundre. *in*] and in R.
538. *soules*] soule R.
540. *Coudestow*] koudest þow ROB. *au3te*] CB *om.* *þe*] þe ri3te B. *wy*] wy3te R; he COB.
541. *me*] mote me B.
542. *seygh*] ne sau3 B. *scrippe*] scrippe wende O.
543. *Axen*] Asken W. *til*] COB *om.*
545. *bokes*] booke COB.
547. *deden*] diden W; dide C. *suren hym*] suren hem R; swere COB.
549. [*fifty*] WCOB; fourty LR; Crowley *has* fifty. Cf. Pass. VI. 85.
550. *ysowen*] I-sowe R; sowen CB; sewe O. *sued*] fedde CO; feed B.

With-Inne and with-outen · wayted his profyt. 69
I dyke and I delue · I do þat treuthe hoteth; 552
Some tyme I sowe · and some tyme I thresche,
In tailoures crafte and tynkares crafte · what treuthe can deuyse,
I weue an I wynde · and do what treuthe hoteth.
¶ For þouȝe I seye it my-self · I serue hym to paye; 556
Ich haue myn huire [of hym] wel · and otherwhiles more;
He is þe prestest payer · þat pore men knoweth;
He ne with-halt non hewe his hyre · þat he ne hath it at euen.
He is as low as a lombe · and loueliche of speche, 560
And ȝif ȝe wilneth to wite · where þat he dwelleth,
I shal wisse ȝow witterly · þe weye to his place."
¶ "Ȝe, leue Pieres," quod þis pilgrymes · and profered hym huire
For to wende with hem · to treuthes dwellyng place. 564
¶ "Nay, bi my soules helth," quod pieres · and gan forto swere,
"I nolde fange a ferthynge · for seynt Thomas shryne!
Treuthe wolde loue me þe lasse · a longe tyme þere-after! 567
Ac if ȝe wilneth to wende wel · þis is þe weye thider,
[þat I shal say to yow · and sette yow in þe soþe.]
¶ Ȝe mote go þourgh mekenesse · bothe men and wyues,
Tyl ȝe come in-to conscience · þat cryst wite þe sothe,
þat ȝe louen owre lorde god · leuest of alle þinges, 572 70
And þanne ȝowre neighbores nexte · in non wise apeyre

and everywhere watched his profit; and I please him well.

He pays me well."

The pilgrims then offer Piers money, which he refuses.

But he tells them to go through Meekness, till they come to Conscience.

551. *wayted*] I-wayted R.
552. *I do*] & do OB. *treuthe*] he R. *hoteth*] me hoteþ B.
555. *an*] and WCROB. *weue—wynde*] wynde and wede B. *do*] I do C. *hoteth*] me hotiþ B.
557. [*of hym* R] LWCOB *om.*
559. *He ne*] He CROB. *non—hyre*] no men here huyre R; noon hyneu his hire B. *þat—euen*] þat þei ne haue it anone R.
564. *treuthes*] treuthe C.
565. *soules helth*] soule CB; soules helþe (*printed* helpe) W; soule perel R.
566. *fange*] fonge RB.
567. *a*] COB *om.* *þere-after*] after COB.
568. *ȝe*] yow W.
569. *From* C; *also in* OBC2; LWR *and* Crowley *omit.*
571. *in-to*] to COB.

Otherwyse þan þow woldest · he wrouȝte to þi-selue.

"Next (says he) cross the brook called Be-buxom-of-speech by the ford called Honour-your-fathers.

¶ And so boweth forth bi a broke · beth-buxum-of-speche,
Tyl ȝe fynden a forth · ȝowre-fadres-honoureth,
Honora patrem & matrem, &c.:
Wadeþ in þat water · and wascheth ȝow wel þere,
And ȝe shul lepe þe liȝtloker · al ȝowre lyf tyme.

Pass by Swear-not-in-vain and the croft called Covet-not;

And so shaltow se swere-nouȝte- · but-if-it-be-for-nede-
And-namelich-an-ydel- · þe-name-of-god-almyȝti.
¶ þanne shaltow come by a crofte · but come þow nouȝte þere-Inne;
That crofte hat coueyte-nouȝte- · mennes-catel-ne-her-wyues-,
[Fol. 25.] Ne-none-of-her-seruauntes- · þat-noyen-hem-myȝte.
Loke ȝe breke no bowes þere · but if it be ȝowre owne.

also by the stocks named Steal-not and Slay-not.

¶ Two stokkes þere stondeth · ac stynte ȝe nouȝte þere,
They [hatte] stele-nouȝte, ne-slee-nouȝte · stryke forth by bothe;
And leue hem on þi left halfe · and loke nouȝte þere-after;
And holde wel þyne haliday · heighe til euen.

Turn aside from the [† hill] Bear-no-false-witness,

Thanne shaltow blenche at a berghe · bere-no-false-witnesse,
He is frithed in with floreines · and other [fees] many;
Loke þow plukke no plante þere · for peril of þi soule.

574. *þi-selue*] þe-selue O.
575. *boweth*] bouh R; bowe CB. *beth*] þe R; bees C. *of*] of þi R.
576. *forth*] forthe RB; foorþe O; ford W; forde C. *honoureth*] ȝe honoure O.
577. *in*] in-to B. *þat*] O *om.* *wascheth*] wasshe WC. *þere*] þer-Inne W.
578. *þe*] C *om.* *liȝtloker*] lighter C; liȝtlier OB.
579. *shaltow*] schalt þow R. *se*] O *om.* *if*] B *om.*
580. *an*] on W; in OB.
581. *þow*] COB *om.*
582. *That*] þe R. *mennes*] men CR. *catel*] R *om* (!).
583. *noyen*] anoien B.
584. *ȝe*] þow R. *ȝowre*] on ȝoure R.
585. *stondeth*] stonde CB. *ac*] and C.
586. [*hatte* CR] hatten OB; hiȝte W; hat L. *ne*] & W. *by bothe*] bifore COB.
589. *blenche*] *written more like* bleuche *in* L; blenche W. Cf. Text A. *berghe*] beruh R; beruȝ O.
590. *He*] R *om.* *frithed in*] florischid wiþ-Inne B. [*fees* WCRB] foes L; foos O.
591. *þow*] ȝe R. *þi soule*] ȝoure soules R.

¶ þanne shal ȝe se sey-soth- · so-it-be-to-done- 592 and then shall ye see Say-sooth.
In-no-manere-ellis-nauȝte- · for-no-mannes-biddynge.
¶ þanne shaltow come to a courte · as clere as þe sonne, So shall ye come to a court, with walls of Wit, and battlements of Christendom,
þe mote is of mercy · þe manere aboute, 595
And alle þe wallis ben of witte · to holden wille oute;
And kerneled with crystendome · man-kynde to saue,
Boterased with bileue-so- · or-þow-beest-nouȝte-ysaued. with houses that are roofed with Love-as-brethren.
¶ And alle þe houses ben hiled · halles and chambres,
Wit[h] no lede, but with loue · and lowe-speche-as-bretheren. 600
þe brugge is of bidde-wel- · þe-bette-may-þow-spede; † The bridge is Pray-well.
Eche piler is of penaunce · of preyeres to seyntes,
Of almes dedes ar þe hokes · þat þe gates hangen on.
¶ Grace hatte þe gateward · a gode man for sothe, 604 Grace is the gate-keeper, and his man is called Amend-you, to whom give a token.
Hys man hatte amende-ȝow · for many man him knoweth;
Telleth hym þis tokene · þat treuthe wite þe sothe;
'I parfourned þe penaunce · þe preest me enioyned,
And am ful sori for my synnes · and so I shal euere, 608
Whan I þinke þere-on · þeighe I were a pope.'
¶ Biddeth amende-ȝow meke him · til his maistre ones, 72 Ask Amend-you to pray his master to open the wicket-gate of Paradise.
To wayne vp þe wiket · þat þe womman shette,
Tho Adam and Eue · eten apples vnrosted; 612

Per euam cun[c]tis clausa est, & per mariam virginem [iterum] patefacta est;

592. *se*] R *om.*
593. *no*] none RB; good W.
595. *þe mote*] þat moot hit B. *of*] O *om.* *manere*] Manoir W.
596. *And*] CB *om.*
597. *kerneled*] I-carneled R. *man-kynde*] þat kende R.
598. *Boterased*] Botrased W; Bitrased C; I-buterased R; Bretaskid B.
599. *And*] O *om.* *hiled*] I-hyled R; helied B. *halles*] halle B. *chambres*] chambere C.
600. *With*] Wit L; *but the line is marked for correction.*
601. *brugge*] brygge COB. *may*] maist B.
602. *Eche*] Ilke C. *preyeres*] prayer C; preyer O; preiere B.
603. *almes dedes*] almeis dede C. *þe* (1)] þo B. *þat*] COB *om.*
604. *hatte*] hotiþ B.
605. *hatte*] hotiþ B. *for*] R *om.* *man*] men WB.
607. *parfourned*] parfournied R; performed B. *þe* (2)] þat þe W.
611. *wayne*] wayne OB; wayne *or* wayue LRC; waynen *or* wayuen (*printed* wayven) W.
612. [*iterum*] *in* R *only.* See note.

¶ For he hath þe keye and þe [cliket] · þouȝ þe kynge slepe.
And if *grace* graunte þe · to go in in þis wise,
þow shalt see in þi-selue · treuthe sitte in þine herte,
In a cheyne of charyte · as þow a childe were,
To suffre hym and segge nouȝte · aȝein þi sires wille.

Take heed of Wrath-thee, [Fol. 25 b.]

¶ Ac bewar þanne of wrath-þe · þat is a wikked shrewe,
He hath enuye to hym · þat in þine herte sitteth ;
And pukketh forþ pruyde · to prayse þi-seluen.
þe boldnesse of þi bienfetes · maketh þe blynde þanne,

lest ye be driven out,

And þanne worstow dryuen oute as dew · and þe dore closed,

and the door be closed and locked against you.

Kayed and [cliketed] · to kepe þe with-outen ;
Happily an hundreth wyntre · ar þow eft entre.
þus myght þow lesen his loue · to late wel by þi-selue,
And neuere happiliche efte entre · but grace þow haue.

But there are also seven sisters there at the gates,

¶ Ac þere [aren] seuene sustren · þat seruen treuthe euere,
And aren porteres of þe postèrnes · that to þe place longeth.

called Abstinence, Humility, Charity, Chastity.

þat one hat abstenence · and humilite an other,
Charite and chastite · ben his chief maydenes,

613. *he*] scho C. [*cliket* WCB] clikaţ LR. *þouȝ*] þouȝ þat B.
614. *in in*] in WCROB ; *but see* Text A.
615. *sitte*] W *om.*
617. *segge*] saye C. *segge nouȝte*] to segge (!) R. *þi sires*] thy eires C ; þyn heiris B.
618. *Ac*] And WO. *wrath-þe*] Wratthe CB. *shrewe*] sherewe W.
619. *to*] til COB.
620. *pukketh*] pukkes C ; pucketh R ; poukeþ O ; pokeþ WB. *forþ*] for C ; R *om.*
621. *bienfetes*] benefetes R ; bienfaittes CB ; beenfetis O. *maketh*] make C.
622. *þanne*] O *om.* *worstow*] worst þou B ; worþest þou O. *dryuen*] dryues C. *dew*] deuh R ; a dew CB. *closed*] I-closed R.
623. *Kayed*] I-cayed R ; Keyed WCOB. [*cliketed* CB] clikated L ; cliketted W ; I-clycated R.
624. *hundreth*] hundred WOB. *ar*] er WCOB.
625. *myght þow*] myȝtist þou O ; myȝtestow W ; miȝtow R.
626. *but*] til O.
627. *Ac*] And WC. [*aren* R] are W ; ar L ; been O ; ben B ; be C ; *see next line.* *sustren*] sistren O ; systers C ; ȝiftes (!) R.
628. *aren*] arn W ; been O ; ben B ; be C. *porteres*] portes C. *of*] ouer R. *þe* (2)] C *om.*
629. *humilite*] vmblete R.

Pacience and pees · moche poeple þei helpeth,
Largenesse þe lady · heo let in ful manye ;
Heo hath hulpe a þousande oute · of þe deueles ponfolde.
¶ And who is sibbe to þis seuene · so me god helpe!
He is wonderliche welcome · and faire vnderfongen.
And but if ȝe be syb · to summe of þise seuene,
It is ful harde bi myne heued," quod Peres · "for any of ȝow alle
To geten ingonge at any gate þere · but grace be þe more."
¶ "Now, bi cryst," quod a cutpurs · "I haue no kynne þere!"
"Ne I," quod an apewarde · "bi auȝte þat I knowe!"
¶ "Wite god," quod a wafrestre · "wist I þis for sothe,
Shulde I neuere ferthere a fote · for no freres prechynge."
¶ "ȝus," quod Pieres þe plowman · and pukked hem alle to gode,
"Mercy is a maydene þere · hath myȝte ouer hem alle ;
And she is syb to alle synful · and her sone also ;
And þoruȝ þe helpe of hem two · (hope þow none other),
þow myȝte gete grace þere · bi so þow go bityme."
¶ "By seynt Poule," quod a pardonere · "peraventure I be noùȝte knowe þere,

Patience, Peace, and Bounty.

Without their aid it is hard to gain entrance at that gate."

The cut-purse, the ape-ward, and wafer-maker declare they have no kindred *there* ;

but Piers tells them Mercy dwells there also, who is of kin to all sinful men.

† A pardoner says he will fetch his box.

632. *heo*] he R ; she WOB ; sho C. *in*] out (!) O.
633. *Heo*] Sche OB ; Sho C. *hulpe*] *so in* R ; holpe WCO ; holpen B. *ponfolde*] pondfolde R ; punfolde WB ; pounfolde C ; pynfold O.
634. *who*] who so CB.
636. *if*] if þat R. *ȝe*] he B.
638. *ingonge*] ingong O ; Ingange C ; in-going WB. *any*] þe COB.
640. *Ne*] Nor WCB ; Nou O. *I*(2)] I kan W.
641. *Wite god*] God wot B. *wafrestre*] waferer OB. *for*] R *om.*
642. *Shulde*] Shul C. *freres*] frere R.
643. *ȝus*] ȝis B ; ȝis WC. *pukked*] poukede O ; poked WRB ; pute C. *hem*] the (*miswritten for* them) C ; O *om.*
644. *a*] as C. *hath*] and haþ B. *hem*] WCOB *om.*
647. *þere bi*] þere · bi LQ ; þere · be R ; þere W ; þerby CB.
648. *knowe þere*] welcome R.

I wil go fecche my box with my breuettes · and a bulle
with bisshopes *lett*res !"

† A common woman says she will follow him.

"By cryst," q*uo*d a comune wo*m*man · "þi companye
wil I folwe,
þow shalt sey I am þi sustre · I ne wot where þei·
bicome." 651

649. *go*] COB *om.* *fecche*] fette B. *bisshopes*] bisshope C.

PASSUS VI.

Passus Sextus.

74

"Þis were a wikked way · but who-so hadde a gyde — The pilgrims say that they need a guide;
That wolde folwen vs eche a fote;" : þus þis folke
hem mened.
Quatȝ Perkyn þe plouman · "bi seynt Peter of Rome,
I haue an half acre to erye · bi þe heighe way;
Hadde I eried þis half acre · and sowen it after,
I [wolde] wende with ȝow · and þe way teche." — Piers says he will guide them, when [Fol. 26.] he has ploughed his half-acre.
¶ "Þis were a longe lettynge" · quod a lady in a sklayre, — "That were long to wait," said a lady; "and what shalt we women do meanwhile?"
"What sholde we wommen · worche þere whiles?"
¶ "Somme shal sowe [þe] sakke," quod Piers · "for shedyng of þe whete;
And ȝe, louely ladyes · with ȝoure longe fyngres, — Piers tells them to sew chesubles,
þat ȝe han silke and sendal · to sowe, whan tyme is,
Chesibles for chapelleynes · cherches to honoure.
¶ Wyues and wydwes · wolle & flex spynneth,

TITLE. Passus Sextus LOB; C *adds*, de visione; WR *add*, de visione, vt supra.

3. CB *omit*.

5. *eried*] hered R. *sowen*] I-sowen R.

6. [*wolde* WOB] wil LR; wyl C.

7. *a* (3)] *retained in* W (*but omitted in the printed edition*). *sklayre*] Scleyre W; slaire C.

8. CB *omit*. *þere whiles*] *so in* R; þe whyles O; þe while W.

9. *shal*] schal R; shul WC; shullen B. [*þe* WCROB] L *om*. *þe whete*] whete CB.

10. *ladyes*] lady B.

11. *han*] haue WRCB. *sendal*] sandel WC.

Maketh cloth, I conseille 3ow · and kenneth so 3owre dou3tres;

to clothe the naked,

þe nedy and þe naked · nymmeth hede how hij liggeth,
And casteth hem clothes · for so comaundeth treuthe. 16
For I shal lene hem lyflode · but 3if þe londe faille,
Flesshe and bred bothe · to riche and to pore,
As longe as I lyue · for þe lordes loue of heuene.

and to help the poor labourers.

¶ And alle manere of men · þat þorw mete and drynke lybbeth, 20
Helpith hym to worche wi3tliche · þat wynneth 3owre fode."

A knight declares he will help Piers to labour.

¶ "Bi crist," quod a kny3te þo · "he kenneth vs þe best;
Ac on þe teme trewly · tau3te was I neuere.
Ac kenne me," quod þe kny3te · "and, bi cryst, I wil assaye!" 24

Piers says he will work for both, if the knight will guard the church from wasters,

¶ "Bi seynt Poule," quod Perkyn · "3e profre 3ow so faire,
þat I shal swynke and swete · and sowe for vs bothe,
And oþer laboures do for þi loue · al my lyf tyme,
In couenaunt þat þow kepe · holikirke and my-selue 28
Fro wastoures and fro wykked men · þat þis worlde struyeth.

and hunt hares and foxes, and

¶ And go hunte hardiliche · to hares and to foxes,
To bores and to brockes · þat breketh adown myne hegges,

14. *Maketh*] Make C. *kenneth so*] kennes C; kennyþ B.
15. *nymmeth*] takes C. *hij liggeth*] þei liggeþ W; þey ligge COB; a lyggeth R.
16. *casteth*] castes C. *hem*] hym R. *comaundeth*] biddiþ O; comaunde C.
17. *lene*] *so in* LOB; lene *or* leue RC; lenen *or* leuen (*printed* leven) W.
19. *þe*] oure O.
20. *lybbeth*] lyues C.
21. *Helpith*] Helpes C. *wynneth*] wynnes C.
23. *Ac*] And C. *tau3te*] caught (*so miswritten*) C.
24. *Ac*] But W; And C. *bi cryst*] COB *om.*
26. *sowe*] saw C.
27. *laboures*] laboreres R.
28. *In the margin of* O—þe lyuyng of trewe kny3tis. *my*] þy C.
29. *fro*] COB *om. struyeth*] strueth R; struthes C; stroyen O; stroieþ B; destruyeþ W.
31. *brockes*] bukkes R. *adown*] doun W. *myne*] men B.

And go affaite þe faucones · wilde foules to kille;
For suche cometh to my croft · and croppeth my whete."

kill the (wild) birds with falcons.

¶ Curteislich þe kny3te þanne · comsed þise wordes,
"By my power, Pieres," q*uod* he · "I pli3te þe my treuthe
To fulfille þis forward · þow3 I fi3te sholde;
Als longe as I lyue · I shal þe mayntene."

The knight gladly consents.

¶ "3e, and 3it a poynt," q*uod* Pieres · "I preye 3ow of more;
Loke 3e tene no tenau*n*t · but treuthe wil assent.
And þowgh 3e mowe amercy he*m* · late me*r*cy be taxoure,
And mekenesse þi mayster · maugre medes chekes,
And þowgh þore men profre 3ow · presentis and 3iftis,
Nym it nau3te, an auenture · 3e mowe it nau3te deserue;
For þow shalt 3elde it a3ein · at one 3eres ende,
In a ful p*er*illous place · purgatorie it hatte.

Piers further bids him to harm no tenant, to take no gifts from the poor,

[Fol. 26 b.]

¶ And mysbede nou3te þi bonde-men · þe better may þow spede;
þowgh he be þyn vnderlynge here · wel may happe in heuene,
þat he worth worthier sette · and with more blisse,
[þan þow, bot þou do bette · And lyue as þow shulde;]
Amice, ascende superius.
For in charnel atte chirche · cherles ben yuel to knowe,
Or a kni3te fram a knaue þere · knowe þis in þin herte.

to injure no labourer,

† remembering the text, Luke xiv. 10;

32. *go*] so W. *þe*] þi WR; þy C. *foules*] foweles W; bestis O.
33. *suche*] swiche WR; swilce C.
34. *þise*] hise O.
37. *Als*] Al-so B; As CR.
38. *3e*] 3he O; 3ee B. *a*] C *om.*
39. *Loke*] Lokiþ þat B.
40. *hem*] men R; CB *om.*
41. *þi*] þe CB; 3oure R. *medes*] mede R.
43. *Nym*] Nemeþ B. *an auenture*] in aduenture B. *3e*] þow R.
45. *hatte*] hatteth RB.
46. *And*] COB *om.* *bonde-men*] bonde-man R. *may*] mayst OB.
47. *happe*] happen B.
48. *worth—sette*] worthier sit CO; worþiere sitteþ B.
49. LWRO *omit.* *Copied from* C; *found also in* BC2, *and in* Crowley's text. *In* CBC2 *it is wrongly placed* after *the Latin quotation; rightly placed in* Crowley. *shulde*] sholdust B.
50. *charnel*] a chanel (!) R. *atte*] at WR; and in CB. *cherles*] clerkes R.
51. *þere*] COB *om.*

to be true of tongue,

And þat þow be trewe of þi tonge · and tales þat þow hatie,

But if þei ben of wisdome or of witte · þi werkmen to chaste.

and to avoid ribalds.

Holde with none harlotes · ne here nou3te her tales,
And nameliche atte mete · suche men eschue;
For it ben þe deueles disoures · I do þe to vnder-stande."

The knight again assents.

¶ "I assente, bi seynt Iame" · seyde þe kni3te þanne,
"Forto worche bi þi wordes · þe while my lyf dureth."

¶ "And I shal apparaille me," *quod Perkyn* · "in pilgrimes wise,
And wende with 3ow I wil · til we fynde treuthe;

Piers [+ says he will get] ready to go, and take with him corn to sow,

¶ And cast on me my clothes · yclouted and hole,
My cokeres and my coffes · for colde of my nailles,
And hange myn hoper at myn hals · in stede of a scrippe;
A busshel of bredcorne · brynge me þer-inne;
For I wil sowe it my-self · and sitthenes wil I wende
To pylgrymage as palmers don · pardoun forto haue.

promising that all who help him shall have [+ leave to glean] in harvest,

¶ Ac who so helpeth me to erie · or sowen here ar I wende,
Shal haue leue, bi owre lorde · to lese here in heruest,
And make hem mery þere-mydde · maugre who-so bigruccheth it.

52. *þat þow*] COB *om.* *þi*] R *om.* *tales—hatie*] loke þow tales hatye CO; loke talis þat þow hate B.

53. *þei*] it COB. *of* (1)] C *om.* *of* (2)] COB *om.* *chaste*] chastie CR; chastise OB.

54. *with*] nau3t with R.

55. *atte*] at þe WCR; at O; at þi B.

56. *it ben*] it beth R. *þe* (1)] þo B. *vnderstande*] vnderstone C.

57. *seyde—kni3te*] þe kny3t sayde COB.

59. *In margin of* O—How peers gooþ on pilgrimage. *And*] COB *om.*

61. *me*] WCOB *om.* *cast—clothes*] on my cloþis caste B. *yclouted*] boþe clowtede B. *hole*] I-hole R.

62. *coffes*] cuffes CRO; cuffus B.

63. *hoper*] *glossed in* OC2—i. a seed leep. *a*] þe B.

65. *sowe*] saw C. *and*] B *om.* *sitthenes*] siþenes W; sytthen R; siþen C; seþen B.

66. *To*] On B. *for*] O *om.*

67. *Ac*] And WCB. *or*] and W. *here*] CB *om.* *ar*] er WCOB; ere R.

68. *lese here*] lacche her C; lacche hire OB.

69. *And*] Ac B. *hem*] COB *om.*; hym R. *þere-mydde*] þer-with C. *bigruccheth it*] grucches C; grucchiþ O; grucche B; it be-grucche R.

¶ And alkyn crafty men · þat konne lyuen in treuthe, and that he will find all their food,
I shal fynden hem fode · þat feithfulliche libbeth.
¶ Saue Iakke þe iogeloure · and Ionet of þe stues, except Jack the juggler, and Janet of the stews, and Robin the tale-teller, a worthless set.
And danyel þe dys-playere · and denote þe baude,
And frere þe faytoure · and folke of his ordre,
And Robyn þe Rybaudoure · for his rusty wordes.
Treuthe tolde me ones · and bad me tellen it after,
Deleantur de libro viuentium · I shulde nouȝte dele with hem; Psalm lxviii. 29.
For holicherche is hote of hem · no tythe to take, [Fol. 27.]
Quia cum iustis non scribantur;
They ben ascaped good auentȝre · now god hem amende!"
¶ Dame worche-whan-tyme-is · Pieres wyf hiȝte, Piers' wife is named Work-when-time-is, his daughter is Do-as-you-are-bid, and his son is Obey-your-king.
His douȝter hiȝte do-riȝte-so- . or-þi-dame-shal-þe-bete,
His sone hiȝte suffre-þi-souereynes-· to-hauen-her-wille-
Deme-hem-nouȝte-for-if-þow-doste-· þow-shalt-it-dere-abugge.
"Late god yworth with al · for so his worde techeth;
¶ For now I am olde and hore · and haue of myn owen, Piers says he is old, and must make his will.
To penaunce and to pilgrimage · I wil passe with þise other.
For-þi I wil, or I wende · do wryte my biqueste.
In dei nomine, amen · I make it my-seluen. THE TESTAMENT. "I bequeath my soul to Him that best deserves it,
He shal haue my soule · þát best hath yserued it,
And fro þe fende it defende · for so I bileue,
Til I come to his acountes · as my *credo* me telleth,

70. *alkyn*] alle kynne WOR.
71. *libbeth*] lyuees C.
72. *Iakke*] Iagge W. *stues*] stuwes W; stewes C; stiues R; styuehous B.
73. *dys-playere*] decs-pleyere WCO. *denote*] Enote CB; euot O.
74. *his*] hire W. B *has*—And þe frere faytour · wiþ al his hool ordre.
76. *it*] hit forþ B.
77. *I—hem*] CB *om.*
78. *hote*] hoten O. *take*] aske R. *Quia*] *so in* W; *misprinted* Qui.
79. *now*] but O; WCB *om.*
80. *worche*] werche wel B.
82. *souereynes*] suffereignes C. *to*] RO *om.*
83. *doste*] do CB. *it*] ful O; is C. *abugge*] a-bygge C; abiegge B.
84. CB *omit. so*] O *om.*
86. *to*] CO *om.*
87. *or*] er WCOB; ar R. *biqueste*] queste R.
88, 89. *In—soule*] *one line in* R.
89, 90. *þat best, &c.*] *one line in* R. *yserued*] deserued W. *it defende—bileue*] I-keped it R.
91. *credo me*] crede R.

To haue a relees and a remissioun · on þat rental I leue. 92

and my body to the church, that takes tithe of my corn.

¶ þe kirke shal haue my caroigne · and kepe my bones;

For of my corne and catel · he craued þe tythe.

I payed it hym prestly · for peril of my soule,

79 For-thy is he holden, I hope · to haue me in his masse, 96

And mengen in his memorye · amonge alle crystene.

My wife shall have my lawful winnings, for my debts are all paid.

¶ My wyf shal haue of þat I wan · with treuthe and nomore,

And dele amonge my dou3tres · and my dere children.

For þowghe I deye to-daye · my dettes ar quitte, 100

I bare home þat I borwed · ar I to bedde 3ede.

With the residue will I worship Truth, and be His pilgrim."

¶ And with þe residue and þe remenaunte · bi þe Rode of Lukes!

I wil worschip þer-with · treuthe bi my lyue,

And ben his pilgryme atte plow · for pore mennes sake. 104

My plow-fote shal be my pyk-staf · and picche atwo þe rotes,

And helpe my culter to kerue · and clense þe forwes."

Piers and the pilgrims set about ploughing; and many workmen help him.

¶ Now is perkyn and his pilgrymes · to þe plowe faren;

To erie þis halue acre · holpyn hym manye. 108

Dikeres & delueres · digged vp þe balkes;

þere-with was perkyn apayed · and preysed hem faste.

Other werkemen þere were · þat wrou3ten ful 3erne,

92. *a (2)*] O *om.* *leue*] bileue CB.
93. *caroigne*] carogne C; carayne RB.
94. *he*] she WB. *þe*] R *om.*
95. *hym*] ful W; hem B.
99. *children*] childres R; childerne C.
100. *deye*] deyede R. *dettes—quitte*] dette is I-quited R; dettes are quyte W.
101. *ar*] er WCOB.
102. *and*] of CB.
104. *atte*] at þe RB; at CO.
105. *plow-fote*] ploughwes foot B; plow-pote R; plow-foot WC. *pyk-staf*] pikid staf B. *and—rotes*] to picche a-two rotis B. *atwo*] at R.
107. *his*] hise WC; þese R.
108. *þis*] *so in* W; *misprinted* his. *holpyn*] þer helpen B.
109. *digged*] digges C. *balkes*] baukys B.
111. *3erne*] faste C.

Eche man in his manere · made hym-self to done,
And some to plese perkyn · piked vp þe wedes.
¶ At heighe pryme peres · lete þe plowe stonde,
To ouersen hem hym-self · and who-so best wrouȝte,
He shulde be huyred þer-after · whan heruest-tyme come.

At high prime Piers looked at [Fol. 27 b.] what the workmen had done.

¶ And þanne seten somme · and songen atte nale,
And hulpen erie his half acre · with "how! trolli-lolli!"

But some helped him only by drinking and singing,

¶ "Now, bi þe peril of my soule!" quod Pieres · al in pure tene,
"But ȝe arise þe rather · and rape ȝow to worche,
Shal no greyne þat groweth · glade ȝow at nede;
And þough ȝe deye for dole · þe deuel haue þat recheth!"

till Piers threatened them with famine.

¶ Tho were faitoures aferde · and feyned hem blynde,
Somme leyde here legges aliri · as suche loseles conneth,
And made her mone to pieres · and preyde hym of grace:
"For we haue no lymes to laboure with · lorde, y-graced be ȝe!

Then the shirkers feigned to be blind, or lame,

¶ Ac we preye for ȝow pieres · and for ȝowre plow bothe,
þat god of his grace · ȝowre grayne multiplye,
And ȝelde ȝow of ȝowre almesse · þat ȝe ȝiue vs here;
For we may nouȝte swynke ne swete · suche sikenesse vs eyleth."

and said all they could do was to pray for him,

since they could not work.

112. *Eche*] Elke C.
115. *To*] And ȝeed to R. *and*] B *om.*
116. *He*] For he B.
117. *atte nale*] at þe nale ROB; at þe ale R.
118. *hulpen*] holpen WCOB; ho helpen R. *erie*] herie C: ere W; to erye RB. *his*] þis W. *how*] hey O.
122. *deye*] deyede R. *dole*] doel W; deul R; deel O; defaute B. *haue*] hym haue B. *recheth*] recchcs C; recche R.
123. *Tho*] Two C. *aferde*] afered W.
124. *aliri*] a-liry W; a-lyrye C. *conneth*] knoues C.
126. *y-graced*] graced R; graceful B. *ȝe*] þe W.
127. *Ac we*] And C. *for* (2)] O *om.*
129. *of*] for W. *ȝowre*] O *om.* *almesse*] almose C.
130. *nouȝte*] neiþer B. *eyleth*] C *om.*; ayleth R.

"I shall soon find out if what you say is *true*," said Piers.

¶ "If it be soth," quod pieres, "þat ȝe seyne · I shal it sone asspye!
ȝe ben wastoures, I wote wel: and treuthe wote þe sothe! 132

81 And I am his olde hyne · and hiȝte hym to warne
Which þei were in þis worlde · his werkemen appeyred.
¶ ȝe wasten þat men wynnen · with *tra*uaille and with tene,

"Truth shall teach you to drive his team;

Ac treuthe shal teche ȝow · his teme to dryue, 136
Or ȝe shal ete barly bred · and of þe broke drynke.

but those who are really blind I will help.

But if he be blynde [or] broke-legged · or bolted with yrnes,
He shal ete whete bred · and drynke with my-selue,
Tyl god of his goodnesse · amendement hym sende. 140

† You might do something to earn money,

Ac ȝe myȝte *tra*uaille as treuthe wolde · and take mete & huyre
To kepe kyne in þe felde · þe corne fro þe bestes,
Diken or deluen · or dyngen vppon sheues,
Or helpe make morter · or bere mukke a-felde. 144

† but you live by lying and in sloth.

¶ In lecherye and in losengerye · ȝe lyuen, and in sleuthe,
And al is þorw suffrance · þat veniau*n*ce ȝow ne taketh.

Anchorites and hermits I will feed, but only once a day.

¶ Ac ancres and he*re*mytes · þat eten [noȝt] but at nones,
And namore er morwe · myne almesse shul þei haue,
And of my catel to cope hem with · þat han cloistres and cherches. 149

† But Robert

Ac robert renne-aboute · shal nowȝte haue of myne,

131. *If it*] If þis CB. *þat—seyne*] CB *om.* *In margin of* O—Of ydel beggers.
132. *ȝe*] þo R. *wote* (2)] wot wel R.
134. *his*] þat his B. *appeyred*] apayreth R.
135. *with* (2)] COB *om.*
138. [*or* WCROB] and L.
139. *whete*] swete O.
142. *kyne*] kyene C; ken R kyen WB; kijn O.
143. *dyngen vppon*] picchen vp B.
144. *make*] to make B.
145. *in* (2)] COB *om.* *ȝe lyuen*] lyue R.
147. *Ac*] As C. [*noȝt* WCOB] LR *omit.*
148. *er*] er þe W.
149. *of my*] COB *om.*; of W. *cope*] kepe W. *and cherches*] in kerkes R.

Ne posteles, but þey preche conne · and haue powere of þe bisschop;
They shal haue payne and potage · and make hem-self at ese,
For it is an vnresonable Religioun · þat hath riȝte nouȝte of certeyne."
¶ And þanne gan a wastoure to wrath hym · and wolde haue yfouȝte,
And to Pieres þe plowman · he profered his gloue;
A Brytonere, a braggere · a-bosted pieres als,
And bad hym go pissen with his plow · for-pyned schrewe!
"Wiltow or neltow · we wil haue owre wille,
Of þi flowre and of þi flessche · fecche whan vs liketh,
And make vs myrie þer-myde · maugre þi chekes!"
¶ Thanne Pieres þe plowman · pleyned hym to þe knyȝte,
To kepe hym, as couenaunte was · fram cursed shrewes,
And fro þis wastoures wolueskynnes · þat maketh þe worlde dere:
"For þo waste and wynnen nouȝte · and þat ilke while
Worth neuere plente amonge þe poeple · þer-while my plow liggeth."
¶ Curteisly þe knyȝte þanne · as his kynde wolde,
Warned wastoure · and wissed hym bettere,
"Or þow shalt abugge by þe lawe · by þe ordre þat I bere!"

Run-about shall have nothing.

[Fol. 28.]

Then the wasters began to resist, and one of them threatened Piers,

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who prayed the knight to keep his promise.

The knight sternly warns them.

151. *haue*] ȝut haue R.
152. *hem-self*] hem COB.
153. *riȝte—of*] no thyng in COB.
154. *And*] COB *om.* *a*] W *om.* *to*] CB *om.*
155. *þe*] O *om.* *he*] O *om.*
156. *Brytonere*] Bretoner WRB.
157. *with*] on R.
158. *Wiltow—neltow*] wil þow or nelle þow R; wilt þou or nylt þou O.
159. *Of*] And of R. *fecche*] facche C; fette hit B.
160. *þer-myde*] þer-with CB.
161. *þe*] O *om.*
163. *wolueskynnes*] wolf skynnes CO; of wolues kynne B. *þe*] þis R.
164. *þat*] B *om.*
165. *þe*] R *om.* *þer-while*] þe while WROB. *liggeth*] lieþ B; legges C.
166. *as*] C *om.*
167. *bettere*] þe better O.
168. *abugge*] abigge WCO; abiegge B. *by* (1)] with R.

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But one of them cared nothing for Piers or the knight, and threatened them.

¶ "I was nou3t wont to worche," quod wastour · "and now wil I nou3t bigynne!"
And lete li3te of þe lawe · and lasse of þe knyȝte,
And sette Pieres at a pees · and his plow bothe,
And manaced pieres and his men · 3if þei mette eft sone.

Piers swears he will punish them yet, and calls in Hunger.

¶ "Now, by þe peril of my soule!" quod pieres · "I shal apeyre 3ow alle!"
And houped after hunger · þat herd hym atte firste:
"A-wreke me of þise wastoures," quod he · "þat þis worlde schendeth!"

Hunger caught Waster, and wrung and buffeted him so,

¶ Hunger in haste þo · hent wastour bi þe mawe,
And wronge hym so bi þe wombe · þat bothe his eyen wattered;
He buffeted þe Britoner · aboute þe chekes,
þat he loked like a lanterne · al his lyf after.
He bette hem so bothe · he barste nere here guttes;

that Piers had to interfere, and [† pray Hunger to cease.]

Ne hadde Pieres with a pese-lof · preyed hunger to cesse,
They hadde ben doluen bothe · ne deme þow non other.
"Suffre hem lyue," he seyde · "and lete hem ete with hogges,
Or elles benes and bren · ybaken togideres,
Or elles melke and mene ale" · þus preyed pieres for hem.

Then the shirkers flew to the barns to thrash;

¶ Faitoures for fere her-of · flowen in-to bernes,
And flapten on with flayles · fram morwe til euen,

169. *was*] nas O. *wont*] woned B; wone R. *wil—nou3t*] I nyl COB.
171. *pees*] pese WCRCB. *plow*] plowht C.
172. *manaced*] manseyd R.
173. *Now*] R *om.*
175. *schendeth*] schenden R; shendes C.
176. *þe*] þan B. *mawe*] wombe W.
177. *And*] And he B. *bothe—wattered*] al waterred his eyȝes R.
178. *Britoner*] Bretoner WRB.
179. *after*] tyme B.
180. *he*] þat he B. *barste*] brast C.
181. *lof*] loof WO; lafe C; lofe R. *to cesse*] sese R.
182. *bothe*] W *om.* *ne—þow*] wilne þou B.
183. *lyue*] to lyue B. *and*] B *om.*
184. *and*] an C; or W. *bren*] bran COB.
185. *mene*] meyne ROB; meynye C.
186. *her-of*] þer-of COB. *into*] in R.
187. *flapten*] flapped C; flappiden B.

That hunger was nou3t so hardy on hem for to loke,
For a potful of peses þat peres hadde ymaked.
An heep of heremites · henten hem spades, [Fol. 28 b.] Hermits seized spades and dug.
And ketten here copes · and courtpies hem made,
And wenten as werkemen · with spades and with schoueles,
And doluen and dykeden · to dryue aweye hunger.
¶ Blynde and bedreden · were botened a þousande, The blind, bedridden, and lame received assistance.
þat seten to begge sylуer · sone were þei heled.
For þat was bake for bayarde · was bote for many hungry,
And many a beggere for benes · buxome was to swynke, [84] † Many beggars set to work willingly,
And eche a pore man wel apayed · to haue pesen for his huyre,
And what pieres preyed hem to do · as prest as a sperhauke.
And þere-of was peres proude · and put hem to werke, for which Piers gave them meat.
And 3af hem mete as he my3te aforth · and mesurable huyre.
¶ þanne hadde peres pite · and preyed hunger to wende Then had Piers pity, yet fears they will do ill when Hunger departs,
Home in-to his owne erde · and holden hym þere.
"For I am wel awroke now · of wastoures, þorw þi my3te.
Ac I preye þe, ar þow passe" · quod Pieres to hunger,
"Of beggeres and of bidderes · what best be [to] done?

188. *so*] R *om.* *for to*] fort B.
189. *peses*] pesen O; pisen B; pese C.
190. *An*] And C.
191. *ketten*] kutten CB; kitten WO. *copes*] capes C. *courtpies*] curtepies B; curtbyes CO; curtebies R. *made*] maked W.
192. *with* (2)] COB *om.*
193. *doluen*] dolueden O.
194. *bedreden*] bedrede B; bedered O. *botened*] botoned C; bootned W.
195. *þat*] And C. *seten to*] *repeated in* L, *by mistake.*
196. *bote for*] bote to R.
197. *a*] CO *om.* *buxome*] fayne R. *was*] were B.
198. *eche*] elke C. *apayed*] payed CO. *his*] her O.
199. *to*] for to R. *as* (1)] also B.
200. *peres*] pieris so B.
201. *mesurable*] resounable O.
203. *in-to*] vn-to W. *erde*] erþe COB; yerd W.
204. *now*] W *om.*
205. *ar*] er WO; or CB. *to*] þo to R.
206. *and*] O *om.* *of*] CB *om.* *be*] is R. [*to* WCROB] L *om.*

For I wote wel, be þow went · þei wil worche ful ille;
though they are meek enough now. For myschief it maketh · þei beth so meke nouthe,
And for defaute of her fode · þis folke is at my wille.
þey are my blody bretheren," quod pieres · "for god bouȝte vs alle;
Treuthe tauȝte me ones · to louye hem vchone,
And to helpen hem of alle þinge · ay as hem nedeth.
So he asks Hunger to give him advice. And now wolde I witen of þe · what were þe best,
An[d] how I myȝte amaistrien hem · and make hem to worche."

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Hunger tells him to feed the able-bodied beggars with horses' bread and beans, ¶ "Here now," quod hunger · "and holde it for a wisdome:
Bolde beggeres and bigge · þat mowe her bred biswynke,
With houndes bred and hors bred · holde vp her hertis,
Abate hem with benes · for bollyng of her wombe;
and to make them work. And ȝif þe gomes grucche · bidde hem go swynke,
And he shal soupe swettere · whan he it hath deseruid.
Men who have been unfortunate should be comforted. ¶ And if þow fynde any freke · þat fortune hath appeyred,
Or any maner fals men · fonde þow suche to cnowe;
Conforte [hem] with þi catel · for crystes loue of heuene,
Loue hem and lene hem · so lawe of god techeth:—
† Gal. vi. 2. *Alter alterius onera portate.*
The needy and naked should be helped with money. And alle maner of men · þat þow myȝte asspye,
That nedy ben, and nauȝty · helpe hem with þi godis,

207. *wil worche*] wolen do O.
210. *þey are*] It aren R; And ȝit þei arn O. *bretheren*] brether C. *for*] & R.
214. *And*] An L; *but marked for correction.* *amaistrien*] amaystrien R; a-maistren W; a-mastrie O; maistre B; maister C.
215. *Here*] I here R; Here me B.
218. *bellyng*] bolayng CB. *wombe*] wombes W.
219. *þe—grucche*] þey grucche þanne COB. *go*] go and R.
220. R *omits.*
221. *And*] Ac R. *fortune*] falshed R.
222, 223. CB *omit.*
222. *fals*] fawti O. *cnowe*] knowe WRO.
223. [*hem* RO] hym LW.
224. *Loue*] Hire B. *hem*] hym CB (*in both places*). *so—god*] for so þe lawe COB. *onera*] honera R *portate*] *so in* W, *but misprinted* portare.
225. *of*] RB *om.* *þat*] CO *om.* *myȝte*] myȝtist O.
226. *nauȝty*] noȝt han B.

Loue hem and lakke hem nou3te · late god take þe veniaunce;
Theigh þei done yuel · late þow god [y-worþe]:— 228
Michi vindictam, & ego retribuam. † Rom. xii. 19.
And if þow wil[t] be graciouse to god · do as þe gospel techeth, [Fol. 29.]
And [biloue] þe amonges low men · so shaltow lacche *grace*,
Facite vobis amicos de mamona iniquitatis." Luke xvi. 9.
¶ "I wolde nou3t greue god," *quod* piers · "for al þe good on grounde; Piers wants to know if it is right to make men work.
Mi3te I synnelees do as þow seist?" · seyde pieres þanne. 232 '86
¶ "3e, I bihote þe," *quod* hunger · "or ellis þe bible lieth; Hunger refers him to Gen. iii. 19;
Go to Genesis þe gyaunt · þe engendroure of vs alle;
'*In sudore* and swynke · þow shalt þi mete tilye,
And laboure for þi lyflode' · and so owre lorde hy3te. 236
And sapience seyth þe same · I seigh it in þe bible;
'*Piger pro frigore* · no felde nolde tilye, and to Prov. xx. 4.
And þerfore he shal begge and bidde · and no man bete his hunger.'
¶ Mathew with mannes face · mouthed þise wordes, 240 The slothful servant, Mat. xxv.
þat *seruus nequam* had a besaunt a nam · and for he wolde nou3te chaffare, 28; Lu. xix. 22, 24.
He had maugre of his maistre · for euermore after;
And binam [hym] his Mnam · for he ne wolde worche,

228. *þow*] WCOB *om.* [*y-worþe* W] *better than* aworthe LR; CO *have* worthe; B *has* worche.
229. *And*] Ac O. *wilt*] WCO; wolt B; wil L; R *om.*
230. [*biloue* WCOB] bilow L; bylowe R; *in* L, *the line is marked for correction.* *low*] lewed W. *vobis*] vos W. *mamona*] mammona (*printed* Mammone) W.
233. *bihote þe*] þe bihote B. *þe*] god R.
235. *and*] & in OR.
237. *seigh*] se CB. *it*] R *om.*
238. *pro*] pro (*printed* præ) W. *nolde*] wolde R.
239. *he shal*] shal he CB.
240. *mouthed*] mouthe C; mouthеth R.
241. *nam*] Mnam WC; man (!) RB. *wolde*] nolde COR.
242. *for*] WCB *om.*
243. [*hym* WCROB] L *om.* *Mnam*] napm (*sic*) R; nam O. *ne*] C *om.*

And ȝaf þat Mnam to hym · þat ten Mnames hadde,
And with þat he seyde · þat holicherche it herde,
Mat. xxv. 29; Lu. xix. 26. 'He þat hath shal haue · and helpe þere it nedeth,
And he þat nouȝt hath, shal nouȝt haue · and no man hym helpe;
87 And þat he weneth wel to haue · I wil it hym bireue.'
Common sense tells men to work. ¶ Kynde witt wolde · þat eche a wyght wrouȝte
Or in dykynge or in deluynge · or trauaillynge in preyeres,
Contemplatyf lyf or actyf lyf · cryst wolde men wrouȝte.
þe sauter seyth in þe psalme · of *beati omnes*,
þe freke þat fedeth hym-self · with his feythful labour*e*,
He is blessed by þe boke · in body and in soule:
Ps. cxxvii. 2 (Vulg.). *Labores manuum tuarum, &c.*"
¶ "ȝet I prey ȝow," q*uod* pieres · "*par charite*, and ȝe kunne
Piers complains that some of his men are always ill. Eny leef of lechecraft · lere it me, my dere.
For so*mme* of my *ser*uauntz · and my-self bothe
Of al a wyke worche nouȝt · so owre wombe aketh."
Hunger says it comes from their over-eating. ¶ "I wote wel," q*uod* hunger · "what sykenesse ȝow eyleth,
ȝe han maunged ouer-mocho · and þat maketh ȝow grone.
Ac I hote þe," q*uod* hunger · "as þow þyne hele wilnest,
þat þow drynke no day · ar þow dyne somwhat.
They should not eat till they are hungry. Ete nouȝte, I hote þe · ar hunger þe take,
And sende þe of his sauce · to sauoure with þi lippes;
88 And kepe some tyl soper-tyme · and sitte nouȝt to longe,

244. *Mnam*] nam RO. *Mnames*] Mnammes CB; napmes R; nammes O.
247. *þat*] C *om.* *nouȝt hath*] hath nouȝt CB.
248. *wel*] for R.
250. *in* (2)] CB *om.*
251. *lyf* (2)] COB *om.* *men*] þei WCOB.
252. *þe*] a R.
253. *þat*] B *om.* *his*] C *om.*
257. *bothe*] been seek o*þer* while O.
258. *a*] þe O. *wyke*] woke R.
260. *ouer*] to COB. *and*] B *om.* *grone*] to grone COB.
261. *Ac*] And COB.
263. *þe* (2)] R *om.*
265. *tyl*] to RO; for CB.

Arise vp ar appetit · haue eten his fulle. [Fol. 29 b.]
Lat nou3t sire surfait · sitten at þi borde;
Leue him nou3t, for he is lecherous · and likerous of tonge,
And after many manere metes · his maw is afyngred.
¶ And 3if þow diete þe þus · I dar legge myne eres,
þat phisik shal his furred hodes · for his fode selle,
And his cloke of calabre · with alle þe knappes of golde,
And be fayne, bi my feith · his phisik to lete,
And lerne to laboure with londe · for lyflode is swete;
For morthereres aren mony leches · lorde hem amende!
þei do men deye þorw here drynkes · ar destine it wolde."
¶ "By seynt Poule," quod pieres · "þise aren profitable wordis!
Wende now, hunger, whan þow wolt · þat wel be þow euere!
For þis is a louely lessoun · lorde it þe for-3elde!"
¶ "By-hote god," quod hunger · "hennes ne wil I wende,
Til I haue dyned bi þis day · and ydronke bothe."
¶ "I haue no peny," quod peres · "poletes forto bigge,
Ne neyther gees ne grys · but two grene cheses,
A fewe cruddes and creem · and an hauer cake,

They should not let Sir Surfeit sit beside them.

Were men thus moderate, Physic would sell his cloak, and turn farm-labourer.

Piers thanks Hunger for such advice.

Hunger says he must dine ere he goes away.

Piers says he has no geese or pigs, only cheese, curds, cream, an oat cake, and loaves of beans and bran,

266. *Arise*] And rys W; And rise COB. *eten*] I-ete R.
268. *lecherous*] likerous CB. *likerous*] lecherous CB. *of*] of his COB.
269. *afyngred*] a-fyngerd C.
270. *þe*] C *om.*
271. *hodes*] hood B.
272. *þe*] R *om.* *knappes*] knoppes CB.
274. *lerne*] lere CO; to lere B. *laboure*] labori R.
275. *For*] R *om.* *morthereres—leches*] many lechis ben morþereris B; þer aren mo morareres (*sic*) þan leches R.
276. *do men*] maken men to B. *drynkes*] drynkyngis B. *destine*] here desteny B. *it*] COB *om.*
277. *pieres*] Piers W; perkyn CB.
278. *be þow*] þow be R; be þee O; be þe B.
279. *it*] CB *om.*
280. *By-hote*] I bihote B. *ne wil I*] wol I nat COB.
282. *forto*] to W.
283. CB *omit.* *gees*] goos O. *grys*] grijs O.

And two loues of benes and bran · y-bake for my fauntis.
And 3et I sey, by my soule · I haue no salt bacou*n*,
Ne no kokeney, bi cryst · coloppes forto maken.
Ac I haue p*er*cil and porettes · and many kole-plantes,
And eke a cow and a kalf · and a cart-mare
To drawe a-felde my donge · þe while þe drought lasteth.
And bi þis lyflode we mot lyue · til lammasse tyme;
And bi þat, I hope to haue · heruest in my croft;
And þanne may I di3te þi dyner · as me dere liketh."
Alle þe pore peple þo · pesecoddes fetten,
Benes and baken apples · þei brou3te in her lappes,
Chibolles and cheruelles · and ripe chiries manye,
And p*ro*fred peres þis p*re*sent · to plese with hunger.
¶ Al hunger eet in hast · and axed after more.
Þanne pore folke for fere · fedde hunger 3erne
With grene poret and pesen · to poysou*n* hunger þei þou3te.
By þat it neighed nere heruest · newe corne cam to chepynge;
Þanne was folke fayne · and fedde hunger with þe best,
With good ale, as glotou*n* tau3te · and gerte hunger go slepe.

also parsley, leeks, and cabbages,

which must last out till harvest.

The poor people brought peascods, beans, and cherries to feed Hunger.

Hunger wanted more, and they brought peas and leeks, † thinking to poison him.

But in harvest-time they fed Hunger plentifully,

283. *bran*] of bran B. *y-bake*] I take CB.
288. *Ac*] And C. *percil*] percile WR; percelle C; persoly B. *porettes*] porett R; porete B. *kole-plantes*] cale-plantes C; queynte herbes R.
290. *a-felde*] on feld B. *þe* (1)] B *om.* *þe* (2)] C *om.* *drought lasteth*] weder is drye COB.
291. *til—tyme*] to heruest tyme CB; til heruest tyme come O.
293. *liketh*] likes C; lykede B.
294. *fetten*] to fette B.
295, 296. *Only one line in* CB; *thus*—Benes, Chibolles, and cheruelles · and many oþer herbes.
295. *lappes*] lappe R.
297. *And—þis*] To make Piers a COB. *with*] with his COB.
298. *Al*] An C; Ac B. *axed*] asked C; askiþ B.
300. *poret*] porettes COB. *and*] and wiþ B. *to—hunger*] to poisone hym W; hunger þey CB. *þou3te*] sou3te B.
301. *it—nere*] neighed C; ney3hede it O; hit neighed B. *newe*] & newe W; CB *om.*
302. B *omits.* *hunger with*] hem of CO.
303. CB *omit.* *gerte*] garte W.

¶ And þo wolde wastour nouȝt werche · but wandren aboute,
Ne no begger ete bred · þat benes Inne were, [Fol. 30.]
But of coket or clerematyn · or elles of clene whete ; and beggars would eat only the finest bread.
Ne none halpeny ale · in none wise drynke,
But of þe best and of þe brounest · þat in borghe is to selle.

¶ Laboreres þat haue no lande · to lyue on but her handes, Labourers were dainty,
Deyned nouȝt to dyne a-day · nyȝt-olde wortes.
May no peny ale hem paye · ne no pece of bakoun,
But if it be fresch flesch other fischе · fryed other bake, and wanted fresh flesh and fried fish,
And þat *chaude* or *plus chaud* · for chillyng of here mawe.

¶ And but if he be heighlich huyred · ellis wil he chyde, and grumbled about wages,
And þat he was werkman wrouȝt · waille þe tyme,
Aȝeines catones conseille · comseth he to iangle :—
Paupertatis onus pacienter ferre memento. † (Cato. Distich. i. 21).

¶ He greueth hym aȝeines god · and gruccheth aȝeines resoun,
And þanne curseth he þe kynge · and al his conseille after,
Suche lawes to loke · laboreres to greue.

304. *wolde—nouȝt*] ne wolde no wastour R; wolde nouȝt (*omitting* wastour) C; þei wolden noȝt B. *wandren*] wandred COB.

306, 307. But of coket or clene whete · and drynke of þe beste ale C; B *the same, with* or of *for* or.

306. *or* (1)] or of R; and W.

307. *halpeny*] *so also in* RO; halfpeny W.

308—311. CB *omit.*

308. *of* (2)] O *om.*

309. *haue*] hadde O. *to—but*] but lyue wiþ O.

310, 311. Wolden ete no nyȝt olde wortis · ne drynke no peny ale OC2.

nouȝt] R *om.* (*by mistake*).

312. *if it be*] COB *om.* *bake*] y-bake WB; baken O.

312, 313. *fryed—chaud*] R *om.*

or] and W. *here*] his R.

314. *if*] CO *om.* *heighlich*] hye O.

315. COB *omit.*

317. *gruccheth*] gruchede B.

318. *And*] R *om.* *þanne—he*] he corses þe C; he curseþ þe O; he cursed þe B.

319. *loke*] look C.

except when hungry.

Ac whiles hunger was her maister · þere wolde none of hem chyde,

Ne stryue aȝeines his statut · so sterneliche he loked.

91

A warning to workmen,

¶ Ac I warne ȝow, werkemen · wynneth while ȝe mowe,

For hunger hide[r]ward · hasteth hym faste,

He shal awake with water · wastoures to chaste.

and a prophecy of famine.

Ar fyue [ȝere] be fulfilled · suche famyn shal aryse,

Thorwgh flodes and þourgh foule wederes · frutes shul faille,

And so sayde saturne · and sent ȝow to warne:

† A mysterious prophecy.

Whan ȝe se þe sonne amys · and two monkes hedes,

And a Mayde haue þe maistrie · and multiplie bi eight,

þanne shal deth withdrawe · and derthe be iustice,

And dawe þe dyker · deye for hunger,

But if god of his goodnesse · graunt vs a trewe.

320. *Ac*] And COB. *þere—hem*] wolde þey nat COB.

321. *his*] þe B.

322. *Ac*] And C.

323. *hiderward*] *so in* WCROB; hideward L. *faste*] ful faste R.

324. *water*] wat R. *chaste*] chastie C; chastise OB.

325. *fyue*] fewe B. [*ȝere* R] ȝeer OB; LWC *om.*; Crowley *has* yere. *suche*] CB *om.*

326. *þourgh*] CROB *om.* *foule wederes*] foule werdis O; foolis wordis B.

327. *sent*] sende B.

329. *multiplie*] *so in* WCOB; LR *haue* multiplied; Crowley *has* multiply. *bi*] be R.

329, 330. *Transposed in* B.

331. *deye*] shal dye B.

332. *But*] And R. *if*] W *om.*

PASSUS VII.

Passus vij^us. de visione, vt supra.

92

Treuthe herde telle her-of : and to peres he sent,
To taken his teme · and tulyen þe erthe,
And purchaced hym a pardoun · *a pena & a culpa*
For hym, and for his heires · for euermore after.
And bad hym holde hym at home · and eryen his leyes,
And alle þat halpe hym to erie · to sette or to sowe,
Or any other myster · þat myȝte pieres auaille,
Pardoun with pieres plowman · treuthe hath ygraunted.
¶ Kynges and knyȝtes · þat kepen holycherche,
And ryȝtfullych in reumes · reulen þe peple,
Han pardoun thourgh purgatorie · to passe ful lyȝtly,
With patriarkes and prophetes · in paradise to be felawes.
¶ Bisshopes yblessed · ȝif þei ben as þei shulden,
Legistres of bothe þe lawes · þe lewed þere-with to preche,
And in as moche as þei mowe · amende alle synful,

Truth bids Piers labour before the famine comes,

and promises pardon to all who help him to work.

Just kings and knights pass lightly through purgatory. [Fol. 80 b.]

Bishops who observe the commandments,

93

TITLE. *So in* LWCRB; Passus 7us O.
1. *her-of*] her-of (*printed* her) W. *he*] O *om.* *sent*] wente B.
2. *taken*] maken W. *tulyen*] *so in* LR; tilien WCB; tilie O.
6. *halpe*] holpen WOB; holpe R.
7. *myster*] mestier W; mester R; mynysterye B.
8. *pieres*] peres þe R; pieris þe B.
9. *cherche*] cherches R.
10. *reumes*] reames C; Remes W.
11. *Han*] And (!) R. *lyȝtly*] lighte COB.
12. *felawes*] felawe WCOB.
13. *shulden*] mowe amende B.
14. *þe* (1)] WRB *om.*
15. *And*] O *om.*

sit with the Apostles at doomsday.

Aren peres with þe apostles · [þis] pardoun Piers sheweth,
And at þe day of dome · atte heigh deyse to sytte.

Merchants have not plenary pardon,

¶ Marchauntz in þe margyne · hadden many 3eres,
Ac none *a pena & a culpa* · þe Pope nolde hem *graunte*,

because they keep not holidays, and swear.

For þei holde nou3t her halidayes · as holicherche techeth,
And for þei swere by her soule · and 'so god moste hem helpe,'
A3ein clene conscience · her catel to selle.

Truth bade them trade fairly and mend hospitals,

¶ Ac vnder his secret seel · treuthe sent hem a *lettre*,
That þey shulde bugge boldely · þat hem best liked,
And sithenes selle it a3ein · and saue þe wynny[n]ge,
And amende *mesondieux* þere-myde · and myseyse folke helpe,
And wikked wayes · wi3tlich hem amende;

repair broken bridges, and dower maidens,

And do bote to brugges · þat to-broke were,
Marien maydenes · or maken hem nonnes;

94 and assist poor scholars.

Pore peple and prisounes · fynden hem here fode,
And sette scolerys to scole · or to so*m*me other craftes;
Releue Religiou*n* · and renten hem bettere;—
"And I shal sende 3ow my-selue · seynt Michel myn archangel,
þat no deuel shal 3ow dere · ne fere 3ow in 3owre deyinge,
And witen 3ow fro wanhope · if 3e wil þus worche,

16. [*þis* WCOB] þus LR.
17. *deyse*] deys WCOB; dayes R. *to*] W *om.*
19. *Ac*] And C. *none—pena*] no *pena* R. *a* (2)] O *om.* *Pope*] pape C. *nolde hem*] wald hem nau3t R; wolde hem B.
20. *holde*] held C. *halidayes*] halyday R. *techeth*] telleth R.
21. *by—soule*] ofte R. *and*] R *om.* *moste*] mote B; R *om.*
22. *catel*] chaffare B.
23. *Ac*] And CB. *his*] her O. *seel*] sehel O.
24. *þat*] what B. *best liked*] likede best O; best liketh R.
25. *it*] it vs R. *wynnynge*] wynynges R; *miswritten* wynnyge L.
26. *þere-myde*] þer-with CRB.
27. CB *om.* *hem*] W *om.*
28. *brugges*] brugges (*altered to* brygges) C; briegges B.
29. *maken*] to make B.
30. *and*] or R. *prisounes*] prisones RCO; prisons W; *prisoneris* B. *fode*] lifode CB; lijflode O.
31. *somme*] R *om.*
34. *deyinge*] deynge R; doynge (*sic*) COB, *and* Crowley.

And sende 3owre sowles in safte · to my seyntes in ioye." 36

Then they would reach heaven.

¶ þanne were Marchaun*t*z mery · many wepten for ioye,
And preyseden pieres þe plowman · þat pu*r*chaced þis bulle.

Then the merchants wept for joy.

¶ Men of lawe lest pardou*n* hadde · þat pleteden for Mede, 39

Lawyers had least pardon; for they take bribes.

For þe saute*r* saueth hem nou3te · such as taketh 3iftes,
And namelich of innocentz · þat none yuel ne kunneth;
Super innocentem munera non accipies.

Ps. xiv. 5 (Vulg.).

Pledoures shulde peynen hem · to plede for such, an helpe,
Prynces and prelates · shulde paye for her t*r*auaille;
A regibus & pryncipibus erit merces eorum.
¶ Ac many a iustice an iuroure · wolde for Iohan do more, 44
þan *pro dei pietate* · leue þow none other!

95

Ac he þat spendeth his speche · and spekeþ for þe pore
þat is Innocent and nedy · and no man appeireth,
Conforteth hym in þat cas · with-oute coueytise of 3iftes, 48
And scheweth lawe for owre lordes loue · as he it hath lerned,
Shal no deuel at his ded-day · deren hym a my3te,
þat he ne worth sauf and his sowle · þe sauter bereth witnesse;
Domine, quis habitabit in tabernaculo tuo, &c.

But he that pleads the cause of the poor—

[Fol. 31.]

no devil shall harm him at his death-day.

Ps. xiv. 1 (Vulg.).

36. *sende*] sente C. *in* (1)] in-to O.
37. *Marchauntz—wepten*] manye marchauntz · þat wopen R. *many*] & O.
39. *Two lines in* R; *the first ends at* hadde; *the second is eked out by adding* for þat craft is schrewed.
41. *ne kunneth*] konnes C; kunnen OB. R *omits the Latin.*
42. *peynen*] pyne CO; pynen B. *an*] and WCROB.
44. *Ac*] And C. *a iustice*] Iustices COB. *iuroure*] Iurour CO; Iurrouris B. *Iohan*] ion O.
46. *Ac*] And C. *spendeth*] speneth R.
48. *Conforteth*] And conforteth R.
49. *lerned*] I-lerned R; y-lerned W.
50. *ded-day*] dede-day C; deeþ-day WB.

Water, air, [fire,] and wit ought never to be bought.

¶ Ac to bugge water, ne wynde · ne witte, ne fyre þe fierthe,
þise foure þe fader of heuene · made to þis folde in comune;
þise ben treuthes tresores · trewe folke to helpe,
þat neuere shal wax ne wanye · with-oute god hymselue.

¶ Whan þei drawen on to deye · and Indulgences wolde haue,
Her pardoun is ful petit · at her partyng hennes,
þat any Mede of mene men · for her motyng taketh.

Ye lawyers, pay heed to the text,

3e legistres and lawyeres · holdeth þis for treuthe,
þat, 3if þat I lye · Mathew is to blame,
For he bad me make 3ow þis · and þis prouerbe me tolde,

† Mat. vii. 12.

Quodcumque vultis vt faciant vobis homines, facite eis.

Labourers that are true, loving, and meek, have the same pardon as Piers.

¶ Alle lybbyng laboreres · þat lyuen with her hondes,
þat trewlich taken · and trewlich wynnen,
And lyuen in loue and in lawe · for her lowe hertis,
Haueth þe same absolucioun · þat sent was to peres.

Beggars are not pardoned if they feign.

¶ Beggeres ne bidderes · ne beth nou3te in þe bulle,
But if þe suggestioun be soth · þat shapeth hem to begge.
For he þat beggeth or bit · but if he haue nede,
He is fals with þe fende · and defraudeth þe nedy,
And also he bigileth þe gyuere · ageines his wil.

† Men should give to the neediest.

For if he wist he were nou3te nedy · he wolde 3iue þat an other,

52. *Ac*] And C. *ne* (1)] no R. *fierthe*] ferþe WCROB.
53. *is*] his COB.
54. *treuthes*] trewest C.
55. *with-oute*] wiþ (!) O.
56. *on—deye*] vn-to þe day C; vnto þe deþ OB; in-to deth R.
57. *Her*] His CRB. *her*] his R.
58. *any*] R *om.* *her*] his COB.
59. *3e*] the C; þe RB. *and*] and þe R. *holdeth*] holdes C.
60. *þat* (2)] B *om.* *is to*] y B.
61. *make*] take O.
64. *hertis*] herte R.
65. *Haueth*] Han O; Has C; Haþ B.
68. *bit*] bid C.
70. *bigileth*] gyleth R.
71. *3iue þat*] it gif COB.

þat were more nedy þan he · so þe nediest shuld be hulpe. 72

Catoun kenneth men þus · and þe clerke of þe stories,
Cui des, videto · is catounes techynge, † Dion. Cato. Brev. Sent. 23.
And in þe stories he techeth · to bistowe þyn almes;
Sit elemosina [tua] in manu tua, donec studes cui des.

¶ Ac Gregori was a gode man · and bad vs gyuen alle þat asketh, for his loue · þat vs alle leneth :— 77 † Pope Gregory's precept. † Choose not, but give to all.
Non eligas cui miserearis, ne forte pretereas illum qui meretur accipere. Quia incertum est pro quo [Deo] magis placeas.

¶ For wite 3e neuere who is worthi · ac god wote who hath nede,
In hym þat taketh is þe treccherye · if any tresoun wawe;
For he þat 3iueth, 3eldeth · and 3arketh hym to reste, † He that gives, pays; he that begs, borrows.
And he þat biddeth, borweth · and bryngeth hym-self in dette. 81

For beggeres borwen euermo · and her borghe is god almy3ti, [Fol. 31 b.]
To 3elden hem þat 3iueth hem · and 3et vsure more :
Quare non dedisti peccuniam meam ad mensam, vt ego veniens cum vsuris [exegissem illam ?] † Luke xix. 23.

¶ For-þi biddeth nou3t, 3e beggeres · but if 3e haue gret nede; 84
For who-so hath to buggen hym bred · þe boke bereth witnesse,

72. *more—he*] more nedyer and nau3tier R.
73. *men*] me WO. *of þe*] of WCOB.
75. [*tua* WCOB] LR *om.*
76. *Ac*] And C. *was*] is R.
77. *leneth*] leues C. [*Deo* W] deum LCROB; deo *in* Crowley.
78. *wite 3e*] ye woot COB. *ac*] and C.
79. *In*] Alle in R. *þe*] R *om.* *any*] C *om.* *wawe*] walke WCROB.
80. *þat 3iueth*] 3ift R.
81. *biddeth*] bit R.
82. *For*] For-thi R. *borghe*] borugh C; boru3 O; bor3 R.
83. *more*] amore R. *veniens*] veniam W. [*exegissem*] exigissem, &c. CB; & exigissem R; exigerem L; exigere WO. [*illam*] *omitted in the* MSS.; *added from the* Vulgate.
84. *gret*] COB *om.*
85. *hath—buggen*] may by C; may bigge OB.

He hath ynough þat hath bred ynough · þough he haue nouȝt elles :

† To have bread, is enough. *Satis diues est, qui non indiget pane.*

¶ Late vsage be ȝowre solace · of seyntes lyues redynge,

þe boke banneth beggarie · and blameth hem in þis manere : 88

† Ps. xxxvi. 25 (Vulg.). *Iunior fui, etenim senui; et non vidi iustum derelictum, nec semen eius* [*querens panem.*]

[† Ye] are loveless and lawless, and seducers of women. ¶ For ȝe lyue in no loue · ne no lawe holde ;

Many of ȝow ne wedde nouȝt · þe wommen þat ȝe with delen,

But as wilde bestis with wehe · worthen vppe and worchen, 91

And bryngeth forth barnes · þat bastardes men calleth.

Some break a bone, and beg ever after. Or þe bakke or some bone · he breketh in his ȝouthe,

A[nd] sitthe gon faiten with ȝoure fauntes · for euermore after.

They are always meeting with accidents. þere is moo mysshape peple · amonge þise beggeres,

þan of alle maner men · þat on þis molde walketh ; 96

And þei þat lyue þus here lyf · mowe lothe þe tyme,

þat euere he was man wrouȝt · whan he shal hennes fare.

But the old and feeble, women with child, blind and maimed, ¶ Ac olde men & hore · þat helplees ben of strengthe,

And women with childe · þat worche ne mowe, 100

Blynde and bedered · and broken here membres,

86. *ynough*] I-nowe R (*in both places*); B *omits the second.* *þough*] if C. *non*] R *om.* (!)

88. *hem*] COB *om.* *etenim*] etenim (*printed* et jam) W. [*querens panem* OCB] LWR *omit.*

89. *lyue*] lyue nouȝt CB.

90. *wommen*] womman C. *þat*] CO *om.*

91. *bestis*] hors B. *worthen vppe*] & worþ vp O.

92. *calleth*] callid B.

93. *some*] þe R. *he breketh*] he breke C; þei breken R; ȝe brekiþ B. *his*] here R.

94. *And*] L *has* A; *but the line is marked for correction;* And WCROB. *ȝoure*] here R ; her O.

95. *mysshape*] myshap C; myshappy B; myschappid O.

97. *And þei*] þo R.

98. *þat*] þan C. *he—man*] þei were men W. *he shal*] þei shal W. *fare*] C *om.*

99. *Ac*] And C.

101. *bedered*] bedreden W; bedrede OB; bedred C; bederede R.

þat taketh þis myschief mekelych · as meseles and othere, — that are meek,
Han as pleyne pardoun · as þe plowman hym-self;
For loue of her lowe hertis · owre lorde hath hem graunted — have their purgatory on earth.
Here penaunce and her purgatorie · here on þis erthe. 97
¶ "Pieres," quod a prest þo · "þi pardoun most I rede, — A priest asks to see Piers' pardon.
For I wil construe eche clause · and kenne it þe on engliche."
¶ And pieres at his preyere · þe pardoun vnfoldeth, — Piers shows it; it had but two lines,
And I bihynde hem bothe · bihelde al þe bulle.
Al in two lynes it lay · and nouȝt a leef more,
And was writen riȝt þus · in witnesse of treuthe:
Et qui bona egerunt, ibunt in vitam eternam; — quoted from Mat. xxv. 46. (INDULGENCIA PETRI).
Qui vero mala, in ignem eternum.
¶ "Peter!" quod þe prest þo · "I can no pardoun fynde, — The priest says it is no pardon at all.
But 'dowel, and haue wel · and god shal haue þi sowle,
And do yuel, and haue yuel · hope þow non other
[But] after þi ded-day · þe deuel shal haue þi sowle!'" [Fol. 32.]
¶ And pieres for pure tene · pulled it atweyne, — Piers, for pure vexation, tears it asunder, quoting Ps. xxii. 4 (Vulg.).
And seyde, "*si ambulauero in medio vmbre mortis, non timebo mala; quoniam tu mecum es.*
¶ I shal cessen of my sowyng," quod pieres · "and swynk nouȝt so harde,
Ne about my bely ioye · so bisi be namore!
Of preyers and of penaunce · my plow shal ben hereafter, — Piers says he shall give himself

102. *þis myschief*] þise myschiefs WCB; þeise mescheues O.
103. *as* (1)] a O; also B.
105. *on*] vpon R.
107. *wil*] schal R. *eche*] ich a O. *on*] an R.
108. *vnfoldeth*] he vnfoldeth R.
109. *bihelde*] biholde C. *bulle*] bille C.
110. *Al*] And W; Alle R.
111. *in witnesse*] watinesse (!) B. *eternum*] eternam B.
115. [*But* WCOB] þat LR; Crowley *has* But. *ded-day*] dede-day C; deeþ-day WB; deth-day RO.
116. *mala*] O *om.*
118. *Ne*] Ne be COB. *bisi*] bisily COB. *be*] COB *om.*
119. *of* (2)] COB *om.* *penaunce*] penaunces R.

98 up to prayer and penance.

And wepen whan I shulde slepe · þough whete bred me faille.

"David ate his bread with weeping,

¶ þe prophete his payn ete · in penaunce and in sorwe,
By þat þe sauter seith · so dede other manye
þat loueth god lelly · his lyflode is ful esy:

Ps. xli. 4 (Vulg.).

Fuerunt michi lacrime mee panes die ac nocte.

¶ And, but if Luke lye · he lereth vs bi foules,
We shulde nouȝt be to bisy · aboute þe worldes blisse;

Luke xii. 22. Mat. vi. 25.

Ne solliciti sitis · he seyth in þe gospel,
And sheweth vs bi ensamples · vs selue to wisse.

Who feeds the birds in winter? they have no garner."

þe foules on þe felde · who fynt hem mete at wynter?
Haue þei no gernere to go to · but god fynt hem alle."

The priest asks Piers who taught him all this.

¶ "What!" quod þe prest to perkyn · "peter! as me þinketh,
þow art lettred a litel · who lerned þe on boke?"

"Abstinence and Conscience," he replies.

¶ "Abstinence þe abbesse," quod pieres · "myne a.b.c. me tauȝte,
And conscience come afterward · and kenned me moche more."

"You should take Ps. xiii. 1 [Vulg.] for your text," says the priest.

¶ "Were þow a prest, pieres," quod he · "þow miȝte preche where þow sholdest,
99 As deuynour in deuynyte · with *dixit insipiens* to þi teme."

"I refer you to Prov. xxii. 10," quoth Piers.

¶ "Lewed lorel!" quod Pieres · "litel lokestow on þe bible,
On salomones sawes · selden þow biholdest,
[*Eice*] *derisores et iurgia cum eis, ne crescant, &c.*"

121. *ete*] eet WR.
122. *other manye*] many other COB.
124. *he—foules*] or lereth vs be foles R.
127. *bi*] B *om.* *vs selue*] ouresilue B; oure seluen O.
128. *on*] in WCOB; of R. *fynt*] fyndes C. *at*] in B.
129. *fynt*] fyndes C.
132. *þe abbesse*] R *om.*
133. *come*] cam W.
134. *pieres*] WO *om.* *miȝte*] myȝtest WROB. *sholdest*] woldest R.
135. *As*] As a B. *in*] of R.
136. *Lewed*] Lew C. *Pieres*] Pieris þo B. *litel—on*] ful litil lokist þou vp-on B. *þe*] þi R.
137. *On*] Or on O; Vppon B; And R. *selden*] ful selde B. [*Eice* O] Ecce LWRCB. (Eice *is the old spelling of the word now spelt* Ejice.) *et —crescant*] R *om.*

¶ þe prest and perkyn · apposeden eyther other,
And I þorw here wordes a-woke · and waited aboute,
And seighe þe sonne in þe south · sitte þat tyme,
Meteles and moneles · on Malverne hulles,
Musyng on þis meteles ; and my waye ich ʒede.
¶ Many tyme þis meteles · hath maked me to studye
Of þat I seigh slepyng · if it so be myʒte,
And also for peres þe plowman · ful pensyf in herte,
And which a pardoun peres hadde · alle þe peple to conforte,
And how þe prest impugned it · with two propre wordes.
Ac I haue no sauoure in songewarie · for I se it ofte faille ;
Catoun and canonistres · conseilleth vs to leue
To sette sadnesse in songewarie · for, *sompnia ne cures.*
¶ Ac for þe boke bible · bereth witnesse,
How danyel deuyned · þe dremes of a kynge,
þat was nabugodonosor · nempned of clerkis.
Daniel seyde, "sire Kynge · þi dremeles bitokneth,
þat vnkouth knyʒtes shul come · þi kyngdom to cleue ;
Amonges lowere lordes · þi londe shal be depᵃrted."
And as danyel deuyned · in dede it felle after,
þe kynge lese his lordship · and lower men it hadde.
¶ And ioseph mette merueillously · how þe mone and þe sonne,
And þe elleuene sterres · hailsed hym alle.

They disputed so that I awoke.
Wandering over Malvern hills, I mused on this dream
† about Piers and the priest.
[Fol. 32 b.]
Cato (Dist. ii. 31) bids us despise dreams.
100
Yet Daniel interpreted that of Nebuchadnezzar (Belshazzar),
which turned out quite true.
Joseph too had a dream,

140. *sitte*] satte C ; sate O ; at B.
141. *moneles*] moneles R ; moneilees WCOB.
142. *þis meteles*] þeise metelis O. *and*] a R. *One would think that the reading should be* on ; (a = on.)
143. *The paragraph-mark is omitted in* L ; *but in* W, *we have here a large illuminated letter.*
143. *þis meteles*] þeise metelis O. *hath*] han OB. *to*] O *om.*
148. *Ac*] And C. *songewarie*] sompnewarie O.
150. *songewarie*] sompnewarie O.
151. *Ac*] And C. *bible*] of the bibile C ; of þe bible B.
152. *dremes*] dreme R ; dreem W.
153. *nempned*] Inempned R.
154. *dremeles bitokneth*] dremels bitokneþ W ; dremelis bitoknen O ; dremees bitoknes C ; dremes bitokeneþ B.
155. *cleue*] cleyme WB ; clayme C ; reue R.
158. *lese*] lees WO ; les R ; lees aftir B.
159. *and þe*] & O.
160. *hym*] hem CO.

which his father interpreted,

þanne Iacob iugged · iosephes sweuene :
"*Beau filtz*," quod his fader · "for defaute we shullen,
I my-self and my sones · seche þe for nede."

and so it came to pass.

¶ It bifel as his fader seyde · in pharaoes tyme,
þat ioseph was iustice · egipte to loken,
It bifel as his fader tolde · his frendes þere hym sou3te.

Wherefore I often mused upon Piers and the priest, and concluded that Do-well surpassed indulgences.

And al þis maketh me · on þis meteles to þynke ;
¶ And how þe prest preued · no pardou*n* to dowel,
And demed þat dowel · indulgences passed,
Biennales and triennales · and bisschopes *lettres*,
And how dowel at þe day of dome · is dignelich vnder-
fongen,
And passeth al þe pardou*n* · of seynt petres cherche.

The pope, I fully believe, can grant pardon.

¶ Now hath þe pope powere · pardou*n* to *grau*nte þe
peple
With-outen eny penaunce · to passen in-to heuene ;
þis is owre bileue · as lettered men vs techeth,·

Mat. xvi. 19. *Quodcumque ligaueris super terram, erit ligatum et in celis, &c.*

And so I leue lelly · (lordes forbode ellis !)
þat pardou*n* and penaunce · and preyeres don saue
Soules þat haue synned · seuene sithes dedly.

But to trust to Triennials is very unsafe.

Ac to trust to þise triennales · trewly me þinketh,
Is nou3t so syker for þe soule · certis, as is dowel.
¶ For-þi I rede 3ow, renkes · þat riche ben on þis erthe,
Vppon trust of 3owre tresoure · triennales to haue,
Be 3e neuere þe balder · to breke þe [ten] hestes ;
And namelich, 3e maistres · mayres and iugges,

162. *Beau*] Bew O. *filtz*] *so also in* R; filtz WOC; fiz B.
165. *egipte*] al Egipte B.
166. *þere hym*] hym þere R.
167. *þis meteles*] þeise meteles O; þis metels WCRB.
169. *demed*] nempned R. *indulgences*] indulgence RCB.
172. *passeth*] passid B. *al þe*] alle R. *petres*] Peter C; Petir B.
173—180. O *omits; but in the margin is the note*—now haþ þe p.
174. *eny*] C *om.*
175. *is*] R *om.* *&c.*] R *om.*
176. *lordes*] oure lordis B.
177. *saue*] þe same CB.
179. *Ac*] And C. *trust*] trist RB.
180. *Is*] It is R. *soule*] saules C; soulis B.
181. *renkes*] thenke R ; to þynk B.
183. *balder*] bolder WCRB. [*ten* CROB] x LW.

þat han þe welthe of þis worlde · and for wyse men ben holden,
To purchace 3ow pardoun · and þe popis bulles.
At þe dredeful dome · whan ded[e] shullen rise,
And comen alle bifor cryst · acountis to 3elde,
How þow laddest þi lyf here · and his lawes keptest,
And how þow dedest day bi day · þe dome wil reherce;
A poke ful of pardoun þere · ne prouinciales lettres,
Theigh 3e be founde in þe fraternete · of alle þe foure ordres,
And haue indulgences double-folde · but if dowel 3ow help,
I sette 3owre patentes and 3owre pardounz · at one pies hele!
¶ For-þi I conseille alle cristene · to crye god mercy,
And Marie his moder · be owre mene bitwene,
þat god gyue vs grace here · ar we gone hennes,
Suche werkes to werche · while we ben here,
þat after owre deth-day · dowel reherce,
At þe day of dome · we dede as he hi3te.

Ye mayors, and wealthy judges, who purchase pardons; [Fol. 33.]
when ye stand before Christ at doomsday, and your deeds are rehearsed; 102
though you had a sackful of provincial letters,
I will give little for your pardon unless Do-well help you!
God give us grace to work such works, that Do-well at doomsday will say we did God's will.

[*Explicit visio willelmi de petro plowman. Et sequitur vita de dowell, Dobett, et Do-beste, secundum wytt & reson.*]

185. *for*] COBR *om.*
186. *and*] at O.
187. *dede*] *so in* WCR; þe dede B; ded L. *rise*] arise CB.
188. *bifor*] to-fore W. *acountis*] and acountes R.
190. *dedest*] dost R.
191. *poke*] pook C; pouh3 R.
192. *foure*] fyue R.
193. *indulgences*] indulgence CB. *if dowel*] dowel wil R.
194. *pardounz*] pardon WCROB. *one*] on RB; a O. *pies hele*] pese hule C; peese hole B.
196. *be*] þat she be B.
198. *while*] þe while R.
199. *deth-day*] dede-day C.
COLOPHON. *From* MS. Camb. Univ. Lib. Ll. 4. 14, *in a later hand*; cf. Text A.

Visio ejusdem de Do-wel, Do-bet, et Do-best, secundum Wit et Resonn.

PASSUS VIII. (INCIPIT DO-WEL.)

Passus octauus de visione [*Petri Plowman. Incipit Dowel, Dobet, & Dobest.*]

103
Everywhere I wandered, to find Do-well.

THus yrobed in russet · I romed aboute
Al a somer sesoun · for to seke dowel,
And frayned ful oft · of folke þat I mette,
If ani wi3te wiste · where dowel was at Inne,
And what man he mi3te be · of many man I axed.

None knew where he dwelt.

¶ Was neuere wi3te, as I went · þat me wisse couthe
Where þis lede lenged · lasse ne more;

One Friday, I met two Minorites,

¶ Tyl it bifel on a fryday · two freres I mette,
Maistres of þe Menoures · men of grete witte.

and asked them to tell me where Do-well dwelt.

I hailsed hem hendely · as I hadde lerned,
And preyed hem p*ar* charitee · ar þei passed forther,
If þei knewe any contre · or costes, as þei went,
Where þat dowel dwelleth · doth me to wytene.

TITLE. [*Petri—Dobest*] *so in* R (*but with the spelling* Plowhman); & primus de dowel LW; vt sup*ra* C; vt supra; Et hic incipit primus de dowel, &c., B. O *merely has* Passus octauus. *See the* Note.

OBS. *From this point mere variations of spelling and inflexion will not so often be given, as they can be well ascertained from the foregoing part.*

1. *romed* WCRO] romed me B; *spelt* rowmed *in* L, *but the line is marked.*

3. *frayned*] asked C.

4. *was*] were R.

5. *man*] men B.

6. *Was—went*] And was neuere in þis worlde R.

7. O *omits.* *lenged*] logged was B. *ne*] o þur B.

9. *Maistres*] And maistres R.

11. *par*] for CR; p*ur* OB.

12. *contre*] courte R. *as*] þer R.

† For such go about everywhere.

¶ For þei ben men on þis molde · þat moste wyde walken,
And knowen contrees, and courtes · and many kynnes places,
Bothe prynces paleyses · and pore mennes cotes,
And do-wel and do-yuel · where þei dwelle bothe.

"With us, at all times," said one.

¶ "Amonges vs," *quod* þe Menours · "þat man is dwellynge,
And euere hath, as I hope · and euere shal here-after."

104

"Nay," said I, "even the righteous man sins seven times [Fol. 33 *b.*] a day, (Prov. xxiv. 16.)

¶ "Contra," *quod* I as a clerke · and comsed to disputen,
And seide [hem] sothli, "*sepcies · in die cadit iustus;*
Seuene sythes, seith þe boke · synneth þe riȝtful.
And who-so synneth," I seyde · "doth yuel, as me þinketh,
And dowel and do-yuel · mow nouȝt dwelle togideres.

so he cannot *always* be with you."

Ergo, he nys nauȝt alway · amonge ȝow freres;
He is otherwhile ellis where · to wisse þe peple."

"I'll explain that about the righteous man," said he.

¶ "I shal sey þe, my sone" · seide þe frere þanne,
"How seuene sithes þe sadman · on þe day synneth;
By a forbisene," *quod* þe frere · "I shal þe faire shewe.

"Put a man in a boat in open sea,

¶ Lat brynge a man in a bote · amydde a brode water,
þe wynde and þe water · and þe bote waggynge

and the wagging of the boat will make him stumble, though he is safe.

Maketh þe man many a tyme · to falle and to stonde;
For stonde he neuere so styf · he stombleth ȝif he moeue;

14. *wyde*] wilde COB.
14—17. R *omits.*
15. *contrees and courtes*] townes and contreis B.
18. *þe Menours*] a menoures (*sic*) R.
19. *euere* (2)] B *om.*
20. *comsed*] by-gane C.
21. [*hem* WCOB] LR *om.* *sothli*] R *om.*
22. *seith*] on þe day seiþ B.
23. *I seyde*] he saide CO; seide he B.
24. *dowel—do-yuel*] do-yuel and do-wel CB. O *omits this line.*
25. *nys*] is CROB.
26. *is*] C *om.*
27. *shal*] B *om.*
28. *þe* (2)] a WCOB.
29. *a forbisene*] an ensample B.
30. *a* (3)] þe WCOB.
32. *þe*] a O. *a*] RO *om.* *and*] þan B. *stonde*] stumble O.
33. *he*] B *om.* *stombleth*] tumbleþ B. *moeue*] meue WR; moueþ O; meuyþ B.

Ac ȝit is he sauf and sounde · and so hym bihoueth,
For ȝif he ne arise þe rather · and rauȝte to þe stiere ; Yet if he neglects the helm, he will be upset by his own fault.
þe wynde wolde, wyth þe wat*er* · þe bote ou*er*throwe ;
And þanne were his lyf loste · þourgh lacchesse of hym-self. 37
¶ And þus it falleth," q*uod* þe frere · "bi folke here on erthe ; Even so on earth.
þe water is likned to þe worlde · þat wanyeth and wexeth, 105
þe godis of þis grounde aren like · to þe grete wawes, The waves are this world's fluctuating riches.
þat as wyndes and wederes · walweth aboute. 41
þe bote is likned to owre body · þat brutel is of kynde, The boat is the frail body.
þat þorugh þe fende and [þe] flesshe · and þe frele worlde
Synneth þe sadman · a day, seuene sythes. 44
¶ Ac dedly synne doth he nouȝt · for dowel hym kepith, Yet the just man doth no *deadly* sin, and is safe.
And þat is charite þe champioun · chief help aȝein synne ;
For he strengtheth man to stonde · and stereth mannes soule,
And þowgh þi body bow · as bote doth in þe water, 48
Ay is þi soule sauf · but [if] þi-self wole
Do a dedly synne · and drenche so þi soule ; If thou do *deadly* sin, thou art justly drowned."
God wole suffre wel þi sleuthe · ȝif þi-self lyketh.
For he ȝaf þe to ȝeresȝyue · to ȝeme wel þi-selue, 52
And þat is witte a[nd] fre wille · to eu*er*y wyȝte a porcioun,
To fleghyng foules · to fissches & to bestes.
Ac man hath moste þerof · and moste is to blame,

34. *Ac*] And CB.
35. *stiere*] steere W ; stere COB ; sterne R.
36. *wyth*] and R.
39. *wanyeth*] wanes C ; wantiþ B.
41. *walweth*] walkeþ WRB ; walkes C ; walken O.
42. *body*] bodyes CR.
43. *þat*] And B. [þe WCOB] þi LR. þe (3)] þis R.
47. *man*] men W.
48. *And*] þat R. *þowgh*] doiþ B. *þi*] þe W. *þe*] C *om.*
49. [*if* WCOB] LR *om.* *þi-self wole*] þow wole þi-selue W.
50. *so*] CB *om.* *soule*] selue R.
51. *sleuthe*] soule R.
52. *to* (1)] a W.
53. *and*] L *has* a, *but the line is marked for correction ;* and WCROB.
54. *ſ*] and also COB.
55. *man*] þanne, *altered to* men R.

But if he worche wel þer-with · as dowel hym techeth."

"I can't follow that," said I; "so farewell."

¶ "I haue no kynde knowyng," quod I · "to conceyue alle 3owre wordes,

Ac if I may lyue and loke · I shal go lerne bettere."

"I bikenne þe cryst, [quod he] · þat on þe crosse deyde."

And I seyde, "þe same · saue 3ow fro myschaunce,

[Fol. 34.] And 3iue 3ow *grace* on þis grounde · good men to worthe."

Again I wandered wide, [walking alone,] and came to a grove,

¶ And þus I went wide-where · walkyng myne one,

By a wilde wildernesse · and bi a wode-syde.

Blisse of þo briddes · [abyde me made,]

106

and listened to the sweet birds' lays.

And vnder a lynde vppon a launde · lened I a stounde,

To lythe þe layes · þe louely foules made.

Then I slept again, and had a wondrous dream.

Murthe of her mouthes · made me þere to slepe;

þe merueillousest meteles · mette me þanne

þat euer dremed wy3te · in worlde, as I wene.

One like myself came, and called me by name,

¶ A moche man, as me þou3te · and lyke to my-selue

Come and called me · by my kynde name.

"What artow," quod I þo · "þat þow my name knowest?"

"þat þow wost wel," quod he · "and no wy3te bettere."

who said, he was Thought.

¶ "Wote I what þow art?" · "þought," seyde he þanne,

"I haue suwed þe þis seuene 3ere · sey þow me no rather?"

"Thought," said I, "tell me where is Do-well."

¶ "Art þow thought?" quod I þo · "þow couthest me wisse

57. *3owre*] þi R.

59. [*quod he* W] *quod* þei R; LCOB *om.* *on þe*] on W; vppon þe B.

62. *myne*] bi myn B.

63. *wode-syde*] wodes side WCB.

64. *Blisse*] ·þe blisse B. *þo*] þe WCOB. [*abyde me made* R] brou3te me aslepe LWCOB. *But see the three next lines; and cf.* Text A.

65. *a* (1)] RB *om.* *vppon*] vnder B. *I*] y me B.

66. *lythe*] hiren B. *þe* (2)] þat þo B; þat þe R. *louely*] R *om.*

67. *slepe*] sleple W.

68. *þe*] R *om.* *merueillousest*] Merueylokest R; merueilous B. *mette me*] Mette I me O; me mette B.

69. L *repeats* dremed, *but the line is marked.*

70. *moche*] mykil C. *me*] R *om.*

72. *þo*] R *om.*

75. *sey*] seye W; sey3 O; sawe C.

76. *couthest—wisse*] kannes me wisse C; knowest, y-wysse B; coudest me wisse where R.

Where þat dowel dwelleth · and do me þat to knowe?"

¶ "Dowel and dobet · and dobest þe thridde," quod he,
"Aren three faire vertues · and beth nauȝte fer to fynde.

Who-so is trewe of his tonge · and of his two handes,
And þorugh his laboure or þorugh his londe · his lyflode wynneth,
And is trusti of his tailende · taketh but his owne,
And is nouȝt dronkenlew ne dedeignous · dowel hym folweth.

Dobet doth ryȝt þus · ac he doth moche more;
He is as low as a lombe · and loueliche of speche,
And helpeth alle men · after þat hem nedeth;
þe bagges and þe bigurdeles · he hath to-broken hem alle,
þat þe Erl auarous · helde, and his heires;
And þus with Mammonaes [moneie] · he hath made hym frendes,
And is ronne in-to Religioun · and hath rendred þe bible,
And precheth to þe poeple · seynt Poules wordes,
Libenter suffertis insipientes, cum sitis ipsi sapientes,
'And suffreth þe vnwise · with ȝow for to libbe,
And with gladde wille doth hem gode · for so god ȝow hoteth.'

"Whoever is meek, mild, and true," said he, "him Do-well follows."

Do-bet does even more, and gives to the needy,

and hath rendered the Bible,

and preaches from the text, 2 Cor. xi. 19.

77. *þat* (2)] hym R.
78. *þe*] O *om.*
81. *or*] and B. *þorugh* (2)] COB *om. londe*] londes COB.
82. CB *om. his tailende*] taylyng O.
83. *is*] is (*printed* his) W. *dronkenlew*] dronkelew R; dronkelewe (*printed* dronklewe) WB; dronklewe C; drunklew O. *dedeignous*] deygnous CB.
84. *doth* (1)] does C; do B. *he*] B *om.*
85. *as* (1)] B *om.*
87. *to-broken*] to-brook C; broken B.
88. *þe*] B *om.*
89. *þus*] R *om.* *Mammonaes*] Mamondes C. [*moneie* WCOB] mone LR. *hath*] had B. *made*] ymade R.
90. *in-to*] to WCOB. *bible*] biile (!) R.
91. *precheth*] preched CR.
92, 93. *In one line*—And to þe vnwise ye do goode · for so god yow beddis C; B *the same, but with* hotiþ *for* beddis.

Do-best is above both, and bears a bishop's crosier.

¶ Dobest is aboue bothe · and bereth a bisschopes crosse,
Is hoked on þat one ende · to halie men fro helle.
A pyke is on þat potente · to pulte adown þe wikked,
þat wayten any wikkednesse · dowel to tene. 97

[Fol. 34 b.]

And dowel and dobet · amonges hem ordeigned
Do-well and Do-bet have crowned a king,
To croune one to be kynge · to reule hem bothe;
þat ȝif dowel or dobet · did aȝein dobest, 100

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þanne shal þe kynge come · and casten hem in yrens,
with consent of Do-best."
And but if dobest bede for hem · þei to be þere for euere.
¶ Thus dowel and dobet · and dobest þe thridde,
Crouned one to be kynge · to kepen hem alle, 104
And to reule þe Reume · bi her thre wittes,
And none other-wise · but as þei thre assented."

I thanked him, and asked him where these three dwelt.

¶ I thonked thouȝt þo · þat he me þus tauȝte;
"Ac ȝete sauoureth me nouȝt þi seggyng · I coueite to lerne 108
How dowel, dobet, and dobest · don amonges þe peple."

"Only Wit can tell thee," said he.

¶ "But witte conne wisse þe," quod þouȝt · "where þo thre dwelle;
Ellis wote I none þat can · þat now is alyue."

So Thought and I went on till we met Wit.

¶ þouȝte and I thus · thre days we ȝeden, 112
Disputyng vppon dowel · day after other,

94. *bothe*] hem boþe O.
95. *Is*] And is B. *hoked*] an hoke R.
96. *A*] And a B. *is*] R *om.* *on—potente*] on þe potente CO; in þe poynt B. *pulte*] pelte R; pilte O; putte WCB. *wikked*] helle B.
97. *wikkednesse*] wickednesse to do B.
98. *and* (2)] haþ B. *ordeigned*] ordeyneden O; ordeyneþ B; han ordeyned W.
99. *one*] and R. R *omits from* to reule (*l.* 99) *to* kynge *in l.* 104.
100. *did*] doþ O.
101. *casten*] putte B.
102. *bede*] did C; dyde B; bidde O. *hem*] hym CB. *þei—þere*] þei be þer O; þer to be B.
103. *dobest*] best C.
104. *be*] be (*printed* the) W; þe B. *kepen*] *so in* WCOR; *spelt* kepin L; B *has* helpe.
105. *þe*] þi O.
106. *none*] in non B. *assented*] assentes C; assenteþ B.
107. *þus*] B *om.*
108. *Ac ȝete*] Ac R; And yet C; And ariȝt B. *seggyng*] seying W; sayeng C; segge B. *lerne*] lere B.
110. *quod*] C *om.* *þo*] þei B.
111. *can*] can þe telle B. *is alyue*] lyueþ B.
112. *we*] COB *om.*

And ar we were ywar · with witte gan we mete.
He was longe and lene · liche to none other,
Was no pruyde on his apparaille · ne pouerte noyther,
Sadde of his semblaunt · and of soft chiere.
I dorste meue no matere · to make hym to iangle,
But as I bad þouȝt þo · be mene bitwene,
And put forth somme purpos · to prouen his wittes,
What was dowel fro dobet · and dobest fram hem bothe.
¶ þanne þouȝt in þat tyme · seide þise wordes,
"Where dowel, dobet · and dobest ben in londe,
Here is wille wolde ywyte · yif witte couthe teche hym,
And whether he be man or [no] man · þis man fayne wolde aspye,
And worchen as þei thre wolde · þis is his entente."

I asked Thought to ask him a question for me, 109

and he asked him where Do-well, Do-bet, and Do-best dwelt.

114. *we* (1)] y B. *were ywar*] were war WB; war were R. *we* (2)] I O.
119. *be*] to be B.
120. *somme*] his R.
123. *Where*] Whether R. *dobet*] and dobet B. *ben*] was CB; R *om.*
124. *is*] I. *om. ywyte*] wite WCOB; Iwitt R.
125. [*no man*] *so in* RCB; L *omits* no, *but the line is marked;* WO *have* womman, *which is probably corrupt.* *fayne*] COB *om.*
126. *þis*] thus W.

PASSUS IX. (DO-WEL I.)

Passus nonus [de visione; et primus de dowel.]

110 "Do-well dwells," said Wit, "in a castle made by Kind of four things, earth, air, wind, and water.

"Sire dowel dwelleth," quod witte · "nou3t a day hennes,
In a castel þat kynde made · of foure kynnes þinges;
Of erthe and eyre is it made · medled togideres,
With wynde and with water · witterly enioyned.
Kynde hath closed þere-Inne · craftily with-alle,
Within the castle Kind has inclosed the lady *Anima*, A lemman þat he loueth · like to hym-selue,
Anima she hatte · ac enuye hir hateth,
whom 'the prince of this world' [Fol. 35.] hates. A proude pryker of Fraunce · *prynceps huius mundi*,
And wolde winne hir awey · with wyles, and he my3te.
¶ Ac kynde knoweth þis wel · and kepeth hir þe bettere,
Do-well, Do-bet, and Do-best are her appointed keepers. And hath do hir with sire dowel · is duke of þis marches.
Dobet is hir damoisele · sire doweles dou3ter,
To serue þis lady lelly · bothe late and rathe.
111 Dobest is aboue bothe · a bisschopes pere;
þat he bit, mote be do · he reuleth hem alle;
Anima þat lady · is ladde bi his lerynge.

TITLE. Passus nonus LO; Passus Nonus de visione, vt *supra* CR; *to which* W *adds* et primus de Do-bet (*an obvious mistake*); B *adds*, et secundus de Dowel. *But* Crowley *has the correct title.*

2. *kynnes*] maner R.

3. *eyre*] of Eyr WB; heyer R. *is it*] is it (*printed* it is) W.

6. *like*] y-liche R.

7. *hatte*] hatteth R.

10. *Ac*] And CR.

11. *And—do*] And hath I-do R; As does C; And dooþ W; As doþ B. *sire*] R *om.* *þis*] þe R.

14. *aboue*] aboute R.

15. *do*] don B; doon O. *reuleth*] reule C.

16. *lerynge*] lernyng R.

¶ Ac þe constable of þat castel · þat kepeth al þe wacche,
Is a wys kniȝte with-al · sire Inwitte he hatte,
And hath fyue feyre sones · bi his first wyf;
Sire sewel and saywel · and herewel þe hende,
Sire worche-wel-wyth-þine-hande · a wiȝte man of strengthe,
And sire godfrey gowel · gret lordes for sothe.
þise fyue ben sette · to saue þis lady *anima*,
Tyl kynde come or sende · to saue hir for euere."
¶ "What kynnes thyng is kynde," quod I · "canstow me telle?"
¶ "Kynde," quod witte, "is a creatour · of alle kynnes þinges;
Fader and fourmour · of al þat euere was maked;
And þat is þe gret god · þat gynnynge had neuere,
Lorde of lyf and of lyȝte · of lysse and of peyne.
Angeles and al þing · aren at his wille.
Ac man is hym moste lyke · of marke and of schafte;
For þorugh þe worde þat he spake · wexen forth bestes,
Dixit, & facta sunt;
¶ And made man likkest · to hym-self one,
And Eue of his ribbe-bon · with-outen eny mene.
For he was synguler hym-self · and seyde *faciamus*,
As who seith, 'more mote here-to · þan my worde one;
My myȝte mote helpe · now with my speche.'
Riȝte as a lorde sholde make *lettres* · and hym lakked *parchemyn*,

The constable of the castle is Inwit [Conscience],
whose sons are See-well, Say-well, Hear-well, Work-well, and Go-well."
"Who is Kind?" said I.
"Kind is the great Creator, who made all things;
man being most like Himself.
Ps. cxlviii. 5 (Vulg.).
† An argument for the Trinity.
† A writer needs both parchment and pen.

20. *herewel*] sire here-wel R.
21. *Sire*] And CB.
22. *gret lordes*] a grete lord R.
23. *saue*] kepe W. *lady*] R *om.*
25. *kynnes*] kynne R; COB *om.*
26. *creatour*] creature COB. *alle kynnes*] alkynge C; alkynne R; alkyns O.
28. *þat—gret*] þe get (*sic*) R.
29. *lysse*] blisse RB.
29, 30. *Transposed in* B.
31. *hym moste*] most hym R. *schafte*] schape C.
32. *wexen*] *so in* LRO; woxen WCB. *Dixit*] Et dixit B. *sunt*] sunt, &c. CB.
33. *likkest*] I-likest R.
34. *mene*] mede B.
35. *and*] R *om.*
36. *mote here-to*] mut þerto O
37. *now*] forþ W.
38. *a*] C *om.*

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þough he couth write neuere so wel · ȝif he had no penne,
þe *lettre*[s] for al þe lordship · I leue were neuere ymaked.

¶ And so it semeth bi hym · as þe bible telleth,
þere he seyde, *dixit, & facta sunt;*
He moste worche with his worde · and his witte shewe.

† So God made man by His Word and Might.

And in þis manere was man made · þorugh myȝte of god almiȝti,
With his worde and werkemanschip · and with lyf to laste.
And þus god gaf hym a goost · of þe godhed of heuene,

[Fol. 35 b.]

And of his grete grace · graunted hym blisse,
And þat is lyf þat ay shal last · to al [his] lynage after.

The castle is called *Caro*.

And þat is þe castel þat kynde made · *caro* it hatte,
And is as moche to mene · as man with a soule;
And þat he wrouȝt with werke · and with worde bothe,
þorugh myȝte of þe maieste · man was ymaked.

¶ Inwit and alle wittes · closed ben þer-inne,

The lady is Life, or *Anima*, and dwells in man's heart;

For loue of þe lady *anima* · þat lyf is ynempned;
Ouer al in mannes body · he walketh and wandreth,
Ac in þe herte is hir home · and hir moste reste.

In-wit is in his head, and rules *Anima*.

Ac Inwitte is in þe hed · and to the herte he loketh,
What *anima* is lief or loth · he lat hir at his wille;
For after þe grace of god · þe grettest is Inwitte.

† Wo to him who misuses his In-wit.

¶ Moche wo worth þat man · þat mys-reuleth his Inwitte,
And þat be glotouns globbares · her god is her wombe;

39. *no*] a CB.
40. *lettres* O] lettre LWCRB; Crowley *has* letters; *see l.* 38.
41. *semeth*] semed R. *bible*] book COB. *he seyde*] it sayes C; hit seiþ B; he seyþ O.
45. *of*] þoruȝ W. *godhed*] godded R.
47. [*his* WR] LCOB *om.* *lynage*] lynages CO.
48. *þat*] þis R. *castel*] eatel (!) RB.
49. *is*] þat is O.
50. *worde*] his wordes R.
52. *Inwit*] In-wyttis B. *closed*] I-clothed R.
54. CB *omit.*
55. *Ac*] And WC. *hir* (1)] his C; B *om.* *hir* (2)] his CB.
56. *Inwitte*] wytt B. *he*] R *om.*
57. *or*] & O. *his*] hire R.
59. *man*] wiȝt R.
60. *globbares*] glubberes WO; globbers C; clobberis B.

Quorum deus venter est. † Philip. iii. 19.

For þei seruen sathan · her soule shal he haue ; 61
þat liueth synful lyf here · her soule is liche þe deuel.
And alle þat lyuen good lyf · aren like god almi3ti,
Qui manet in caritate, in deo manet, &c. † 1 St John iv. 16.
¶ Allas ! þat drynke shal for-do · þat god dere bou3te,
And doth god forsaken hem · þat he shope to his liknesse ; 65
Amen dico vobis, nescio vos : & alibi : et dimisi eos secundum desideria eorum. † Mat. xxv. 12; Ps. lxxx. 13 (Vulg.).
[113]
¶ Foles þat fauten Inwitte · I fynde þat holicherche † Idiots should be protected by the church;
Shulde fynden hem þat hem [fauteth] · and fader*e*lees children ;
And wydwes þat han nou3te wher-with · to wynnen hem her fode, 68
Madde men, and maydenes · þat helplees were ; † and so should widows, madmen, and helpless maidens.
Alle þise lakken Inwitte · and lore bihoueth.
¶ Of þis matere I my3te · make a longe tale,
And fynde fele witnesses · amonges þe foure doctours,
And þat I lye nou3t of þat I lere þe · luke bereth witnesse. 73
¶ Godfader and godmoder · þat sen her godchildren † Godfathers and Godmothers should protect their charges.
At myseise and at mischief · and mowe hem amende,
Shal haue penaunce in purgatorie · but 3if þei hem helpe. 76
For more bilongeth to þe litel barne · ar he þe lawe knowe,
þan nempnyng of a name · and he neuere þe wiser !
Shulde no crystene creature · crien atte 3ate,

·*venter*] venter eo*rum* B.
61. *soule*] *so in* R ; soules WCOB.
62. *soule*] soules C. *deuel*] deuelis O.
63. *like*] lik to WCOB.
64. *bou3te*] abou3te COB.
65. *he shope*] schope hem R. *& alibi—eorum*] R *om. eorum*] &c. CB.
66. *fauten*] faylen B.
67. *hem* (2)] R *om.* [*fauteth* RCOB] fauted LW ; *marked in* L.
68. CB *omit.*
72. *witnesses*] witnesse CR.
73. *of—þe*] I lerethe (*sic*) R.
74. *Godfader*] Godfadir OB ; Godfadres W. *godmoder*] godmodir OB ; godmodres W.
75. *At*] þat is R. *at*] COB *om.*
76. *3if*] if COB ; W *om.*
78. *he*] CB *om.*

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64. *bou3te*] abou3te COB.
65. *he shope*] schope hem R. *& alibi—eorum*] R *om. eorum*] &c. CB.
66. *fauten*] faylen B.
67. *hem* (2)] R *om.* [*fauteth* RCOB] fauted LW ; *marked in* L.
68. CB *omit.*
72. *witnesses*] witnesse CR.
73. *of—þe*] I lerethe (*sic*) R.
74. *Godfader*] Godfadir OB ; Godfadres W. *godmoder*] godmodir OB ; godmodres W.
75. *At*] þat is R. *at*] COB *om.*
76. *3if*] if COB ; W *om.*
78. *he*] CB *om.*

And nou3t for drede of veniaunce · doth þer-fore þe bettere;
He doth best, þat with-draweth hym · by day and bi nyȝte
To spille any speche · or any space of tyme;
Qui offendit in [vno], in omnibus est reus.
¶ Lesyng of tyme · treuthe wote þe sothe!
Is moste yhated vp erthe · of hem þat beth in heuene,
And sitthe to spille speche · þat spyre is of *grace*,
And goddes gleman · and a game of heuene;
Wolde neuere þe faithful fader · his fithel were vntempred,
Ne his gleman a gedelynge · a goer to tauernes!
¶ To alle trew tidy men · þat trauaille desyren,
Owre lorde loueth hem and lent · loude other stille,
Grace to go to hem · and agon her lyflode;
Inquirentes autem dominum non minuentur omni bono.
¶ Trewe wedded libbing folk · in þis worlde is dowel;
For þei mote worche & wynne · and þe worlde susteyne.
For of her kynde þei come · þat confessoures ben nempned,
Kynges and kniȝtes · kayseres and cherles,
Maydenes and martires · out of o man come.
þe wyf was made þe weye · for to help worche,
And þus was wedloke ywrouȝt · with a mene *persone*;
First bi þe faderes wille · and þe frendes conseille,

† Waste not speech or time (James ii. 10).

† Speech is God's gleeman.

† Our Lord loves workers. Ps. xxxiii. 11 (Vulg.).

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† Truly wedded folk do well.

Of such come confessors, martyrs, &c.

† How weddings should be made.

95. R *has*—And drad hym nauȝt for loue of vengeance · to do þe bettere.
96. *He doth*] thow dost COB. *þat—hym*] if þow withdrawe COB.
97. [*vno* WCOB] verbo LR; *see p.* 184. *in—est*] est in omnibus COB.
99. *yhated*] hatid O. *vp*] vpon WOB.
100. *sitthe*] seche R. *spyre*] spire CROB; spicerie W.
101—103. C *omits from* and *in* 101 *to* gleman *in* 103.
102. *his*] þis W. *vntempred*] vntymbred R.
105. *hem*] O *om.* *other*] eiþer O.
106. *to hem*] to hem tille R. *agon*] agoon RO; ofgon W.
108. *mote*] musten O.
109. *þei*] he R.
110. Kaysers and kyngis · knyȝttis and clerkis B.
111. *o*] a COB.
113—116. R *omits from* with a mene *to* ywrouȝte.

And sytthenes bi assent of hem-self · as þei two myȝte acorde.

[Fol. 36 b.] And thus was wedloke ywrouȝte · and god hym-self it made; 116

In erthe þe heuene is · hym-self was þe witnesse.

False folk are conceived in an ill hour, like Cain.

¶ Ac fals folke faithlees · theues and lieres,
Wastoures and wrecches · out of wedloke, I trowe,
Conceyued ben in yuel tyme · as caym was on Eue. 120
Of such synful shrewes · þe sauter maketh mynde,

Ps. vii. 15 (Vulg.). *Concepit in dolore, et peperit iniquitatem, &c.:*

[118] And alle þat come of þat caym · come to yuel ende.
For god sent to seem · and seyde bi an angel,

† God warned Seth's issue not to marry with Cain's.

þyne issue in þyne issue · I wil þat þei be wedded,
And nouȝt þi kynde with caymes : ycoupled ne yspoused. 125

¶ ȝet some, aȝein þe sonde · of owre saueoure of heuene,
Caymes kynde & his kynde · coupled togideres,

God was wroth with them for so doing;

Tyl god wratthed for her werkis · and suche a worde seyde, 128

'þat I maked man · now it me aþynketh,

Gen. vi. 7. *Penitet me fecisse hominem.'*

Wherefore He bade Noah build the ark,

¶ And come to Noe anon · and bad hym nouȝt lette:
'Swithe go shape a shippe · of shides and of bordes.
þi self and þi sones three · and sithen ȝowre wyues,
Buske ȝow to þat bote · and bideth ȝe þer-inne, 133

for the flood should destroy Cain's seed.

Tyl fourty dayes be fulfilde · þat [þe] flode haue ywasshen
Clene awey þe cursed blode · þat caym hath ymaked.

117. *þe—is*] þere heuen is R; and in heuene W. *was þe*] bereþ WCB.
118. *faithlees*] and faithles R.
120. *in*] R *om.* *on*] and B.
121. *in dolore*] dolorem R. *&c.*] RB *om.*
123. *For*] And W. *seem*] sem B. *an*] þe CB.
125. *caymes*] caym R. *ne*] nor W.
126. *saueoure*] lorde CB.
127. *his*] her B.
128, 129. CB *have one long line—* Til god saide for wrathe · þat I maked man me a-thynkes.
128. *for*] wiþ O.
129. *now*] W *om.* *aþynketh*] forþynkeþ W; þinketh R.
130. *come*] somme C; sente B.
131. *of* (2)] CB *om.*
132. *self*] folk B. *three*] þre (*not printed*) W; B *om.*
134. [*þe* W] LCROB *om.* Crowley *retains it.* *ywasshen*] Iwasted R.

¶ Bestes þat now ben · shulle banne þe tyme, 136 "All the beasts must die for Cain's sin,
þat euere þat cursed caym · come on þis erthe;
Alle shal deye for his dedes · bi dales and bi hulles,
And þe foules þat fleeghen · for[th] with other bestes,
Excepte oneliche · of eche kynde a couple, 140 save of each kind a couple."
þat in þi shyngled shippe · shul ben ysaued.'
Here abouȝt[e] þe barne · þe belsyres gultes,
And alle for her forfadres · þei ferden þe worse.
þe gospel is here-ageine · in o degre, I fynde, 144

Filius non portabit iniquitatem patris, & pater non portabit iniquitatem filii, &c. † Ezek. xviii. 20.

¶ Ac I fynde, if þe fader · be false and a shrewe,
þat somdel þe sone · shal haue þe sires tacches. 146

¶ Impe on an ellerne · and if þine apple be swete, † An apple grafted on an elder will not be sweet.
Mochel merueile me þynketh · & more of a schrewe,
þat bryngeth forth any barne · but if he be þe same,
And haue a sauoure after þe sire · selde seestow other;

Numquam [colligimus] de spinis vuas, nec de tribulis fycus. † Mat. vii. 16.

And þus þourw cursed caym · cam care vppon erthe; [Fol. 37.]
And al for þei wrouȝt wedlokes · aȝein goddis wille. This was all because Seth's seed married Cain's.
For-þi haue þei maugre for here mariages · þat marye so her childeren; 153
For some, as I se now · soth for to telle, Now, some marry for money,
For coueitise of catel · vnkyndeliche ben wedded.
As careful concepcioun · cometh of suche mariages, 156

138. *bi* (2)] R *om.*
139. *forth*] *so in* CWROB; L *has* for, *but the line is marked.*
140. *of eche kynde*] of ich a kynde & O. *eche*] on R.
141. *þi*] þis R.
142. *abouȝte*] WCRB; bouȝte O; abouȝt L. *belsyres*] belsire C. *gultes*] giltes WCRB.
143. *forfadres*] fadres W. *her forfadres*] his sake B.
144. *&—portabit*] nec pater R. *portabit iniq: filii, &c*] &c C; portabit, &c O; B *om.*
146. *þe*] of þe B. *sires*] sire CR.
147. *on*] in C; vpon R. *ellerne*] Ellere W; ellern tree B. *if*] B *om.*
148. *þynketh*] thynk C.
150. [*colligimus* COB] colligitur LWR. *vuas*] vua W.
152. *wedlokes*] wedlok COB.
153. *For-þi—þei*] For þei haue þe B. *for*] of W. *for—mariages*] COB *om. marye so*] so marien CO; marien B. *þat—so*] as men marien now R.
156. *As*] Ac OB; And C. *of suche*] to þat R.

As bifel of þe folke · þat I bifore of tolde.
¶ For goode (*i. boni*) shulde wedde goode (*i. bonas*) · þough hij no good hadde;
† Jo. xiv. 6; 'I am *via & veritas*,' seith cryst · 'I may auaunce alle.'
¶ It is an oncomely couple · bi cryst, as me þinketh,
or a young wench is wedded to an old feeble man. To 3yuen a 3onge wenche · to an olde feble, 161
Or wedden any widwe · for welth of hir goodis,
þat neuere shal barne bere · but if it be in armes!

120
Many, since the pestilence, have married ill, Many a peire sithen þe pestilence · han pli3t hem togideres; 164
þe fruit þat þei brynge forth · aren foule wordes,
In ialousye ioyeles · and ianglyng on bedde.
and have no children but strife. Haue þei no children but cheste · an choppyng hem bitwene.
Though they go to Dunmow, they never fetch the flitch. ¶ And þough þei don hem to donmowe · but if þe deuel help 168
To folwen after þe flicche · fecche þei it neuere;
And but þei bothe be forsworne · þat bacou*n* þei tyne.
Then wed not for money, but marry well, and God bless you! ¶ For-þi I conseille alle crystene · coueite nou3t be wedded
For coueitise of catel · ne of kynrede riche. 172
Ac maydenes and maydenes · macche 3ow togideres,
Widwes and widwers · worcheth þe same.

157. *þe*] þat R.
158, 159. R *omits.*
158. *For*] Ther-fore W. *The gloss* i. boni *means* id est, boni, *hij*] þei WO; huy B.
159. *I*] For I CB. *seith*] seid B. *seith cryst*] O *om.* *alle*] yow alle W. *I—alle*] as me þynkeþ B.
160, 161. B *transposes these lines.*
160. *an oncomely*] an vnkouþe C; a wondur B. *cryst*] Ihesus R.
161. *feble*] febil man B.
162. *widwe*] wodewe W.
163. *if*] B *om.* *in*] in hir W.
164. *þe*] B *om.*
165. *þei*] W *om.*
166. R *omits.* *ioyeles*] geolous B. *on bedde*] abedde CB.
167. *cheste*] cheeste W; chydes C; iangelynge R. *choppyng*] clappyng W; gaying (*sic*) R.
168—170. R *has*—
And for to go to dunmowe · to fecche hom here bakon,
And whan þei haue brou3t it hom · to whom is best to selle it,
And þus þei lyuen in coueytise · þe deuel and þei to-gy̆deres.
170. *And*] B *om.*
171. *crystene*] cristen men B. *be*] to be R.
172. *catel*] no catel B. *kynrede*] no kynrede B.
173. *macche*] make R.
174. *Widwes—widwers*] Wydeweres and wydewes R.

For no londes, but for loue · loke ȝe be wedded,
And þanne gete ȝe þe *grace* of god · and good ynogh to lyue with.
¶ And euery maner seculer · þat may nouȝt continue, † It is better to marry than burn.
Wysly go wedde · and war hym fro synne;
For leccherye in likyng · is lymeȝerde of helle.
Whiles þow art ȝonge · and þi wepne kene,
Wreke þe with wyuynge · ȝif þow [wilt] ben excused.
Dum sis vir fortis · ne des tua robora scortis,
Scribitur in portis · meretrix est ianua mortis.
¶ Whan ȝe haue wyued, bewar · and worcheth in tyme; † Observe right seasons.
Nouȝt as Adam & Eue · whan caym was engendred.
For in vntyme, trewli · bitwene man & woman,
Ne shulde no bourde on bedde be; · but if þei bothe were clene None but the pure should live together.
Bothe of lyf and of soule · and in parfyte charitee,
þat ilke derne dede · do noman ne sholde.
And if þei leden þus her lyf · it [likeþ] god almiȝti; [Fol. 37 b.]
For he made wedloke firste · and him-self it seide;
Bonum est vt vnusquisque vxorem suam habeat, † 1 Cor. vii. 2.
propter fornicacionem.
¶ And þei þat oþergatis ben geten · for gedelynges ben holden, Bastards are commonly false, liars, ungracious, and wasters.
As false folke fondelynges · faitoures and lyars;
Vngracious to gete goode · or loue of þe poeple,
Wandren and wasten · what þei cacche mowe.

175. *londes*] laudes (*for* landes) C. ȝe] þat ȝe R.
176. *þe*] R *om.*
177—185. R *omits.*
177. *continue*] contene O; conteyne B.
178. *go*] to B.
179. *likyng*] lokyng COB.
181. *Wreke*] Werke O. [*wilt* O] wolt WCB; wil L. *Dum*] Cum CB.
186. *For*] And R. *in vntyme*] vnite (!) CB.
187. *bourde*] berde R. *on bedde*] a-bedde R; on (*printed* or) bedde W. *bothe*] CB *om.*
188. *Bothe*] R *om.* *and*] L *really has* & and, *evidently by mistake.*
189. *ne*] R *om.*
190. *And*] But CB. *leden*] ledden R. [*likeþ* WOB] likes C; liked LR.
191. *propter, &c.*] R *om.*
193. *As*] And RB.
195. *þei*] þe C.

Aȝeines dowel þei don yuel · and þe deuel serue,
And after her deth-day · shulle dwelle with þe same,
But god gyue hem grace here · hem-self to amende.

† Thus, Do-well is, *to do lawfully*; Do-bet, *to love all men*; Do-best, *to help all.*

¶ Dowel, my frende, is · to don as lawe techeth,
To loue þi frende and þi foo · leue me, þat is dobet.
To ȝiuen and to ȝemen · bothe ȝonge and olde,
To helen and to helpen · is dobest of alle.

Or, Do-well is, *to fear God*; Do-bet, *to suffer*; Do-best, *to be lowly of heart.*

¶ And dowel is to drede god · and dobet to suffre,
And so cometh dobest of bothe · and bryngeth adoun þe mody,
And þat is wikked wille · þat many werke shendeth,
And dryueth away dowel · þorugh dedliche synnes."

197. *shulle dwelle*] soule dwelles C; þe soule shal dwelle B. *same*] deuel R.
198. *hem*] hym C.
199—202. R *omits.*
199. *to*] CB *om.* *as*] as þe COB.
203. *dowel is*] þus is dowel R. *to*] (2)] is to COB.
205. *werke*] a werk W; werkes R.
206. *dryueth*] dryue C. *þorugh*] with CB. *synnes*] syne COB.

PASSUS X. (DO-WEL II.)

Passus decimus de visione, & secundus [de] dowe

122

THanne hadde witte a wyf · was hote dame studye, Then had Wit a wife named Study,
þat lene was of lere · and of liche bothe.
She was wonderly wroth · þat witte me þus tauȝte,
And al starynge dame studye · sternelich seyde, who sternly said to him,
"Wel artow wyse," quod she to witte · "any wysdomes to telle "Thou art wise to teach fools!
To flatereres or to folis · þat frantyk ben of wittes!"
And blamed hym and banned hym · and badde hym be stylle,
With suche wise wordes · to wissen any sottes;
And seyde, "*noli mittere*, man · margerye perlis Cast not pearls before swine (Mat. vii. 6).
Amanges hogges, þat han · hawes at wille.
þei don but dryuele þer-on · draffe were hem leuere
þan al þe precious perre · þat in paradys wexeth.
I sey it bi suche," quod she · "þat sheweth bi her werkes, I speak of those that prefer riches to wisdom.
þat hem were leuer londe · and lordship on erthe,
Or ricchesse or rentis · and reste at her wille,

TITLE. *&—dowel*] vt supra CR; & tercius de dowel B; et ijus de Dowel W; & ijus dowel L. *O has merely* Passus decimus.
1. *hote*] called R. *was*] þat was B.
2. *lere*] lire CB. *liche*] lichee R.
3. *wroth*] wrouȝt B.
4. *seyde*] loked W.
6. *frantyk*] frenetike WO; frentik CRB. *wittes*] wytte B.
9. *man*] CB *om.* *margerye*] magerie RB.
12. *þe*] C *om.* *perre*] perree W; pere B. *wexeth*] vexes (*sic*) C.
14. *on erthe*] here R.
15. *Or*] Other R; Of B. *or*] other R; and of B.

þan alle þe sothe sawes · þat salamon seyde euere. 16

123 Wisdom is worth nothing now-a-days, unless it is carded with Covetousness, like wool.

¶ Wisdome and witte now · is nouȝt worth a carse,
But if it be carded with coueytise · as clotheres kemben here wolle.
Who-so can contreue deceytes · an conspire wronges,
And lede forth a loue-day · to latte with treuthe; 20
[Fol. 38.] He þat suche craftes can · to conseille is clepid;
þei lede lordes with lesynges · and bilyeth treuthe.
¶ Iob þe gentel · in his gestes witnesseth,
† Wicked men have this world's goods. þat wikked men, þei welden · þe welthe of þis worlde,
And þat þei ben lordes of eche a londe · þat oute of lawe libbeth; 25

(† Job xxi. 7); Jer. xii. 1. *Quare impij viuunt? bene est omnibus, qui preuaricantur & inique agunt?*

¶ þe sauter seyth þe same · bi suche þat don ille,

† Ps. lxxii. 12 (Vulg.). *Ecce ipsi peccatores habundantes; in seculo optinuerunt diuicias.*

'Lo!' seith holy letterrure · 'whiche lordes beth þis shrewes!'
þilke þat god moste gyueth · leste good þei deleth, 28
And moste vnkynde to þe comune · þat moste catel weldeth;

† Ps. x. 4 (Vulg.). *Que perfecisti, destruxerunt; iustus autem* [*quid fecit?*]

† Jugglers and tale-tellers get most wealth. Harlotes for her harlotrye · may haue of her godis,
And iaperes and iogeloures · and iangelers of gestes.
¶ Ac he þat hath holy writte · ay in his mouth, 32
And can telle of Tobye · and of þe twelue apostles,

17. *carse*] *so in* R; kerse WCOB.
18. *it be*] he B. *kemben*] kemen B. *here*] CROB *om.*
19. *can contreue*] kan troue C. *deceytes*] desaytise C.
20. *to—with*] and letten þe R.
22. *lordes*] lordynges C.
23. *gestes*] gestes · gretely COB.
24. *þei*] COB *om.*
25. *of—a*] of ech COB; in vch a R. *lawe*] C *om.* (!).
26. *habundantes*] & habundantes O. *diuicias*] R *om.*
27. *holy*] þe holy O. *letterrure*] lecture B. *lordes*] W *om.*
28. *moste gyueth*] most greueth CR; gyueþ moost W; moost good gyueþ O.
29. [*quid fecit*] *supplied from* The Vulgate; *not in the* MSS.
32. *In the margin of* O *is* Nota: how good carpyng is not loued.
33. *þe*] W *om.*

Or prechen of þe penaunce · þat pilat wrouȝt
To Ihesu þe gentil · þat Iewes to-drowe :—
Litel is he loued · þat suche a lessoun scheweth, 36
Or daunted or drawe forth · I do it on god hym-self!
¶ But þo þat feynen hem folis · and with faityng libbeth,
Aȝein þe lawe of owre lorde · and lyen on hem-selue,
Spitten and spewen · and speke foule wordes, 40
Drynken and dryuelen · and do men for to gape,
Lickne men and lye on hem · þat leneth hem no ȝiftes,
þei conne namore mynstralcye · ne musyke, men to glade,
Than Munde þe mylnere · of *multa fecit deus!* 44
Ne were here vyle harlotrye · haue god my treuthe,
Shulde neuere Kyng ne kniȝt · ne chanoun of seynt Poules
ȝyue hem to her ȝeresȝiue · þe ȝifte of a grote!
¶ Ac murthe and mynstralcye · amonges men is nouthe
Leccherye, losengerye · and loseles tales; 49
Glotonye and grete othes · þis murthe þei louieth.
¶ Ac if þei carpen of cryst · þis clerkis and þis lewed, **124**
Atte mete in her murthes · whan mynstralles ben stille, 52
þanne telleth þei of þe trinite · a tale other tweyne,
And bringen forth a balled resoun · and taken Bernard to witnesse,
And putten forth a presumpsioun · to preue þe sothe.

† Teachers of holy things are now little loved.

† Lying jesters know little about music.

† They depend on their ribaldry.

But minstrelsy and mirth are now nothing but ribald tales.

If they speak of Christ, it is to make a mock of the Trinity.

34. *þe*] COB *om.* *pilat*] Pilat wikkedly W.
36. *Litel*] Ful litel B.
37. *daunted—drawe*] dauntep or drawip B. *god*] B *om.*
38. *þo*] þei B; þoo W.
39. *lorde*] C *omits, by mistake.*
41. *dryuelen*] drauelen O. *for*] for (*printed* fer) W. *gape*] Iape B.
42. *Lickne*] Likkene RO; Lykene C. *ȝiftes*] gestes CB.
44. *mylnere*] mulenere R; melner C.
46. *chanoun*] canoun R.
47. *ȝeresȝiue*] yeresgyfte C. *ȝifte*] worth R; value O.
49. *Leccherye*] But lecherie B. *losengerye*] and losengerie RCOB.
50. *þei*] R *om.*
51. *carpen*] harpen C.
52. *her*] COB *om.* *murthes*] murþe W.
53. *tweyne*] tweye W; tweyen O.
54. *forth*] O *om.*

Thus they talk at the dais, and [Fol. 38 b.] are full;

Þus þei dryuele at her deyse · þe deite to knowe,
And gnawen god with þe gorge · whan her gutte is fulle.

but the needy man is driven from their gate like a dog.

¶ Ac þe careful may crye · and carpen atte ȝate,
Bothe afyngred and a-thurst · and for chele quake;
Is none to nymen hym nere · his noye to amende,
But [hoen] on hym as an hounde · and hoten hym go þennes.
Litel loueth he þat lorde · þat lent hym al þat blisse,
Þat þus parteth with þe pore · a parcel whan hym nedeth.

Were not the poor kinder than the rich, many would want a meal.

Ne were mercy in mene men · more þan in riche,
Mendinantȝ meteles · miȝte go to bedde.
God is moche in þe gorge · of þise grete maystres,
Ac amonges mene men · his mercy and his werkis;

See what is said in Ps. cxxxi. 6 (Vulg.).

And so seith þe sauter · I haue yseye it ofte,
Ecce audiuimus eam in effrata, inuenimus eam in campis silue.

Clerkes and other kynnes men · carpen of god faste,

125 Clerks have Christ in the *mouth*, but poor men in the *heart*.

And haue [hym] moche in þe mouthe · ac mene men in herte.

¶ Freres and faitoures · han founde suche questiouns
To plese with proude men · sithen þe pestilence tyme,
And prechen at seint poules · for pure enuye of clerkis,
Þat folke is nouȝte fermed in þe feith · ne fre of her goodes,

56. *deyse*] deys WCOB; dayes R.
57. *gutte—fulle*] guttis is fulle (*sic*) C; guttis been fulle OB; guttes fullen W.
59. *afyngred*] a-fyngerd C; anhungred O; a-hungred B. *a-thurst*] a-furst W; a-þrist O; a-thrust CB. *chele*] chelde C.
60. *Is*] Is þer WB. *noye*] nuye R; anoy W. *to*] R *om.*
61. [*hoen on*] *so in* R; heon on LC; howen on O; howlen on B; hunten W. *In* L, *the line is marked for correction.*
63. *hym*] hem O.
66. *gorge*] gorges R.
67. *Ac*] And B.
68. *I*] Ich R. *yseye*] seiȝen WB; seyn O; seen C. *inuenimus*] & inuenimus CB. *eam* (2)] eum R.
69. *kynnes*] R *om.*
70. [*hym* WCROB] L *om.* *þe*] B *om.*
72. *sithen*] syn W; siþ O. *þe*] C *om.* *tyme*] R *om.*
74. *is*] been O. *feith*] fayit C

Ne sori for her synnes · so is pryde waxen
In religioun and in alle þe rewme · amonges riche & pore, 76
† Pride has so increased that prayers have no power.
þat preyeres haue no power · þe pestilence to lette.
And 3ette þe wrecches of þis worlde · is none ywar bi other,
Ne for drede of þe deth · withdrawe nou3t her pryde,
Ne beth plentyuous to þe pore · as pure charite wolde,
† Men lack charity.
But in gaynesse and in glotonye · for-glotten her goode hem-selue, 81
And breken nou3te to þe beggar · as þe boke techeth,
Frange esurienti panem tuum, &c.
† Isaiah lviii. 7.
And þe more he wynneth and welt · welthes & ricchesse,
And lordeth in londes · þe lasse good he deleth. 84
¶ Thobye telleth 3ow nou3t so · take hede, 3e riche,
How þe boke bible · of hym bereth witnesse:
Si tibi sit copia, habundanter tribue; si autem exiguum, illud impertiri stude libenter:—
† Tobit iv. 9.
Who-so hath moche, spene manliche · so meneth Thobie,
And who-so litel weldeth · reule him þer-after; 88
For we haue no *lettre* of owre lyf · how longe it shal dure.
† Life is uncertain.
Suche lessou*n*es lordes shulde · louie to here,

75. *is pryde*] pruyde is R. *waxen*] woxen RWB; vaxen C.
76. *alle*] C *om.* *rewme*] Reme W.
77. þe *pestilence*] þis pestilences R. *Here* R *has two extra lines, belonging to the C-text.*
For god is def now a dayes · and deyneth his heres to opne,
þat gerles for here gyltes · he forgrynt hem alle.
For deyneth *we should read* deyneth not.
78. *wrecches*] wrycches C.
79. *nou3t*] no3t of B.
81. *in* (2)] CB *om.* *for-glotten*] forglutten WCO; for-gutten B.
83. *welt*] weldiþ B. *ricchesse*] richesses RB.
84. *And*] Euere as he R. *And—londes*] And lord of leedis and londis B.
85. *hede, 3e*] he þe C (*sic*).
86. *bible*] of þe bibile C; of þe bible B. *hym*] hem CB. *sit copia*] copia sit COB. *illud*] COB *om.* *impertiri—libenter*] inpertire libenter stude R.
87. *spene*] spende WO. *manliche*] muche C. *meneth*] seiþ W. B *is corrupt.*
88. *And*] B *om.*
89. *dure*] endure B.

And how he myȝte moste meyne · manliche fynde.

† Men should not seek out feasts.

¶ Nouȝt to fare as a fitheler or a frere · for to seke festes,

Homelich at other mennes house[s] · and hatyen her owne.

Elyng is þe halle · vche daye in þe wyke,

[Fol. 39.]

Þere þe lorde ne þe lady · liketh nouȝte to sytte.

† Now rich men eat in a private parlour instead of in hall.

Now hath vche riche a reule · to eten bi hym-selue

In a pryue pa[r]loure · for pore mennes sake,

Or in a chambre with a chymneye · and leue þe chief halle,

Þat was made for meles · men to eten Inne;

And al to spare to spille · þat spende shal an other.

† I have heard men at the high table cavil against God,

¶ I haue yherde hiegh men · etyng atte table,

Carpen as þei clerkes were · of cryste and of his miȝtes,

And leyden fautes vppon þe fader · þat fourmed vs alle,

And carpen aȝeine clerkes · crabbed wordes;—

asking why God let the serpent deceive Eve;

'Whi wolde owre saueoure suffre · suche a worme in his blisse,

Þat bigyled þe *wom*man · and þe man after,

Þorw whiche wyles and wordes · þei went[en] to helle,

And al her sede for here synne · þe same deth suffred?

¶ Here lyeth ȝowre lore' · þise lordes gynneth dispute,

'Of þat ȝe clerkes vs kenneth · of cryst by þe gospel;

† Ezek. xviii. 20.

Filius non portabit iniquitatem patris, &c.

Whi shulde we þat now ben · for þe werkes of Adam

Roten and to-rende? · resou*n* wolde it neuere;

91. *he myȝte*] þei myȝton B. *meyne*] meynee W.

92. *Nouȝt*] And nouȝt C; And how noȝt B; Ac not O. *or*] or as R. *for*] R *om.*

93. [*houses*] *so in* WCROB; house L.

94. *Elyng*] Elenge WCOB. *þe*] þat B. *wyke*] weke RC.

95. *ne*] and COB. * *to*] O *om.*

96. *vche*] ech WB; ich O; elk (*sic*) C. *hymselue*] hem-selue C.

98. *a* (1)] B *om.* *with*] by R.

100. *al*] O *om.* *to spille*] to spende W; and to spille (*badly*) CB. *spende*] spene R; spille W.

101. *yherde*] herd CRB.

103. *vppon*] on CB.

107. *wenten* CRB] wente W; went L.

109. *þise*] þat þeise O.

110. *ȝe*] þe WB. *patris*] R *om.*

112. *to-rende*] to-rene R; rend CB; renten O. *wolde*] walde RC. *portabit —suum*] honus suu*m* portabit R.

Vnusquisque portabit onus suum, &c.' † Gal. vi. 5.
Suche motyues þei moeue · þis maistres in her glorie,
And maken men in mysbileue · þat muse moche on her wordes; The men who believe them, disbelieve.
¶ Ymaginatyf her-afterward · shal answere to ȝowre purpos.
¶ Augustyne to suche argueres · he telleth hem þis teme, Augustine refers us to Rom. xii. 3.
Non plus sapere quam oportet.
Wilneth neuere to wite · whi þat god wolde
Suffre Sathan · his sede to bigyle,
Ac bileue lelly · in þe lore of holicherche, 119 Believe and pray.
And preye hym of pardoun · and penaunce in þi lyue,
And for his moche mercye · to amende ȝow here.
For alle þat wilneth to wyte · þe weyes of god almiȝty, Evil be to him who wants to know God's ways.
I wolde his eye were in his ers · and his fynger after,
þat euere wilneth to wite · whi þat god wolde 124
Suffre sathan · his sede to bigile,
Or iudas to þe iuwes · ihesu bytraye.
Al was as þow wolde · lorde, yworschiped be þow, Praised be Thou, O God! Thy will be done!
And al worth as þow wolte · what so we dispute! 128
¶ And þo þat vseth þis hanelounes · to blende mennes wittes, [† Wo to him] who wants to know Do-well from Do-bet!
What is dowel fro dobet · now def mote he worthe,
(Sitthe he wilneth to wyte · whiche þei ben bothe),
But if he lyue in þe lyf · þat longeth to dowel; 132 [Fol. 39 b.]
For I dar ben his bolde borgh · þat dobet wil he neuere,

113. *moeue*] moeuen B; meuen O; meue WR (*misprinted* mene).
115. *her-afterward*] here-after CB. *answere*] answerie R. *ȝowre*] hir W.
116. *Augustyne*] Austyn WCRB. *he*] WCOB *om.* *hem*] WCOB *om.* *þis*] his O.
117. *wite*] wete B.
119. *Ac*] And B. *bileue*] bileueþ WB.
122—124. *þe weyes—to wite*] CB *omit.*
122. *weyes*] whyes O.
126. *to—iuwes*] þe Iew R.
127. *þow wolde*] þow woldest WCOB; he wolde R. *yworschiped*] worshiped C. *þow*] þe W.
128. *al*] C *om.*
129. *hanelounes*] hanylounes *or* hauylounes C; *written so as to resemble* hauelounes *in* L; hauylounes O; hauelons R; hauyłouns B. *blende*] blynde O.
130. *now*] þat W.
131. *Sitthe*] Siche B. *bothe*] alle R.
132. *lyf*] lyue RB.
133. *bolde*] R *om.* *he neuere*] be nere R.

þeigh, dobest drawe on hym · day after other."

Wit, hearing Study so talk, was confounded,

¶ And whan þat witte was ywar · what dame studye tolde,
He bicome so confus · he couth nouȝte loke,
And as doumbe a[s] deth · and drowe hym arrere;
¶ And for no carpyng I couth after · ne knelyng to þe grounde,
I myȝte gete no greyne · of his grete wittis,

and signed to me to beseech her.

But al laughyng he louted · and loked vppon studye,
In signe þat I shulde · biseche hir of grace.

127 I [bowed] to Study, and asked her to teach me about Do-well.

¶ And whan I was war of his wille · to his wyf gan I loute,
And seyde, "mercy, madame · ȝowre man shal I worthe,
As longe as I lyue · bothe late & rathe,
Forto worche ȝowre wille · þe while my lyf dureth,
With þat ȝe kenne me kyndely · to knowe what is dowel."

She said she would recommend me to Clergy (Learning),

¶ "For þi mekenesse, man," quod she · "and for þi mylde speche,
I shal kenne þe to my cosyn · þat clergye is hoten.

whose wife was Scripture (Writing).

He hath wedded a wyf · with-Inne þis syx monethes,
Is sybbe to þe seuene artz · scripture is hir name.
Þei two, as I hope · after my techyng,
Shullen wissen þe to dowel · I dar it vndertake."
¶ Þanne was I also fayne · as foule of faire morwe,
And gladder þan þe gleman · þat golde hath to ȝifte,
And axed hir þe heighe weye · where þat clergye dwelte,

134. *þeigh—drawe*] þei don best þat drawen B.
135. *what*] how R.
136. *bicome—confus*] was so y-seufitid (y-scumfitid ?) B.
137. *as* (2)] as WCROB; a L. *deth*] deef B. *and*] he B. *hym*] al B; C *om.*
142. B *omits.*
143. *worthe*] worþe OB; be C.
145. *Forto*] And forto R; For y B. *dureth*] lastes C.
146. *kenne—kyndely*] kendely (*by mistake*) R.
148. *clergye*] clergise R.
149. *monethes*] monethus R; monþes WB.
150. *Is*] þat is B. *þe*] W *om.* *artz*] ars RB; artes C.
152. *wissen*] wise R. *it*] wel R.
153. *also*] as R. *of*] on B.
155. *axed*] hasked R; asked W.

"And telle me some token," quod I · "for tyme is þat I wende."

¶ "Axe þe heighe waye," quod she · "hennes to suffre-Bothe-wel-&-wo · ȝif þat þow wolt lerne,
And ryde forth by ricchesse · ac rest þow nauȝt þerinne,
For if þow couplest þe þer-with · to clergye comestow neuere.

"The way thither is through Suffer-weal-and-wo,
passing by Riches and Lechery,

¶ And also þe likerouse launde · þat leccherye hatte,
Leue hym on þi left halue · a large myle or more,
Tyl þow come to a courte · kepe-wel-þi-tonge-Fro-lesynges-and-lither-speche-· and-likerouse-drynkes.

till thou come to the court called Keep-thy-tongue.

þanne shaltow se sobrete · and symplete-of-speche,
þat eche wiȝte be in wille · his witte þe to shewe,
And þus shaltow come to clergye · þat can many þinges.

Then shalt thou see Sobriety and Simplicity. 128

¶ Saye hym þis signe · I sette hym to scole,
And þat I [grete] wel his wyf · for I wrote hir many bokes,
And sette hir to sapience · and to þe sauter glose.
Logyke I lerned hir · and many other lawes,
And alle þe musouns in mu[si]ke · I made hir to knowe.

Coming to Clergy, tell him it was I who put him to school. [Fol. 40.]
Say I taught his wife the Psalter and Wisdom, logic and music.

¶ Plato þe poete · I put hym fyrste to boke,
Aristotle and other moo · to argue I tauȝte.
Grammer for gerles · I garte first wryte,
And bette hem with a baleis · but if þei wolde lerne.
Of alkinnes craftes · I contreued toles,

I taught Plato and Aristotle.

156. *I*] we R.
157. *she*] studye COB.
158. *þow wolt*] þat wold B (*wrongly*).
159. *ac*] but O; and C. *þow*] OB *om.*
160. *clergye*] cherche R.
161. *hatte*] hattes C; is hote R; hatteþ B.
162. *hym*] it WCOB. *or*] and CO.
164. *Fro*] For C.
165. *sobrete*] sobere C. *speche*] berynge R.
168. *Saye*] Telle B. *signe*] taken C; tokene B. *I*] þat y B.
169. [*grete* WCB] grette LRO.
170. *to*] B *om.* *glose*] glosed B.
172. *þe*] W *om.* *musouns*] muysones R. *in*] of O. *musike*] muke *in* L, *but marked for correction;* musik WCROB. *I*] R *om.*
173. *hym*] W *om.* *fyrste*] B *om.*
174. *Aristotle*] *so in* WCRO; Arestotle L. *moo*] R *om.* *I*] I hem B.
175. *gerles*] gildire C (*a confusion between* g[erles] and [ch]ildire). *wryte*] to write W.
176. *hem*] hym RB. *baleis*] wande C.
177. *contreued*] controued C.

I also taught masons the use of level and line.

Of carpentrie, of kerueres · and compassed masouns,
And lerned hem leuel and lyne · þough I loke dymme.

But Theology has vexed me often; musing on it only makes it mistier.

¶ Ac theologie hath tened me · ten score tymes,
The more I muse þere-Inne · þe mistier it semeth,
And þe depper I deuyne · þe derker me it þinketh;
It is no science for sothe · forto sotyle Inne;

But for the love that is in it, it were a sorry thing.

A ful lethy þinge it were · ȝif þat loue nere.
Ac for it let best by loue · I loue it þe bettre;
For þere þat loue is leder · ne lacked neuere *grace*.

† Love truly, if Do-well pleases you.

Loke þow loue lelly · ȝif þe lyketh dowel;
For dobet and dobest · ben of loues kynne.

¶ In other science it seyth · I [seigh] it in catoun,

Cato (Dist. i. 26) says differently,

Qui simulat verbis, [nec] corde est fidus amicus,
Tu quoque fac simile, sic ars deluditur arte.

Who-so gloseth as gylours don · go me to þe same,
And so shaltow false folke · and faythlees bigyle,
Þis is catounes kennyng · to clerkes þat he lereth.

but Theology bids us love

Ac theologye techeth nouȝt so · who-so taketh ȝeme,
He kenneth vs þe contrarye · aȝein catones wordes;
For he bit vs be as bretheren · and bidde for owre enemys,
And louen hem þat lyen on vs · and lene hem whan hem nedeth,

and return good for evil;

And do good aȝeines yuel · god hym-self it hoteth,

178. *carpentrie*] capentrie C.
179. *lerned*] kennede O.
180. *Ac*] COB *om.*
183. *science*] sentens C. *sotyle*] sauȝtele R; subtile C; sutile B.
184. *A*] And O. *lethy*] loþ B; lyght C.
185. *Ac*] And COB. *let*] leteþ W; leet R. *þe*] C *om.*
186. *þere þat*] þat þere R. *ne*] þer W. *lacked neuere*] lakkes no C; lakkeþ no OB.
187. *Loke*] Loue R. *þe lyketh*] þow thenke R.
188. *For*] And O.
189. [*seigh* CWO] saye LB; seye R.
190. *simulat*] *so in* WCROB; similat L. [*nec* COB] vel LW; vel in R.
191. *sic*] cum O. *deluditur*] diluditur R; dilludi*tur* O.
192. *go me to*] *so in* LRW; do hem COC2; don hem B.
195. ȝeme] gome R.
196. *He*] And COB.
197. *bit*] bid C; biddeþ WB. *as*] B *om.*
199. *And*] And also CB. *hoteth*] biddes C. *habemus*] est R. *ad omnes*] R *om.*

Dum tempus habemus, operemur bonum ad omnes, maxime autem ad domesticos fidei. † Gal. vi. 10.

¶ Poule preched þe peple · þat parfitnesse loued,
To do good for goddes loue · and gyuen men þat asked,
And nameliche to suche · þat sueth owre bileue.
And alle þat lakketh vs or lyeth vs · owre lorde techeth vs to louye, † We must love our enemies.
And nouȝt to greuen hem þat greueth vs · god hym-self for-badde it,

Michi vindictam, & ego retribuam. † Rom. xii. 19.

For-þi loke þow louye · as longe as þow durest,
For is no science vnder sonne · so souereyne for þe soule.
¶ Ac astronomye is an harde þynge · and yuel forto knowe, Astronomy, geometry, and [Fol. 40 b.] geomancy are evil things,
Geometrie and geomesye · is ginful of speche;
Who-so thenketh werche with þo two · thryueth ful late.
For sorcerye is þe souereyne boke · þat to þe science longeth. and deal with sorcery.
¶ ȝet ar þere fybicches in forceres · of fele mennes makynge,
Experimentz of alk[en]amye · þe poeple to deceyue, Deal not with alchemy.
If þow þinke to dowel · dele þer-with neuere. **130**
Alle þise science[s] I my-self · sotiled and ordeyned, I invented these sciences to deceive men."
And founded hem formest · folke to deceyue.
¶ Telle clergye þise tokenes : and scripture after,

201. *asked*] asketh R; asken OB.
202. *þat*] as W. *sueth*] scheweth R.
203. *vs* (1)] R *om. or lyeth vs*] and lies vs C; & lieþ vs O; and bilieþ vs B; or lyeþ W. *owre lorde*] god COB.
204. *hym-self—it*] *þat* forbedes C; þat forbediþ O; þat for-bede B. *retribuam*] retribuam &c CB.
206. *science*] conscience CO.
207. *an*] and C; R *om. knowe*] C *om.*
208. *is*] so W. *ginful*] synful B.
209. *werche*] to worche B.
210. *boke*] bolk B. *þe* (2)] þat B; þo R. *science longeth*] sciences bilongeþ W.
211. *fybicches*] fibiche C. *mennes*] mannys B; men C.
212. *alkenamye*] *so in* WC; alkenemye O; alconomie R; alle kyn amye B; alkamye L.
213. *þinke*] þenkist B. *dele*] dele þou B.
214. *sciences*] *so in* WRB; science LO; sciens C.
215. *founded*] by-fond R.
216. *þise tokenes*] þis tokene W. *and*] and to R.

To conseille þe kyndely · to knowe what is dowel."
¶ I seide, "graunt mercy, madame" · and mekeliche hir grette,
So I went on till I met Clergy and his wife,
And went wiȝtlich awey · with-oute more lettynge,
And til I come to clergye · I couthe neuere stynte.
And gret[te] þe good man · as studye me tauȝte,
And afterwardes þe wyf · and worshiped hem bothe,
And tolde hem þe tokenes · þat me tauȝte were.
Who received me gladly.
Was neuere gome vppon þis grounde · sith god made þe worlde,
Fairer vnder-fongen · ne frendeloker at ese,
Þan my-self sothly · sone so he wist
Þat I was of wittis hous · and with his wyf dame studye.
I said I was sent to learn about Do-wel, Do-bet, and Do-best.
I seyde to hem sothely · þat sent was I þider,
Dowel and dobet · and dobest to lerne.
[131]
† "First, believe the articles of faith;
¶ "It is a comune lyf," quod clergye · "on holycherche to bileue,
With alle þe artikles of þe feithe · þat falleth to be knowe.
And þat is to bileue lelly · bothe lered and lewed,
On þe grete god · þat gynnyng had neuere,
† in three persons, and one God.
And on þe sothfaste sone · þat saued mankynde
Fro þe dedly deth · and þe deueles power,
Þorwgh þe helpe of þe holy goste · þe whiche goste is of bothe;
Three [*propre*] persones · ac nouȝt in plurel noumbre,
For al is but on god · and eche is god hym-selue;

217. *To*] I COB. *to—is*] for to knowe R.
218. *graunt mercy*] gramercy B. *hir*] y here B.
219. *wiȝtlich awey*] miȝteliche my wey R; wiȝthi a-weye B.
220. *til*] R *om.*
221. *grette*] *so in* WCRO; gretT B; gret L. *man*] man wel CB. *studye*] þe gode wif R (*which is better*).
224. *Was*] Was þere B. *gome*] mane C. *sith*] syn C; synnes R. *þe*] þis O.
225. *frendeloker*] frendloker CRB; frendeleker O; frendlier W.
227. *Þat*] That (*printed* Than) W. *wyf*] C *om.*
228. *hem*] hym COB. *was I*] I was R.
235. *þe* (2)] W *om.*
237. [*propre* R] *wrongly omitted in* LWCOB. *ac*] and CR.
238. *eche*] elkon C.

Deus pater, deus filius, deus spiritus sanctus ;
God þe fader, god þe sone · god holigoste of bothe,
Maker of mankynde · and of bestes bothe.
¶ Austyn þe olde · here-of he made bokes, † Austin wrote books about this.
And hym-self ordeyned · to sadde vs in bileue.
Who was his autour? · alle þe foure euangelistes ;
And cryst clepid hym-self so · þe ewangelistes bereth witnesse :—
Ego in patre & pater in me est ; &, qui videt me, videt et patrem meum. † John xiv. 9, 10.
Alle þe clerkes vnder cryst · ne couthe þis assoille,
But þus it bilongeth to bileue · to lewed þat willen dowel. [Fol. 41.]
For had neuere freke fyne wytte · þe feyth to dispute,
Ne man had no merite · myȝte it ben yproued :
Fides non habet meritum, vbi humana racio prebet experimentum. † The merit of Faith is in vain of proof.
¶ þanne is dobet to suffre · for þi soules helth, † Do-bet is to suffer.
Al þat þe boke bit · by holycherche techyng ;
And þat is—' man, bi þi miȝte · for mercies sake,
Loke þow worche it in werke · þat þi worde sheweth ;
Suche as þow semest in syȝte · be in assay y-founde ;
Appare quod es, vel esto quod appares : † Be what you seem.
And lat no body be · bi þi beryng bygyled,
But be suche in þi soule · as þow semest with-oute.'
¶ þanne is dobest to be bolde · to blame þe gylty, † Do-best is to be blameless, and to blame the guilty.
Sithenes þow seest þi-self · as in soule clene ;

240. *Maker*] Makers C ; Naþeles (!) B.
241. *he*] WCOB *om.*
242. *ordeyned*] ordeigned it CB.
243. *Who*] Who so B.
244. *ewangelistes*] euangelist COB. *est*] R *om. videt me—meum*] me vidit, patrem meum *vidit* R. W *omits this Latin quotation.*
246. *it*] C *om. bilongeth*] longeth RO. *lewed*] men COB.
247. *For*] Ne B.
248. *Ne*] For O. *merite*] mercy R. *yproued*] ypreued W ; proued RB. *prebet experimentum*] &c R.
249. *þi*] þe W. *soules*] soule RCB. *helth*] sake COB.
250. *Al*] And B. *bit*] bides C. *cherche*] cherches W.
252. *þi*] þis R. *worde*] werke CB.
253. *yfounde*] founden O. *vel*] aut R.
254. *beryng*] lernynge CB. *bygyled*] be bygiled R.
255. *be*] COB *om.*
256. *dobest*] dobet B.

Ac blame þow neuere body · and þow be blame-worthy:
Si culpare velis · culpabilis esse cauebis,
Dogma tuum sordet · cum te tua culpa remordet.
God in þe gospel · grymly repreueth
Alle þat lakken any lyf · and lakkes han hem-selue:

† Mat. vii. 3. *Quid consideras festucam in oculo fratris tui, trabem in oculo tuo [non vides?]*

Why meuestow þi mode · for a mote in þi brotheres eye,
Sithen a beem in þine owne · ablyndeth þi-selue?

† Mat. vii. 5. *Eice primo trabem de oculo tuo, &c.,*

Whiche letteth þe to loke · lasse other more.

† I advise every blind buzzard to amend himself. ¶ I rede eche a blynde bosarde · do bote to hym-selue;
For abbotes and for prioures · and for alle manere prelates,
As parsones and parisshe prestes · þat preche shulde and teche,
Alle manere men · to amenden by here myȝte;

† Priests should practise what they preach. This tixte was tolde ȝow · to ben war, ar ȝe tauȝte,
þat ȝe were suche as ȝe seyde · to salue with othere.
For goddis worde wolde nouȝt be loste · for þat worcheth euere,
If it auailled nouȝt þe *comune* · it myȝte auaille ȝowseluen.

† Yet God's will is not done. ¶ Ac it semeth now sothly · to þe worldes syght,
þat goddes worde worcheth nauȝte · on lered ne on lewede,

260. *tuum*] tua B. *te*] B *om.*
261. *grymly*] greuously W.
262. *Quid*] Qui W. OB *omit all after* trabem; C *all after the second* in; non vides *is in* R *only.*
263. *meuestow*] meues þow R; mouestow C; meuest þou OB; *printed* menestow W. *brotheres*] brother R.
264. *Sithen*] Sippe R. *ablyndeth*] blyndeþ O; abliendeth R. *Eice*] *so in* LWCROB. *de*] in W.
265. *Whiche*] Witt R.
266. *a*] B *om.*
267. *for* (2)] COB *om.* *for* (3)] COB *om.* *manere*] manere of COB.
268. *As*] And C; Ac B. *parisshe*] parisshe (*printed* parisshes) W. *shulde*] schulle R.
269. *manere*] manere of COB. *by*] be CR. *myȝte*] myȝtes W.
270. *tolde*] I-told R (*better*). *war*] y-war W; ware C. *ar*] er WCOB.
271. *seyde*] seye W. *to*] to (*printed* So) W. *salue*] saue B.
272. *loste*] boste R; *altered in* L *from* boste *to* loste.
273. *ȝow-seluen*] ȝoure-seluen R; yow C; ȝow B.
274. *now*] no R. *þe*] R *om.* *worldes*] wordis B.
275. *worde*] wordes R. *on* (2)] CB *om.*

But in suche a manere as Marke · meneth in þe gospel,
Dum cecus ducit cecum, ambo in foueam cadunt. † Mat. xv. 14; Lu. vi. 39.
¶ Lewed men may likne 3ow þus · þat þe beem lithe in 3owre eyghen,
And þe festu is fallen · for 3owre defaute,
In alle manere men · þourgh mansed prestes.
þe bible bereth witnesse · þat alle þe folke of israel † Remember Hophni and Phineas (1 Sam. iv.).
Byttere abou3te þe gultes · of two badde prestes,
Offyn and Fynes; · for her coueytise, [Fol. 41 b.]
Archa dei myshapped · and ely brake his nekke.
¶ For-þi, 3e corectoures, claweth her-on · and corecteth fyrst 3ow-seluen,
And þanne mowe 3e saufly seye · as dauid made þe sauter:
Existimasti inique quod ero tui similis: arguam te, & statuam contra faciem tuam. † Ps. xlix. 21 (Vulg.).
¶ And þanne shal borel clerkes ben abasched · to blame 3ow or to greue,
And carpen nou3te as þei carpen now · and calle 3ow doumbe houndes,
Canes non valentes latrare, † Dumb dogs; Isaiah lvi. 10.
And drede to wratthe 3ow in any worde · 3owre werke-manship to lette,
And be prestiore at 3owre *pra*yere · þan for a pounde of nobles;
And al for 3owre holynesse · haue 3e þis in herte.

276. *a*] COB *om. foueam*] fouiam R.
277. *likne*] liken C; likken O. *þus*] COB *om.*
279. *mansed*] mased C; mansed (*altered to* mased) B.
280. *alle*] al W (*omitted in printed copy*).
281. *Byttere*] Ful bitterli B. *abou3te*] bou3te COB. *gultes*] giltes WCO; gilt B. *two*] þo two B.
282. *Offyn*] *so in* WCOR; Offny B. *Fynes*] Fynees C; fynyes B.
283. *myshapped*] meskapud R; myschappid B.
284. *3e*] CB *om. claweth*] clawes C. *corecteth*] corectes C. *3ow-seluen*] youre-seluen COB.
285. *saufly*] safly WCO; manliche R. *seye*] segge R. *made*] made in W. *tuam*] &c B.
286. *And*] COB *om. borel*] burel WR. *or—greue*] R *om. to* (2)] B *om.*
287. *carpen* (2)] do COB. *and*] ne W. *valentes*] volentes B.
289. *prestiore*] prestеore R; prestier CO; prester W; more preest B. *prayere*] preyeres R. *for*] CB *om.*
290. *al*] B *om.*

[¶ Amonges ri3tful religiouse · þis reule schulde be holde;

[132] Gregory the pope says, Gregorie þe grete clerke · and þe goed pope
Of religioun þe reule · reherseth in his morales,
And seyth it in ensaumple · for þei schulde do þereafter,

as fish die out of water, so does Religion when out of a convent.' 'Whenne fissches failen þe flode · or þe fresche water,
þei deyen for drouthe · whanne þei drie ligge;
Ri3t so, quod Gregorie · religioun roileth,
Sterueth and stynketh · and steleth lordes almesses,
þat oute of couent and cloystre · coueyten to libbe.'

† If heaven be on earth, it is in a cloister. For if heuene be on þis erthe · and ese to any soule,
It is in cloistere or in scole · be many skilles I fynde;
For in cloistre cometh [no] man · to chide ne to fi3te,
But alle is buxumnesse þere and bokes · to rede and to lerne.]

¶ In scole þere is scorne · but if a clerke wil lerne,
And grete loue and lykynge · for eche of hem loueth other.

But now, Religion is a rider, and a buyer of land; Ac now is religioun a ryder · a rowmer bi stretes,
A leder of louedayes · and a londe-bugger,
A priker on a palfray · fro manere to manere,
An heep of houndes at his ers · as he a lorde were.
And but if his knaue knele · þat shal his cuppe brynge,

† and behaves like a great lord. He loureth on hym and axeth hym · who tau3te hym curteisye?

† Lords ought not Litel had lordes to done · to 3yue londe fram her heires

291—303. *In* R *only; cf.* Text A *and* Text G. *See the Critical Note.*
297. *Gregorie*] *here miswritten* Grigori; *but see* l. 297. *roileth*] *miswritten* rolleth; *but see* A xi. 206.
302. [*no*] *supplied from* Text C; R *om.*
304. *scorne*] a scorn B. *scorne-wil*] skile · and scorne but 3if he R.
306. *Ac*] And CO. *rowmer — stretes*] Romere aboute W.
307. *a*] R *om.* *bugger*] bygger CO; biere B.
309. *An*] And C. *ers*] ars B.
310. *if*] B *om.* *his* (2)] hym C; hym þe OB. *cuppe*] coppe WC.
311. *hym* (2)] COB *om.*
312. *done*] *so in* RB; doñ L; doon WC; do O; *see p.* 170, *l.* 37.

To Religious, þat haue no reuthe · þough it reyne on here auteres. — to give to monks.

¶ In many places þer hij persones ben · be hem-self at ese,

Of þe pore haue þei no pite · and þat is her charite ;

Ac þei leten hem as lordes · her londe lith so brode.

¶ Ac þere shal come a kyng · and confesse 3ow religiouses, 317 — † But a king shall come and reform Rel[i]--

And bete 3ow as þe bible telleth · for brekynge of 3owre reule,

And amende monyales · monkes and chanouns,

And putten hem to her penaunce · *ad pristinum statum ire*, 320

And Barounes with Erles beten hem · þorugh *beatus virres* techynge, — † Ps. i. 6.

þat here barnes claymen · and blame 3ow foule :

Hij in curribus, [et] hij in equis ; ipsi obligati sunt, &c. — † Ps. xix. 8, 9 (Vulg.).

¶ And þanne Freres in here freitoure · shal fynden a keye

Of costantynes coffres · in which is þe catel 324

þat Gregories god-children · han yuel dispended.

¶ And þanne shal þe abbot of Abyndoun · and alle [his] issu for euere — † Then shall the abbot of Abingdon receive a knock from the king ;

Haue a knokke of a kynge · and incurable þe wounde.

¶ That þis worth soth, seke 3e : þat oft ouer-se þe bible :

313. *reuthe*] ryghte C.
314. *places*] place C. *þer*] or B. *hij*] þei WO ; thay C. *persones ben*] ben persons W. *be*] be (*pr.* by) W.
315. *þe*] O *om.* *her*] his C ; hir pure R.
316. *Ac*] And COB. *londe lith*] londes lyen W.
317. *religiouses*] religiouse O ; religiouns B.
318. *þe*] C *om.*
319. *monyales*] monial C.
320. *hem*] W *om.* *ad*] B *om.*
321. *with*] and COB. *beten*] biten R. *virres*] *so in* LWR ; vir-is B ; vir CO.
322. *Hij*] *so in the* MSS. *in both places, except that* C *has* Hijs *in the first case.* [*et* WCROB] L *om.*
324. *coffres*] tresore COB.
325. *god-children*] gode childerne R.
326. *Abyndoun*] Abyngton C. [*his* WCROB] L *om.* *issu*] vssue R.
328. *þis*] is (*corruptly*) B. *þe*] 3oure B. *cedencium*] credencium CB. *insanabili*] insabili CRB.

[Fol. 42.]

† Isaiah xiv. 4, 5, 6.

Quomodo cessauit exactor, quieuit tribulum;
contriuit dominus baculum impiorum,
et virgam dominancium cedencium plaga in-
sanabili, &c.

† Before that king comes, Cain will awake.

¶ Ac ar þat kynge come · cayme shal awake. 329
Ac dowel shal dyngen hym adoune · and destruyen his myȝte."
"þanne is dowel and dobet," quod I · "*dominus* and kniȝthode."

133 Kinghood and knighthood help not to heaven.

"I nel nouȝt seorne," quod scripture · "but if scryueynes lye; 332
Kynghod ne knyȝthod · by nauȝt I can awayte,
Helpeth noũȝt to heueneward · one heres ende,
Ne ricchesse riȝt nouȝt · ne reaute of lordes.

Paul says the rich cannot win heaven (1 Tim. vi. 9).

¶ Poule preueth it inpossible · riche men [to] haue heuene, 336
Salamon seith also · þat syluer is worst to louye:

† Eccles. x. 19.

Nichil iniquius quam amare peccuniam.

And caton kenneth vs to coueiten it · nauȝt but as nede techeth;

† Cato, Dist. iv. 4.

Dilige denarium, set parce dilige formam.

And patriarkes and prophetes and poetes bothe 340
Wryten to wissen vs · to wilne no ricchesse,

† Wise men all praise poverty."

And preyseden pouerte with pacience; · þe apostles bereth witnesse,
þat þei han heritage in heuene · and bi trewe riȝte,
þere riche men no riȝte may clayme · but of reuthe and grace." 344

"I deny it," I said; "I refer you to Peter" (Mark xvi. 18).

¶ "*Contra*," quod I, "bi cryste · þat can I repreue,
And preue it bi Peter · and bi poule bothe,

339. *Ac*] And COB; But W. *dyngen*] dygen C.
333. *ne*] & OB; a C.
334. *heres*] heris WB.
335. *reaute*] Reautee W; realte RB.
336. *it*] O *om.* *inpossible*] *so in* R; unpossible O; impossible WCO. [*to* WOB] LRC *om.*
338. *it—techeth*] not but as it nedip OB; nouȝt · but as it nedes C. *as—techeth*] at pure nede R.
341. *wilne*] wille B.
344. *men*] man R. *no*] noȝt B. *may*] mowen O; CB *om.*
345. *repreue*] reherce CB.

þat is baptized beth sauf · be he riche or pore."

¶ "þat is *in extremis*," quod scripture · "amonges saracenes and iewes; 3.8

"That refers to Saracens and Jews," said she.

þei mowen be saued so · and þat is owre byleue,
þat an vncristene in þat cas · may crysten an hethen,
And for his lele byleue · whan he þe lyf tyneth,
Haue þe heritage of heuene · as any man crystene. 352

¶ Ac crysten men with-oute more · may nou3t come to heuene,

"The rule for Christians is given in [† Col iii. 1;]

For þat cryst for cristen men deyde · and confermed þe lawe,
þat who-so wolde and wylneth · with cryste to aryse,
Si cum Christo surrexistis, &c.,
He shulde louye & leue · and þe lawe fulfille. 356

and in Lu. x. 27.

þat is—'loue þi lorde god · leuest aboue alle,
And after, alle crystene creatures · in comune, eche man other,'
And þus bilongeth to louye · þat leueth to be saued.
And but we do þus in dede · ar þe daye of dome, 360

† We should not hoard silver or clothes.

I[t] shal bisitten vs ful soure · þe siluer þat we kepen,
And owre bakkes þat moth-eten be · and sen beggers go naked,
Or delyte in wyn and wylde foule · and wote any in defaute.
For euery cristene creature · shulde be kynde til other,
And sithen hethen to helpe · in hope of amendement.
God hoteth bothe heigh and lowe · þat no man hurte other, 366

i. panni

134 [Fol. 42 *b.*] Christians ought to help each other.

347. CB *omit. is*] been O. *beth sauf*] been saued O. *he*] þei O.
348. *saracenes*] Sarzens W.
350. *an* (1)] on R. *þat*] þis CB. *hethen*] haythen C.
351. *his*] is C.
354. *men*] man B. *deyde*] deyede RO; deide W; dede C; dide B.
355. *surrexistis*] resurexistis C; resurexisti B.
357. *þi*] þe B. *þi—god*] god þi lorde R. *aboue alle*] of alle thynges CB; aboue al þing O.
359. *to* (2)] W *om.*
360. *ar*] er O; or CB; at W.
361. [*It* WCROB] IL (*line marked*)
362. *bakkes*] *glossed* i. panni *in* L *and* clopes *in* C; B *has* bakclopis. *moth*] mote R; motthis B. *be*] B *om.*
363. *delyte*] delite vs COB. *and* (1)] & in R. *wote*] wite W; woot O; wyten B.
365. CB *omit.*
366. B *omits. hoteth*] bedes C. *bothe*] W *om.*

And seith, 'slee nou3t þat semblable is · to myne owen liknesse,

See Lu. xviii. 20." Buf if I sende þe sum tokne'; · and seith, *non mecaberis*,
Is, slee nou3t, but suffre · and al for þe beste. 369

Rom. xii. 19. [For, *Michi vindictam, & ego retribuam.*]

'For I shal punysshen hem in purgatorie · or in þe putte of helle,
Vche man for his mysdedes · but mercy it lette.'"

† "This is a long lesson," said I. ¶ "þis is a longe lessoun," *quod* I · "and litel am I þe wyser; 372

Where dowel is, or dobet · derkelich 3e shewen;
Many tales 3e tellen · þat theologye lerneth;

"I am saved, if saved, by predestination. And þat I man made was · and my name ȝentred
In þe legende of lyf · longe er I were, 376
Or elles vnwriten for somme wikkednesse · as holywrit wytnesseth,

John iii. 13 *Nemo ascendit ad celum, nisi qui de celo de-*
[s]cendit.

eue it wel," *quod* I, "bi owre lorde, and on no letterure bettere.

Solomon, who wrote Wisdom— For Salamon þe sage · þat sapience tau3te,
God gaf hym grace of witte · and alle his godes after,
[To reule þe reume · and riche to make;] 381
He demed wel & wysely · as holy writte telleth.

‡ who taught men better than he and Aristotle? Aristotle & he · who wissed men bettere?
Maistres þat of goddis mercy · techen men and preshen,
Of here wordes þei wissen vs · for wisest as in here tyme,

367. *seith*] saide C. *semblable is*] is semblond C; is semblable B.
368. *seith*] sayde C. *mecaberis*] *so in* WCRB; necaberis L (*with* n *altered from* m); necabis O. *The mistake is the* author's. *See the* Critical Note.
369. *Is*] I COB. [*For—retribuam*] in R *only*; cf. Text A; and see l. 204.
370. *hem*] R *om.*
370, 371. *or in—mysdedes*] CB *omit.*
374. *theologye*] teologie R.
375. *I man*] y am B.
376. *lyf*] seyntis O.
377. *vnwriten*] writen O. *somme*] COB *om.* *writ*] C *om.* *wytnesseth*] telleth R; witnesse C. *descendit*] *miswritten* decendit *in* L.
378. ¶] And I R. *quod I*] R *om.*; CB *place it after* lorde.
380. *gaf*] gaf (*printed* gat) W. *his*] R *om.*
381. *In* R *only.* Cf. C-text.
385. *wisest*] visest C. *as*] R *om.*

And al holicherche · holdeth hem bothe ydampned! 135
¶ And if I shulde worke bi here werkes · to wynne me heuene,
þat for her werkes and witte · now wonyeth in pyne,
þanne wrouȝte I vnwysely · what-so euere ȝe preche.
¶ Ac of fele witty in feith · litel ferly I haue,
þough her goste be vngraciouse · god for to plese.
For many men on þis molde · more sette here hertis
In good þan in god · for-þi hem grace failleth,
At here moste myschief · whan þei shal lyf lete.
As Salamon dede, and such other · þat shewed gret wittes,
Ac her werkes, as holy wrytte seyth · was euere þe contrarye.
For-þi wyse witted men · and wel ylettred clerkes,
As þei seyèn hem-self selden done þer-after,
Super cathedra[m] *moysy, &c.*
¶ Ac I wene it worth of many · as was in Noes tyme,
þo he shope þat shippe · of shides and bordes;
Was neuere wriȝte saued þat wrouȝt þer-on · ne oþer werkman elles,
But briddes and bestes · and þe blissed Noe,
And his wyf with his sones · and also here wyues;
Of wriȝtes þat it wrouȝte · was none of hem ysaued.
¶ God leue it fare nouȝt so bi folke · þat þe feith techen
Of holicherche, þat he[r]berwe is · and goddes hous to saue,

Yet are they both in hell! Were I to do as they taught, and yet go to hell, I were unwise indeed.

† But many men rather seek goods than God.

Mal. [Cf. 132.]

† The flood destroyed all but Noah.

[Fol. 4.]

† May Holy Church prove to be Noah's ark!

386. *al*] as C. *holdeth*] holt O.
387. *here*] his CB. *werkes*] wekes (*wrongly*) C.
388. *and*] and here R.
389. *wrouȝte*] wrouȝte (*printed* wroughe) W. *so*] B *om.*
390. *Ac*] And COB. *of*] O *om.*
392. *men*] man R. *hertis*] herte R.
394. *At here*] Ac þe OB; And þe C. *myschief*] myscheef is O. *lyf*] þe lif B.
395. *dede—other*] and other dede R.
396. *Ac*] And C. *werkes*] wordes (*wrongly*) CB. *seyth*] R *om* (!). *was*] *so in* LCROB; were W.
397. *and*] ne R.
398. *selden*] selde W; senden (!) C. *cathedram*] *so in* RO; cathedra LWCB.
399. *it*] I R.
400. *shope*] shoop W. *and*] and of WR.
404. COB *omit*. *wriȝtes*] wightes W. *ysaued*] saued R.
406. *herberwe* WCOB] herberw R; heberwe L; (*the line is marked*).

And shelden vs fram shame *þer*-inne · as noes shippe did bestes ;
And men þat maden it · amydde þe flode adreynten.
þe culor*um* of þis clause · curatoures is to mene,
þat ben carpenteres holykirke to make · for crystes owne bestes,

† Ps. xxxv. 7 (Vulg.).

Homines & iumenta saluabis, domine, &c.

[At domes-day þe [diluuye] worth · of deth and [fyr] at ones ;
For-þi I conseil 3ow clerkes · of holy cherche þe wri3tes,
Wercheth 3e werkes as 3e seen I-write · lest 3e worth nau3t *þer*-inne.]

¶ On gode fridaye I fynde · a feloun was ysaued,

But the thief on the cross was saved, because he shrove him to Christ.

þat had lyued al his lyf · with lesynges and with thefte ;
And for he biknewe on þe crosse · and to cryste sc[h]rof hym,
He was sonnere saued · þan seynt Iohan [þe] Baptiste,
And or Adam or ysaye · or eny of þe p*ro*phetes,
þat hadde yleine with Lucyfer · many longe 3eres.

and so a robber escaped purgatory.

A robbere was yraunceou*n*ed · rather þan þei alle,
With-outen any penaunce of p*ur*gatorie · to p*er*petuel blisse.

Who did worse than Mary Magdalen, or Paul ?

¶ þanne Marye Magdaleyne · what wo*m*man dede worse ?
Or who worse þan dauid · þat vries deth conspired ?
Or Poule þe apostle · þat no pitee hadde,
Moche crystene kynde · to kylle to deth ?

407. *shelden*] shilden W ; schilde RCOB. *noes*] Noe C.
408. *adreynten*] adrugend (*sic*) C.
409. *clause*] cause O. *curatoures*] in curatoures R.
411—413. *In* R *only.* Cf. C-text. [*diluuye*] *so in* MS. Camb. Univ. Lib. Ff. 5. 35 ; R *wrongly has* deluye. [*fyr*] *so in* MS. Ff. ; R *has* feer.
414. *On gode*] For a goed R. *ysaued*] saued O.
415. *lyued*] I-lyued R.
416. *biknewe on*] beknede to W. *schrof* WRB] L *has* scrof ; *but the line is marked for correction ;* schroue CO.
417. *saued*] I-saued R ; y-saued W. [*þe* WCROB] L *om.*
418. *or* (1)] er COB ; ar R.
419. *yleine*] I-lyen R ; yleyen WC.
420. *yraunceouned*] raunceoned C ; raunsomed B.
422. *þanne*] And CB.
423. *þan*] dede þan R.
425. R *omits.*

And [now] ben þise as souereynes · wyth seyntes in heuene, 426 — Yet they are now in heaven.

þo þat wrouȝte wikkedlokest · in worlde þo þei were.

¶ And þo þat wisely wordeden · and wryten many bokes

Of witte and of wisdome · with dampned soules wonye. † But many witty men are in hell.

þat salamon seith, I trowe be soth · and certeyne of vs alle, 430

[*Sunt*] *iusti atque sapientes · & opera eorum in manu dei sunt, &c.;* † Eccles. ix. 1.

¶ þere aren witty and wel libbynge · ac her werkes ben yhudde

In þe hondes of almiȝty god · and he wote þe sothe 432

Wher for loue a man worth allowed þere · and his lele werkes,

Or elles for his yuel wille · & enuye of herte,

And be allowed as he lyued so; · for bi lyther, men knoweth þe gode; · † By the evil, men know the good.

¶ And wherby wote men whiche is whyte · if alle þinge blake were, 436

And who were a gode man · but if þere were some shrewe?

For-þi lyue we forth with lither men · I leue fewe ben gode.

For *qant* OPORTET *vyent en place · yl ny ad que* PATI, † When necessity is upon us, we must suffer.

And he þat may al amende · haue mercy on vs alle;

426. [*now* WCOB] LR *om.; but the line is marked in* L. *wyth*] and CO. *souereynes wyth*] souereyne B.

427. *wikkedlokest*] wikkedest COB. *in*] in þe B. *þo*] þe C.

428. *wordeden*] wrouȝten B.

429. *of* (2)] B *om.* *wisdome*] wisdames O. *wonye*] wonnes C.

430. [*Sunt* R] Siue LCOW; B *has* Sint.

431. *þere*] Thay C; þey B. *witty*] willy CB (*corruptly*). *libbynge*] likyng B. *ac*] and COB. *yhudde*] hid O.

433. *Wher for*] *sa in* LRO (wher = whether); Wher-forę WCB. *loue*] W *om.* *a*] of B.

434. *&*] and for W.

435. *as*] for R. *so*] þere O. *bi*] by þe W. *so—lyther*] so lither C; þere as liþen O; so liþer B. *þe*] CB *om.*

436. *wote*] wite C; witen O; wiste WB. *is*] were W.

438. *lither*] oþere W. *I—ben*] thay ben few C; I leue fewe O; hij beþ fewe B.

439. *qant*] *so in* LC; quant W; quantȝ R; whan B. *vyent*] vyn R; comeþ WCOB. *en*] in COB. *yl ny ad*] il nad CO. *yl—pati*] B *om.*

440. *en*] of COB.

† Ps. xiii. 1 (Vulg.).

For sothest worde þat euere god seyde · was þo he seyde, *nemo bonus.* 441

136 Christ never commended clergy (learning); see Mark xiii. 9, 11, which says, 'When ye are brought before kings,' &c.

[Fol. 43 b.]

¶ Clergye þo of crystes mouth · commended was it litel,
For he seyde to seynt Peter · and to suche as he loued,
Dum steteritis ante Reges et presides, &c.;
þough ȝe come bifor kynges · and clerkes of þe lawe,
Beth nouȝte abasched · for I shal be in ȝoure mouthes,
And ȝyue ȝow witte at wille · and kunnynge to conclude
Hem alle þat aȝeines ȝow · of crystenedome disputen.

† Cf. Ps. cxviii. 46 (Vulg.).

¶ Dauyd maketh mencioun · he spake amonges kynges,
And miȝte no kynge ouercome hym · as bi kunnyng of spêche. 449
But witte ne wisdome · wan neuere þe maystrye,
Whan man was at myschief · with-oute þe more grace.

Augustine says (Confess. Lib. viii.

¶ þe doughtiest doctour · and deuynoure of þe trinitee,
Was Augustyn þe olde · and heighest of þe foure, 453
Sayde þus in a sarmoun · I seigh it writen ones,
Ecce ipsi idioti rapiunt celum, vbi nos sapientes in inferno mergimur:
And is to mene to englisshe men · more ne lasse,

'Wise clerks are often sunk in hell,

Aren none rather yrauysshed · fro þe riȝte byleue 456
þan ar þis cunnynge clerkes · þat conne many bokes;

whilst poor ploughmen and shepherds attain heaven,'

¶ Ne none sonner saued · ne sadder of bileue,
þan plowmen and pastoures · & pore *comune* laboreres.
Souteres and shep[h]erdes · suche lewed iottes 460

441. *For*] For þe B. *was*] COB *om.*
442. *þo*] O *om.* *it*] CB *om.*
443. *Dum*] Cum W.
445. *Beth*] Bees C. *abasched*] abassed C.
446. *ȝow*] B-*om.* *at*] and WCOB.
447. *and*] R *om.*
448. *of*] R *om.*
449. *And*] Al R. *as*] B *om.* *as bi*] and bé C.
450. *ne*] and W. *wan*] ne wan CB. *þe*] B *om.*
452. *doughtiest*] douȝtiorokest R.
453. *Augustyn*] Austyn WCROB. *þe olde*] y-holde B. *þe*] hem R.
454. *seigh*] sauȝ B. *idioti*] *so in* LRW; ydiote COB. *rapiunt*] rapiunt (*printed* irapiunt) W. *nos*] O *om.* *mergimur*] C *om.*
455. *to—men*] to men W; on Englissh COB. *more*] to more COB. *ne*] and to COB. *lasse*] losse C.
456. *rather*] oþere raþer OCB.
457. *conne*] knowe R; kunnen B.
458. *saued*] I-saued R.
459. *pastoures*] portours B. *pore*] pouer R; oþere WCOB.
460. B *omits.* *shepherdes*] *so in* W; *miswritten* sheperdes *in* L. *suche*] and oþere W; and swich C. *iottes*] Iuttes W.

Percen with a *pater-noster* · þe paleys of heuene,
And passen purgatorie penaunceles · at her hennes partynge,
In-to þe blisse of paradys · for her pure byleue,
þat inparfitly here · knewe and eke lyued. 464
¶ Ȝee men knowe clerkes · þat han cursed þe tyme,
þat euere þei couth or knewe more · þan *credo in deum patrem;*
And pryncipaly her *pater-noster* · many a persone hath wisshed. 467
¶ I se ensamples my-self · and so may many an other,
þat seruauntes þat seruen lordes · selden falle in arrerage,
But þo þat kepen þe lordes catel · clerkes and reues.
Riȝt so lewed men · & of litel knowynge,
Selden falle þei so foule · and so fer in synne, 472
As clerkes of holikirke · þat kepen crystes tresore,
þe which is mannes soule to saue · as god seith in þe gospel:
Ite vos in vineam meum."

by help of but one *Pater-noster!*

† Clerks are often sorry they ever knew more than that.

† Not common servants, but stewards, run in arrears.

† So fares it with them that keep Christ's treasure."

† Mat. xx. 4.

461. *Percen*] þat persen B.
462. *passen*] passen þurgh B.
464. *inparfitly*] in parfit lif B. *here*] R *om.* *eke*] R *om.*
465. *þat—cursed*] cursen R.
466. *couth—knewe*] kouþe on þe book COB. *patrem*] COB *om.*
467. *her*] þe R. *a*] C *om.* *wisshed*] I-wisched R.
468. *In margin of* O *is* Exemplum bonum. *may many*] mowen O, *an*] WCOB *om.*
469. *arrerage*] rerage R; areragis O.
470. *But*] But (*printed* And) W. *þe*] R *om.*
471. *knowynge*] kunnynge R.
472. *þei*] R *om.*

PASSUS XI. (DO-WEL III.)

Passus xj^us.

[Compare this with the conclusion of the A-text; page 136* of vol. i.]

THanne scriptur*e* scorned me · and a skile tolde,
And lakked me in latyne · and li3te by me she sette,
And seyde, "*multi multa sciunt, & seipsos nesciunt.*"

[Fol. 44.]

Þo wepte I for wo · and wratth of her speche,

Again I slept, and had a marvellous dream.

And in a wynkyng wratth · wex I aslepe.
A merueillouse meteles · mette me þanne,
Þat I was rauisshed ri3t þere · and fortune me fette,
And in-to þe londe of longynge · allone she me brou3te,

Fortune bade me gaze in the mirror called the World.

And in a myroure þat hi3t mydlerd · she mad me to biholde. 8
Sitthen she sayde to me · "here my3tow se wondres,
And knowe þat þow coueytest · and come *þer*-to, *par* aunter."

TITLE. Passus vndecimus & (*sic*) *supra* C; Passus vndecim*us* W; Passus x*us* de vis. vt *supra* R; B *adds* & quartus de Dowel.

1. *scorned*] serued C.
2. *in*] a R. *she*] he R; COB *om.*
3. *wratth*] wrąþþe O; sorwe R.
4. *wynkyng*] wyndynge COB. *wratth*] wrath R; wrąþe W; wrąþþe O; wratthe CB; wrath *in* Crowley. *wex I*] *so in* LCOB; weex I W; til I was R.
5. *A*] A ful B. *meteles*] sweuene COB. *me*] I me O. *mette—þanne*] me tydde to dreme R.
6. *þat*] For R. *and*] for R.
7. *And*] B *om.* *in-to*] to C. *allone*] & loue R.
8. *And*] O *om.* *mydlerd*] *so in* LCB; mydleerd O; myddelerd R; middelerþe W. *to*] COB *om.*
9. *Sitthen*] Sone W. *to*] vnto O.
10. *par aunter*] par aunter R; paraduenture B.

¶ þanne hadde fortune folwyng hir · two faire damoyseles,
Concupiscencia-carnis · men called þe elder mayde,
And coueytise-of-eyes · ycalled was þat oþer,
Pryde-of-parfyte-lyuynge · *pur*sued hem bothe,
And badde me, for my contenaunce · acounte clergye liȝte.

Fortune had two damsels, named Lust-of-the-Flesh and Lust-of-the-Eyes.

¶ *Concupiscencia-carnis* · colled me aboute þe nekke,
And seyde, "þow art ȝonge and ȝepe · and hast ȝeres ynowe,
Forto lyue longe · and ladyes to louye;
And in þis myroure þow myȝte se · myrthes ful manye,
þat leden þe wil to lykynge · al þi lyf tyme."

Lust-of-the-Flesh embraced me, and bade me rejoice in my youth.

¶ þe secounde seide þe same · "I shal suwe þi wille;
Til þow be a lorde and haue londe · leten þe I nelle,
þat I ne shal folwe þi felawship · if fortune it lyke."
"He shal fynde me his frende" · *quod* fortune þer-after;
"þe freke þat folwed my wille · failled neuere blisse."

The second maiden said the same.

¶ Thanne was þere one þat hiȝte elde · þat heuy was of chere,
"Man," *quod* he, "if I mete with þe · bi Marie of heuene,
þow shalt fynde fortune þe faille · at þi moste nede,
And *concupiscencia-carnis* · clene þe forsake.
Bitterliche shaltow banne þanne · bothe dayes and niȝtes
Coueytise-of-eyghe · þat eu*ere* þow hir knewe,
And pryde-of-parfyt-lyuynge · to moche p*er*il þe brynge."

But a man named Elde (Old Age) threatened me, and bade me beware.

¶ "ȝee, recche þe neuere," *quod* recchelesnes · stode forth in ragged clothes,
"Folwe forth þat fortune wole · þow hast wel fer til elde;

"Never mind him," quoth Recklessness.

11. *damoyseles*] damesels C.
12. *mayde*] B *om.*
13. *ycalled*] called CB.
19. *in*] R *om.* *myrthes*] myȝtes W.
20. *wil*] wole W; wyl C; wel R; wollen B.
22. *a*] B *om.*
25. *folwed*] folweþ CR; folwiþ B.
26. *of chere*] C *om.*
27. *mete*] mette B.
30. *bothe*] bothe þe C.
31. *hir*] it CO; hit B.
32. *of*] of þi R. *brynge*] brouȝt CB.
33. *stode*] stonde B.
34. *fer*] fare C. *til*] to RCB.

A man may stoupe tymes ynow · whan he shal tyne þe croune.

Man proposes, God disposes.

¶ '*Homo proponit*,' quod a poete · and plato he hyght,
'And *deus disponit*,' quod he · lat god done his wille.
If trewthe wil witnesse it be wel do · fortune to folwe,
Concupiscencia-carnis · ne coueityse-of-eyes
Ne shal nouȝt greue þe gretly · ne bigyle þe, but þow wolt."

¶ "ȝee, farewel phippe!" quod fauntelte · and forth gan me drawe,

[Fol. 44 b.]

Til *concupiscencia-carnis* · acorded alle my werkes.

Old Age and Holiness mourned.

¶ "Allas, eye!" quod elde · and holynesse bothe,
"þat witte shal torne to wrecchednesse · for wille to haue his lykynge!"

Lust-of-the-Eyes comforted me;

¶ Coueityse-of-eyghes · conforted me anon after,
And folwed me fourty wynter · and a fyfte more,
þat of dowel ne dobet · no deyntee me ne þouȝte;
I had no lykynge, leue me if þe leste · of hem auȝte to knowe.

¶ Coueytyse-of-eyes · cam ofter in mynde
þan dowel or dobet · amonge my dedes alle.
Coueytise-of-eyes · conforted me ofte,

and bade me confess to a friar when I pleased.

And seyde, "haue no conscience · how þow come to gode;
Go confesse [þe] to *sum* frere · and shewe hym þi synnes.
For whiles fortune is þi frende · Freres wil þe louye,

35. *tymes*] tyme WOB. *þe*] B *om.*
36. *poete*] poete þo R.
40. *gretly*] graythly R. *þe* (2)] W *om.* *þow wolt*] if þow wolt þi-selue W.
41. *phippe*] fipp R. *quod*] *so in* W (*but printed* and). *forth*] he B.
42. *alle*] til alle R; wiþ alle B.
43. *eye*] eiȝe W; eyghe C; eyȝe RB; ye O.
44. *wille*] wil W.
45—48. R *omits.*
45. *anon*] sone COB.
46. *folwed*] folow C. *and—fyfte*] or fifty or O; or fifty and CB.
47. *no*] no (*printed* Ne) W. *ne* (2)] WCOB *om.* *þouȝte*] thynke C.
48. *leue—leste*] ne no luste CB; ne lust O.
49. *mynde*] my mende R; my mynde O.
50. *þan*] And (!) C.
51. CB *omit.*
53. [*þe* RCB] þee WO; L *om., but the line is marked.*
54. *Freres*] *sum* frere R. *wil*] wol WC; wolen OB.

And fecche þe to her fraternite · and for þe biseke,
To her priour prouyncial · a pardoun forto haue,
And preyen for þe, pol bi pol · 3if þow be *pecuniosus.*"
Set pena pecuniaria non sufficit pro spiritualibus delictis.

¶ By wissynge of þis weriche I wrou3te · here wordes were so swete, — I did as she bade.
Tyl I for3at 3outhe · and 3arn in-to elde.
And þanne was fortune my foo · for al hir faire biheste,
And pouerte pursued me · and put me lowe,
And þo fonde I þe Frere aferde · and flyttynge bothe, — In my old age the friar avoided me,
A3eines owre firste forward · for I seyde I nolde
Be buryed at her hous · but at my parisshe cherche. — because I wanted to be buried at my parish church.
For I herde onys · how conscience it tolde,
þat þere a man were crystened · by kynde he shulde be buryed,
Or where he were parisshene · ri3t þere he shulde be grauen.
And for I seyde þus to freres · a fool þei me helden,
And loued me þe lasse · for my lele speche.
Ac 3et I cryed on my confessoure · þat helde hym-self so kunnynge, — I asked my confessor why he did so.
"By my feith, frere," quod I · "3e faren lyke þise woweres,
þat wedde none wydwes · but forto welde here godis;
Ri3te so, by þe Rode · rou3te 3e neuere
Where my body were buryed · bi so 3e hadde my siluer.
Ich haue moche merueille of 3ow · and so hath many an other, — I said that I wondered at him.

55. *fecche*] fette R. *biseke*] bysecche R.
57. *pecuniosus* WC] peccuniosus L; pecunious R; peccunyous B. *Set*] R *om.* *pecuniaria* WCOB] *written* pecuniarea *in* L; pecularia R.
58. *wrou3te*] dede R.
59. *3arn*] yarne C; 3erne O; ran R.
60. *biheste*] speche W.
62. *aferde*] vnstable B. *flyttynge*] flettyng C; flityngе R.
64. *buryed*] buriel (*sic*) B.
67. *were*] were a R.
70. *Ac*] And CB.
72. *welde*] wedden B. *godis*] goodes WC; goodis B; goed R.
73. *3e*] þei B.
74. *buryed*] y-buried B. *my*] the CB.
75. *an other*] other RCOB.

Why 3owre couent coueyteth · to confesse and to burye,
Rather þan to baptise barnes · þat ben catekumelynges.
Baptism is of more service than burial.
Baptizyng and burying · bothe ben ful nedeful,
Ac moche more merytorie · me þynke[þ] it is to baptize.
For a baptized man may · as maistres telleth,
þorugh contricioun come · to þe heigh heuene;
Sola contricio [delet peccatum.]
[Fol. 45.] ¶ Ac a barne with-oute bapteme · may nou3t so be saued;
John iii. 5. *Nisi quis renatus fuerit [ex aqua, &c.;]*
Loke, 3e lettred men · whether I lye or do nou3te."
Loyalty looked upon me,
And lewte loked on me · and I loured after.
"Wherfore lourestow?" quod lewte · and loked on me harde,
"3if I durste," quod I, "amonges men · þis meteles auowe!"
and bade me speak out.
"3e, bi peter and bi poule," quod he · "and take hem bothe to witnesse,
Non oderis fratres secrete in corde tuo, set publice argue illos."
¶ "þei wol alleggen also," quod I · "and by þe gospel preuen,
Mat. vii. 1. *Nolite iudicare quemquam."*
¶ "And wher-of serueth lawe," quod lewte · "if no lyf vndertoke it,
Falsenesse ne faytrye; · for sumwhat þe apostle seyde,
Non oderis fratrem.

77. *catekumelynges*] cathecumynys O; catekounelyns CB.
78. *bothe*] hath CB. *ben*] beþ WR.
79. *Ac*] And C. *þynke*[þ] *so in* WOR; þynkiþ B; thyngket C; þynke L. *it*] CO *om.*
80. *as*] as þise W; as wel as B.
81. *to*] til R. [*delet peccatum* COB] LWR *merely have* &c.
82. *a*] W *om.* *so*] CB *om.* *saued*] ysaued R. [*ex aqua, &c* COB] LWR *om.*
83. *whether*] whetur R; wheher C. *do*] COB *om.*
84. *lewte*] lewete þo R; leaute B. *loked*] lok C.
85. *lourestow*] lourest þou OB.
86. *þis meteles*] þeise metelis O.
87. *3e*] 3he O; 3is W; CB *om.* *take*] *so in* LR; took WC; toke OB. *hem*] COB *om.* *publice*] puplice O.
88. *quemquam*] R *adds* &c.
89. *lewte*] leute þanne R. *it*] *erased in* O.
90. *ne*] and CB. *apostle*] gospel CB.

And in þe sauter also · seithe dauid þe prophete,
Existimasti inique quod ero tui similis, &c. Ps. xlix. 21 (Vulg.).
It is *licitum* for lewed men · to segge þe sothe, 92 "Even the ignorant may publish the truth.
If hem lyketh and leste · eche a lawe it graunteth,
Excepte persones and prestes · and prelates of holy cherche,
It falleth nouȝte for þat folke · no tales to telle,
þough þe tale were trewe · and it touched synne. 96
¶ þinge þat al þe worlde wote · wherfore shuldestow spare
[To] reden it in Retoryke · to arate dedly synne?
Ac be neuere more þe fyrste · þe defaute to blame; But be not the first to find fault."
þouȝe þow se yuel, sey it nouȝte fyrste · be sorye it nere amended. 100
No þinge þat is pryue · publice þow it neuere,
Neyther for loue laude it nouȝt · ne lakke it for enuye;
Parum lauda, vitupera parcius."
¶ "He seith sothe," quod scripture þo · and skipte an heigh, & preched; Scripture approved of this,
Ac þe matere þat she meued · if lewed men it knewe,
þe lasse, as I leue · louyen it þei wolde. 105
¶ This was her teme and her tyxte · I toke ful gode hede;
'*Multi* to a maungerye · and to þe mete were sompned, referring to Mat. xxii. 1—14.
And whan þe peple was plenere comen · þe porter vnpynned þe ȝate, 108

91. *also*] CB *om.*
92. *licitum*] leueful O; lefsum B.
93. *and*] or O. *a*] CB *om.*
94. *cherche*] cherches R.
95. *no*] none RB.
96. *were*] be W. *touched*] touche W.
97. *þinge*] Ac þinge R. *shuldestow*] shuldist þou OB.
98. [*To* W] And LCROB. *arate*] a-raten R.
99. *Ac*] And C. *þe* (2)] þe (*omitted in printed copy*) W.
100. *sey*] ne seie B. *amended*] amendite R.
101. *No*] And CO; A B. *publice*] puplice O; publiche RB.
102. *laude*] preise W; lakke R.; lab B. *parcius*] propicius, &c B.
103. *sothe*] þe sothe R. *þo*] CB *om.*
104. *Ac*] And C. *she*] he COB. *if*] R *om.* *knewe*] knowe R.
105. *After this line* R *has an extra line*—þe bileue þat lord · þat lettred men techeth; *where the first* þat *should be* of oure. Cf. Text C.
108. *plenere*] al plener B. *porter*] C *om.* *ȝate*] gate COB.

And plukked in *pauci* priueliche · and lete þe remenaunt go rowme !'

I pondered upon my election to grace.

¶ Al for tene of her tyxte · trembled myn herte,
And in a were gan I waxe · and with my-self to dispute,
Whether I were chosen or nouȝt chosen; · on holi-cherche I þouȝte,
þat vnderfonge me atte fonte · for one of goddis chosen;
For cryste cleped vs alle · come if we wolde,
Sarasenes and scismatikes · and so he dyd þe iewes,

Isa. lv. 1. *O vos omnes scicientes, venite, &c.;*

[Fol. 45 b.] And badde hem souke for synne · saufly at his breste,
And drynke bote for bale · brouke it who so myȝte.

"Christ saves all men," said I.

¶ "þanne may alle crystene come," *quod* I · "and cleyme þere entre,
By þe blode þat he bouȝte vs with · and þorugh baptesme after,

Mk. xvi. 16. *Qui crediderit & baptizatus fuerit, &c.*

For þough a crystene man coueyted · his crystenedome to reneye,
Riȝtfulliche to renye · no resoun it wolde.

"A churl must have his lord's leave to sell his goods;

¶ For may no cherle chartre make · ne his catel selle,
With-outen leue of his lorde · no lawe wil it *graunte*.
Ac he may renne in arrerage · and rowme so fro home,
And as a reneyed caityf · recchelesly gon aboute,
Ac Resoun shal rekne with hym · [and rebuken hym at þe laste,

109. *rowme*] rome WRB; roome CO.
110. *trembled*] tremeled R.
111. *a*] C *om.* *were*] weer W. *to*] COB *om.*
112. *chosen*] chose R (*in both places*). *chosen* (2)] COB *om.*
113. *vnderfonge*] vnder-fonged W; vndir-fenge OB; vnder-fange C. *atte*] at þe RCB. *fonte*] funt B; fount C. *one*] oen R. *chosen*] chosne L; *but see* l. 112.
115. *Sarasenes*] Sarzens W. *scicientes*] *so in* LRCOB; sicientes W.
116. *saufly*] saue R; safly B.
117. *brouke*] broke C.
118. *may*] mowen O.
119. *þat*] R *om.* *with*] R *om.*
120. *reneye*] receyue R; forsake C.
122. *cherle*] cherche (!) C.
124. *arrerage*] arreragis B. *rowme so*] renne R.
125. *a reneyed*] he renneth R. *gon*] rennen W; RCOB *om.*
126. *Ac*] And WC.
126, 127. *The last half of* l. 126, *and first half of* l. 127, *are found in* R *only.* *But see* Text C.

And conscience a-counte with hym] · and casten hym
in arrerage,
And putten [hym] after in a prisone · in purgatorie to brenne, 128
For his arrerages rewarden hym þere · to þe daye of dome,
But if contricioun [wol] come · and crye, bi his lyue,
Mercy for his mysdedes · with mouth or with herte."
¶ "þat is soth," seyde scripture · "may no synne lette
Mercy alle to amende · and mekenesse hir folwe, 133
For þey beth as owre bokes telleth · aboue goddes werkes,
Misericordia eius super omnia opera eius."
¶ "ȝee! baw for bokes!" quod one · was broken oute of helle,
Hiȝte *troianus*, had ben a trewe knyȝte · toke witnesse at a pope, 136
How he was ded and dampned · to dwellen in pyne,
For an vncristene creature; ·—" clerkis wyten þe sothe,
þat al þe clergye vnder cryste · [ne] miȝte me cracche fro helle,
But onliche loue and leaute · and my lawful domes.
¶ Gregorie wist þis wel · and wilned to my soule 141
Sauacioun, for sothenesse · þat he seigh in my werkes.
And, after þat he wepte · and wilned me were *grau*nted

but he can be imprisoned for debt."

Scripture bade me trust to God's mercy.

Ps. cxliv. 9 (Vulg.).

Trajan declares how he was released from hell.

"Pope Gregory prayed for my release."

128. [*hym* WROB] LC *om.* *a*] COR *om.*
129. *For*] And for R. *arrerages*] arrerage CB; arerage O. *to*] riȝte to R; til B.
130. [*wol* WC] wole OB; *miswritten* wel *in* LR, *but the line, in* L, *is marked for correction.* *lyue*] leue R.
131. *or*] and W.
132. *seyde*] quod COB. *may*] þat may B.
133. *alle to*] may al R. *and*] þat R. *hir folwe*] he folweth R.
134. *beth*] bee C. *bokes*] boke R. *eius* (1)] O *om.*
135. *ȝee*] ȝhe O; Ye RC.
136. *Hiȝte*] þat hiȝte B. *had*] & hadde B. *a*] þe COB.
137. *ded*] dede R; deed B. *pyne*] peyne COB.
138. *wyten*] wite W.
139. þe] C *om.* [*ne* W] LCROB *om.* *me*] hym B; C *om.*
140. *leaute*] my leute R. *and* (2)] of R.
141. *wilned*] wilneth COB.
142. *for*] for þe R. *seigh in*] seith of R. *in*] CB *om.*

Grace, wyth-outen any bede byddynge · his bone was vnderfongen,
And I saued, as ȝe may se · with-oute syngyng of masses;
By loue, and by lernynge of my lyuyng in treuthe,
Brouȝte me fro bitter peyne · þere no biddyng myȝte."

"See how this pagan was saved!" said Loyalty.

¶ "Lo, ȝe lordes, what leute did · by an Emperoure of Rome,
þat was an vncrystene creature · as clerkes fyndeth in bokes.
Nouȝt þorw preyere of a pope · but for his pure treuthe
Was þat sarasene saued · as seynt Gregorie bereth witnesse.

"Ye lords, think upon Trajan.

Wel ouȝte ȝe lordes, þat lawes kepe · þis lessoun *to* haue in mynde,
And on *troianus* treuth to thenke · and do treuthe to þe peple.

This matter is dark.

[¶ þis matir is merke for mani of ȝow · ac, men of holy cherche,
þe legende *sanctorum* ȝow lereth · more larger þan I ȝow telle!
Ac þus lele loue · and lyuynge in treuthe ·
Pulte oute of pyne · a paynym of rome.

Blessed be Truth that so saved that Saracen!

I-blessed be treuthe · þat so brak helle ȝates,
And saued þe Sarasyn · fram Sathanas and his power,
þere no clergie ne couthe · ne kunnynge of lawes.
Loue and leute · is a lele science;
For þat is þe boke blessed · of blisse and of ioye:—
God wrouȝt it and wrot hit · with his on fynger,
And toke it moyses vpon þe mount · alle men to lere.]

[Fol. 46.] 'Lawe with-outen loue,' quod *troianus* · 'leye þere a-bene,

144. *bede*] bede (*printed* bene) W. *In the margin of* O *is the note*—Nota. þe ground of trentalis.
145. *may*] mowen O; now R; W *om.* *syngyng*] syngen C.
146. *By*] R *om.*
148. *did*] R *om.*
149. *fyndeth*] fynde CB.
150. *In* R, *the word* pope *is erased, and in the margin* (*by a later hand*) *is*—*in* Episcopum Romanum.
151. *sarasene*] Sarsen W.
152. *ȝe*] þise B. *to*] COB *om.*
154—164. *In* R *only.*

Or any science vnder sonne · þe seuene artz and alle,
But if þei ben lerned for owre lordes loue · loste is alle þe tyme :'—
For no cause to cacche siluer *þere*-by · ne to be called a mayster,
But al for loue of owre lorde · and þe bet to loue þe peple.
For seynte Iohan seyde it · and soth aren his wordes,
'*Qui non diligit, manet in morte*—
¶ Who so loueth nou3te, leue me · he lyueth in deth-deyinge'—
And þat alle manere men · enemys and frendes,
Louen her eyther other · and lene hem as her-selue.
Who so leneth nou3te, he loueth nou3te · god wote þe sothe,
And comaundeth eche creature · to confourme hym to louye,
And souereynelyche pore poeple · and here ennemys after.
For hem þat hateth vs · is owre meryte to louye,
And pore peple to plese ; · here prayeres may vs helpe.
For owre ioye and owre hele · Ihesu cryst of heuene,
In a pore mannes apparaille · *pur*sueth vs euere,
And loketh on vs in her liknesse · and þat *with* louely chere,
To knowen vs by owre kynde herte · and castyng of owre eyen,

"Learning without love is profitless," said Trajan.

1 John iii. 14 (Vulg.).

Men should love each other,

and especially their enemies and the poor.

For Christ wears the poor man's apparel.

167. B *omits. if*] WCROB *om. loste*] I-lost R.
169. *bet*] better C. *'peple*] pope (!) B.
170. *aren*] arn WB.
171. *leue*] leueþ B. *deth*] deeþ B; deeþ (*printed* deep) W.
173. *Louen*] Loue W. *lene*] *so in* O; *in other* MSS., *it is more like* leue; *see the* Critical Note. *hem*] hym C. *her-selue*] hem-selue W.
174. *Who*] For who R. *leneth*] leneþ O; *in other* MSS., *it looks like* leueth. *god*] oure lorde R.
175. *And*] Crist W. *comaundeth*] comaunded R; comande C. *eche*] ech a W; veh R; iche O; Ilk C. *confourme*] conformen W.
176. *pore*] þe pouere W. *here*] hir WC.
179. *For*] And W. *hele*] heele W; euel (!) R. *Ihesu*] is ihesu R.
180. *pursueth*] pursued W.
181. B *omits.*
182. *eyen*] eighe C; ei3e B; ye O; eyes R.

Whe*þ*er we loue þe lordes here · byfor owre lorde of blisse;

¶ And exciteth vs bi þe euangelye · þat, when we maken festes,

We shulde nou3te clepe owre kynne *per*-to · ne none kynnes riche;

Luke xiv. 12. *'Cum facitis conuiuia, nolite inuitare amicos;*

Ac calleth þe careful þer-to · þe croked and þe pore,

For 3owre frendes wil feden 3ow · and fonde 3ow to quite

3owre festynge and 3owre faire 3ifte; · vche frende quyteth so other.

Christ repays what is given to

¶ Ac for þe pore I shal paye · and pure wel quyte her *trauaille*,

þat 3iueth hem mete or moneye · and loueth hem for my sake.'

For þe best ben so*mme* riche · and so*mme* beggers and pore.

We are all brethren of one blood,

For alle are we crystes creatures · and of his coffres riche,

And bretheren as of o blode · as wel beggares as erles.

For on caluarye of crystes blode · crystenedome gan sprynge,

viz. of the blood shed at Calvary. 1 Pet. ii. 2.

And blody bretheren we bycome þere · of o body ywonne,

As *quasi modo geniti* · and gentil men vche one,

No beggere ne boye amonges vs · but if it synne made;

John viii. 34. *Qui facit peccatum, seruus est peccati, &c.*

¶ In þe olde lawe · as holy *lettre* telleth,

183. *Whe*þ*er*] *miswritten* Wher*þ*er *in* L. *owre*] þe W.

184. *cuangelye*] euangeliste B.

185. *shulde*] shal C. *none kynnes*] none kyne R; no kyn OB.

186. *Ac calleth*] And calles C.

187. *3owre*] oure C. *wil feden*] wolen fede RB; wol fenden C. *fonde*] fonden R.

188. *festynge*] fastyng B. *3ifte*] 3ifte W; 3iftes RO; 3iftis B; giftes C. *quyteth*] quit R.

189. CB *omit.* *pure*] puire R. *quyte*] quiten R.

190. *moneye*] mone R. *and*] or W. *After* l. 190 R *inserts an apparently spurious line*—

¶ Almi3ty god hath made riche · men if he wolde.

191. *For*] Ac for R.

192. *his*] CB *om.*

193. *And*] As R. *o*] oo W; COB *om.* *wel*] O *om.*

194. *on*] at R.

195. *bycome*] bicome (*printed* bicomen) W. *o*] one R; a CB.

198. *holy*] þe R. *telleth*] techiþ B.

Mennes sones · men called vs vchone,
Of adames issue and Eue · ay til god-man deyde;
And after his resurreccioun · *Redemptor* was his name,
And we his bretheren, þourgh hy*m* ybou3t · bothe riche and pore. Both rich and poor are Christ's brethren.
For-þi loue we as leue bretheren shal · and vche man laughe vp other, [Fol. 46 b.]
And of þat eche man may forbere · amende þe*re* it nedeth,
And euery man helpe other · for hennes shal we alle;
Alter alterius onera portate. Gal. vi. 2.
And be we nou3te vnkynde of owre catel · ne of owre kunnynge neyther,
For noet no man how neighe it is · to be ynome fr bothe.
For-þi lakke no lyf other · þough he more latyne knowe, Let no man blame another overmuch.
Ne vnder-nym nou3te foule · for is none with-oute faute.
For what euere clerkis carpe · of crystenedome or elles,
Cryst to a comune woman seyde · in *comune* at a feste,
þat *fides sua* shulde sauen hir · and saluen hir of alle synnes. Luke vii. 48.
¶ þanne is byleue a lele helpe · aboue logyke or lawe;
Of logyke ne of lawe · in *legenda sanctorum* Logic and law are of but small account.
Is litel allowaunce made · but if bileue hem helpe.
For it is ou*er*longe ar logyke · any lessou*n* assoille,

199. *called*] callen WO; callip B.
200. *man*] mand (*sic*) C. *deyde*] deyede R; deyed CB.
202. *ybou3t*] y-bou3t (*printed* y-brought) W; bou3t OB; bought C.
203. *loue*] lyue O. *bretheren*] childern R. *shal*] schul O; W *om.* *laughe*] law3he O. *vp*] *so in* LR; of W; on O; vp-on C; vppon B.
204. *And*] For O. *of*] if COB.
205. *other*] oþer here R. *shal*] shul W; schulle R.
206. *vnkynde*] vnkende R. *neyther*] neuther C; noþer R.
207. *noet*] *so in* LR; noot O; woot W; not C; B *places* not *after* man. *neighe*] COB *om.* *be*] ben W. *ynome*] bynome C. *to—ynome*] ne how sone he take B.
209. *for*] C *om.* *is*] þer is B. *faute*] defaute WR.
211. *a* (2)] the CB.
212. *hir of*] of hir CB. *alle*] WCOB *om.*
213. *aboue*] abue (*sic*) R.
214. *ne*] or W.
215. *allowaunce — bileue*] alowed þei both · but by-leue R.
216. *ar*] er WO; or CB.

And lawe is loth to louye · but if he lacche syluer.
Bothe logyke and lawe · þat loueth nou3te to lye,
Cleave not to logic or law. I conseille alle crystene · cleue nou3te þer-on to sore.
For sum wordes I fynde ywryten · were of faithes techynge,
þat saued synful men · as seynt Iohan bereth wytnesse;
Mat. vii. 2. *Eadem mensura qua mensi fueritis, remecietur vobis.*
Learn rather the law of love. ¶ For-þi lerne we þe lawe of loue · as owre lorde tau3te,
And as seynte Gregory seide · for mannes soule helthe,
Melius est scrutari scelera nostra, quam naturas rerum.
¶ Why I moue þis matere · is moste for þe pore,
For in her lyknesse owre lorde · ofte hath ben y-knowe.
Luke xxiv. 13. Witnesse in þe Paske wyke · whan he 3ede to Emaus;
Cleophas ne knewe hym nau3te · þat he cryste were,
For his pore paraille · and pylgrymes wedes;
Luke xxiv. 31. Tyl he blessed and brak · þe bred þat þei eten,
So bi his werkes þei wisten · þat he was Ihesus;
Ac by clothyng þei knewe hym nou3te · ne bi carpynge of tonge.
Christ set an example of humility. ¶ And al was in ensample · to vs synful here,
þat we shulde be low · and loueliche of speche,
And apparaille vs nou3te ouer proudly · for pylgrymes ar we alle;

217. *louye*] loue C. *lacche*] take C.
218. *Bothe*] But O. *to*] for to R.
219. *crystene*] cristen men CB. *cleue*] clyue W; to cleue B. *sore*] soore W.
220. *ywryten*] writen WCB; write R. *were*] ~~þat~~ were W; þa were B.
221. *remecietur*] remescie*tur* R; remencie*tur* B.
224. *moue*] meue WROB; moeue C. *for*] C *om.*
225. *her*] here R; hir W; his COB. *ofte*] of R. *ben*] be R. *y-knowe*] knawen C.
226. *Paske*] Pask W; Pasqe R; Passe C. *wyke*] woke R; weke C.
227. *ne*] COB *om.*
228. *paraille*] apparaille W; apparalle C; apparayle B. *wedes*] wede B.
229. *blessed*] blissed RCB.
230. *bi*] be R. *his*] hise WC.
231. *Ac*] And C. *by*] be R. *bi*] be R.
232. *in ensample*] ensaumple for sothe R.
234. *ouer*] to CB. *ar*] er C.

And in þe apparaille of a pore man · and pilgrymes lyknesse
Many tyme god hath ben mette · amonge nedy peple,
þere neuere segge hym seigh · in secte of þe riche. 237
¶ Seynt Iohan and other seyntes · were seyne in pore clothynge,
And as pore pilgrymes · preyed mennes godis.
Ihesu cryste on a iewes dou3ter aly3te · gentil woman þough she were, 240
Was a pure pore mayde · and to a pore man wedded.
¶ Martha on Marye magdeleyne · an huge pleynte she made,
And to owre saueour self · seyde þise wordes,
Domine, non est tibi cure quod soror mea reliquit me sola[m] ministrare, &c. ?
¶ And hastiliche god answered · and eytheres wille folwed, 244
Bothe Marthaes and Maries · as Mathew bereth witnesse,
Ac pouerte god put bifore · and preysed it þe bettre;
Maria optimam partem elegit · que non [auferetur ab ea.]
¶ And alle þe wyse þat euere were · by au3te I can aspye,
Preysen pouerte for best lyf · if pacience it folwe, 248
And bothe bettere and blisseder · by many folde þan ricchesse.

St John and other saints had poor clothing.

[Pol. 47.]

The virgin Mary was poor.

Martha complained of Mary.

Luke x. 40.

Christ praised Mary most.

Luke x. 42.

Wise men praise poverty.

235. *in þe*] in C; B *om. apparaille*] paraile R.
236. *mette*] y-mette R; at þe mete B.
237. *segge*] mane i. segge C.
238. *seyne*] seyen W; seyn RCB. *in*] C *om. pore*] o*þ*er B.
239. *preyed*] preyude R; prayden C; preieden B. *mennes*] men R. *godis*] goodes W; goedes R; goddes C; goodis B.
240. *aly3te*] li3te W. *she*] a R.
241. *Was*] A was R. *pure*] puir R. *pure pore*] pore pure B. *mayde*] mayden RB. *wedded*] y-wedded WR.
242. *In the margin of* L *is*—Martha & Maudelene. *an*] and (!) RC. *she*] sho C; W *om.*
243. *solam*] *so in* WCOB; sola L. R *omits all after* cure; COB *omit* ministrare.
244. *hastiliche*] stilleliche B.
245. *Marthaes*] in Marthas CB. *Maries*] in Maries CB. *es*] and B.
246. *Ac*] And C. *it*] þat W. [*auferetur—ea*] *supplied from* COB.
247. *þe*] CB *om. wyse*] wyes B.
248. *Preysen*] Preiseden W. *folwe*] folwed W; wolde R.
249. *blisseder*] blesseder W.

Al though it be soure to suffre · þere cometh swete after;
The walnut has a bitter husk, but a sweet kernel.
As on a walnot with-oute · is a bitter barke,
And after þat bitter barke · (be þe shelle aweye);
Is a kirnelle of conforte · kynde to restore;
So is, after, pouerte or penaunce · pacientlyche ytake.
Such is poverty.
For it maketh a man to haue-mynde in gode · and a grete wille
To wepe and to wel bydde · wher-of wexeth mercy,
Christ is the kernel.
Of which cryst is a kirnelle · to conforte þe soule.
And wel sykerer he slepyth · þe [segge] þat is pore,
And lasse he dredeth deth · and in derke to be robbed,
þan he þat is riȝte ryche · resoun bereth wytnesse;
Pauper ego ludo, dum tu diues meditaris.
¶ Al þough salamon seide · as folke seeth in þe bible,
Prov. xxx. 8.
Diuicias nec paupertates, &c.,
Wyser þan salamon was · bereth witnesse and tauȝte,
þat parfyte pouert was · no possessioun to haue,
And lyf moste lykynge to god · as luke bereth witnesse,
Mat. xix. 21.
Si vis perfectus esse, vade & vende, &c.;
And is to mene to men · þat on þis molde lyuen,
To be perfect, we must sell all.
Who so wil be pure parfyt · mote possessioun forsake,
Or selle it, as seith þe boke · and þe syluer dele
To beggeres þat gone and begge · and bidden good for goddes loue.
¶ For failled neuere man mete · þat myȝtful god serued;
Ps. xxxvi. 25 (Vulg.).
[*Non vidi iustum derelictum, nec semen eius querens panem;*]
As dauid seith in þe sauter · to suche þat ben in wille

250. *Al*] For W; And COB; Alle R. *þere—after*] þer-after comeþ swete W.
254. *is*] CB *om.*
255. *For it*] R *om.* *a* (1)] COB *om.*
257. O *omits.*
258. [*segge* R] man LWCOB; cf. l. 237.
259. *robbed*] yrobbed W; rubbid B.
262. *Al*] Alle R; And OB. *folke seeth*] men seth R. *In the margin of* L *is*—*parfite* povertee.
265. *as*] and C.
266. *mene*] many (!) C.
267. *pure*] pouere C; pore OB. *mote*] moot WC.
269. *gone*] gaen C; goon W; gon RB.
270. *serued*] seruep WR. [*Non—panem*] *in* O *only.*
271. *þat*] as B.

To serue god godeliche · ne greueth hym no penaunce,
Nichil inpossibile volenti, [Cf. Mat. xvii. 20.]
Ne lakketh neuere lyflode · lynnen ne wollen,
Inquirentes autem dominum non minuentur omni bono. Ps. xxxiii. 11 (Vulg.).
If prestes weren parfyt · þei wolde no syluer take [Fol. 47 *b.*]
For masses ne for matynes · nouȝte her mete of vsureres, Priests should decline presents.
Ne neither kirtel ne cote · þeigh þey for colde shulde deye,
And þei her deuo[i]r dede · as dauid seith in þe sauter,
Iudica me, deus, & discerne causam meam. Ps. xlii. 1 (Vulg.).
Spera in deo speketh of prestes · þat haue no spendyng syluer, Ps. xxxvi. 3 (Vulg.).
þat ȝif þei trauaille trewlich · and trusten in god almiȝti,
Hem shulde lakke no lyflode · noyther wollen ne lynnen.
And þe title þat [ye] take ordres by · telleth ȝe ben auaunced;
þanne nedeth nouȝte ȝow to take syluer · for masses þat ȝe syngen. Priests should not take money for masses.
For he þat toke ȝow ȝowre tytle · shulde take ȝow ȝowre wages,
Or þe bisshop þat blesseth ȝow · if þat ȝe ben worthy. The bishop should pay them.
¶ For made neuere kynge no knyȝte · but he hadde catel to spende,

272. *no*] nouȝt no B. R *reads*—
With eny wel or wo (*half-line blank*)
To serue god godeliche · ne greueth
hem no penaunce,
nichil difficile volenti, &c.
273. *neuere*] noyther R. *lyflode*] C *om.*
274. *parfyt*] wise R. *no*] no (*printed* ne) W. *In the margin of* O—Of annueleris prestis.
277. *deuoir*] *so in* WCOB; deuor L; deuer R. *dede*] R *om.* *seith*] says C; seide R. *discerne*] *so in* W, *but printed* decerne.
278. *deo*] deo &c CB. *haue*] han R; haueþ B.
279. *trusten*] tristen RB; trist C.
280. *Hem*] thaym C. *wollen—lynnen*] lynnen ne wollen W.
281. *þat*] COB *om.* [*ye* WR] þei LCOB. *ordres*] ordre O; her ordre B. *telleth*] til CB. *ȝe*] þei B.
282. *nouȝte—to*] naught yow C; not ȝow O; yow noȝt to WRB. *syngen*] syngeth R.
283. *ȝow* (1)] R *om.* *shulde*] shal C.
284. *Or*] Of C. *blesseth*] blessed W; blisses C; blissiþ B.
285. *neuere*] neuere no L; *but as the other* MSS. *omit this first* no, *it is unnecessary to retain it.*

As bifel for a kniȝte · or fonde hym for his strengthe;
A wretched knight is he who has no wealth.
It is a careful knyȝte · and of a caytyue kynges makynge,
Þat hath no londe ne lynage riche · ne good loos of his handes. 288

Priests trust to their title and tonsure for their support.
Þe same I segge for sothe · by alle suche *pr*estes,
Þat han noyther kunnynge ne kynne · but a croune one,
And a tytle, a tale of nouȝte · to his lyflode at myschiefe,
He hath more bileue, as I leue · to lacche þorw his croune 292
Cure, þan for konnyng · or—'knowen for clene of berynge.'
I haue wonder [for] why · and wher-fore þe bisshop
Maketh suche prestes · þat lewed men bytrayen. 295

A charter can be challenged if it be in false Latin, or be miswritten.
¶ A ch*ar*tre is chalengeable · byfor a chief iustice;
If false latyne be in þe *lettr*e · þe lawe it inpugneth,
Or peynted p*ar*enterlinarie · [or] parceles ou*er*-skipped;
Þe gome þat gloseth so ch*ar*tres · for a goky is holden.
¶ So is it a goky, by god · þat in his gospel failleth,
Or in masse or in matynes · maketh any defaute, 301

James ii. 10.
Qui offendit in vno, in omnibus est reus, &c.

And also in þe sauter · seyth dauyd to ouerskippers,

Ps. xlvi. 7, 8 (Vulg.).
Psallite deo nostro, psallite; quoniam rex terre deus israel; psallite sapienter.

Þe bisshop shal be blamed · bifor god, as I leue,
Þat crouneth suche goddes kniȝtes · þat conneth nouȝt *sapienter* 304

286. *fonde*] foond W; fonde, *altered to* fande C; fynde B.
287. *&* (2)] CO *om.*
288. *no*] noþer R; neiþer B. *riche*] R *om.* *loos*] los RB. *handes*] hondes R; hand B.
289. *suche*] swiche WRC.
290. *one*] oon C; on hede B.
291. *at*] at his W.
292. *lacche*] lacchen R.
293. *knowen*] knowyng COB. *for*] or for B. *of*] WB *om.*
294. [*for* W] and RC; & LO; R *and* Crowley *om.*
297. *þe*] þat RCOB; þat (*printed* the) W. *inpugneth*] impugneþ WR; impugnes C.
298. *parenterlinarie*] par enterlinarie R. [*or* W Crowley] LRCOB *om.* *ouer-skipped*] ouer-kipped C.
299. *goky*] gooky C.
301. *in* (2)] CO *om.* *est reus*] R *om.*
302. *ouerskippers*] ouerkippers C.
304. *crouneth*] crowned CB; O *om.* *conneth*] kunneth R; kunnen B; kunne O; konnes C.

Synge ne psalmes rede · ne segge a messe of þe day. Of unfit priests.
Ac neuer neyther is blamelees · þe bisshop ne þe chapleyne,
For her eyther is endited · and þat of '*ignorancia*
Non excusat episcopos · nec idiotes prestes.'
¶ Þis lokynge on lewed *prestes* · haþ don me lepe fram pouerte, This is a digression," said Loyalty.
þe whiche I preyse þere pacyence is · more *parfyt* þan ricchesse."
¶ Ac moche more in metynge þus · with me gan one dispute, My dream continued, and I next saw Nature.
And slepynge I seigh al þis · and sithen cam kynde, [Fol. 48.]
And nempned me by my name · and bad me nymen hede,
And þorw þe wondres of þis worlde · wytte for to take, Nature bad me behold the wonders of the world.
And on a mountaigne þat mydelerd hyȝte · as me þo þouȝte,
I was fette forth · by ensaumples to knowe,
þorugh eche a creature and kynde · my creatoure to louye.
I seigh þe sonne and þe see · and þe sonde after, I saw the sun, the sea, and the sand,
And where þat bryddes and bestes · by here make[s] þei ȝeden,
Wylde wormes in wodes · and wonderful foules, beasts, worms, and fowls,
With flekked fetheres · and of fele coloures. man and his mate.
Man and his make · I myȝte bothe byholde;

305. *segge*] seye WCO; synge B.
306. *Ac*] And WC. *ne*] and R. þe (2)] C *om.*
307. *her*] euere O; her euer B. *of*] is W.
308. *idiotes*] idiotos B.
309. *on*] of O. *don*] doon W; do R. *lepe*] luppe R.
310. *þe*] CB *om.* *þere*] here B. *is*] B *om.*
311. L *has only a faint paragraph-mark, but it is certain that a new paragraph begins here.*
313. *nempned*] called C. *my*] COB *om.* *nymen*] nemen B.
314. *wondres*] wordes RB. *þis*] þe R.
315. *mydelerd*] mydel erde R; myddel erþe W; midilerd B. *þo*] than C; W *om.*
316. *fette*] fet WC; feet B. *ensaumples*] ensampel C.
318. *see*] sehe O. *sonde*] sande C.
319. *And*] B *om.* [*makes* W] make LCRO; mak B; *but see* l. 335. *þei*] WO *om.*
320. *in*] and R.
321. *fetheres*] federes R.
322. *and*] hadde O. *bothe byholde*] se bothe R.

poverty and plenty, bliss and bale.

Pouerte and plente · bothe pees and werre,
Blisse and bale · bothe I seigh at ones,
And how men token Mede · and mercy refused.

I saw that Reason ruled all beasts;

¶ Resoune I seighe sothly · suen alle bestes
In etynge, in drynkynge · and in engendrynge of kynde;
And after course of concepcioun · none toke kepe of other,
As whan þei hadde ryde in rotey tymē; · anon riȝte þer-after,

males withdrew from females after breeding time.

Males drowen hem to males · a mornynges bi hem-self,
And in euenynges also · ȝe[de] males fro femeles.
Þere ne was cow ne cowkynde · þat conceyued hadde,
Þat wolde belwe after boles · ne bore after sowe;
Bothe horse and houndes · and alle other bestes
Medled nouȝte wyth here makes · þat with fole were.

I saw birds making their nests, and wondered.

¶ Briddes I bihelde · þat in buskes made nestes;
Hadde neuere wye witte · to worche þe leest.
I hadde wonder at whom · and where þe pye lerned
To legge þe stykkes · in whiche she [leyeþ] and bredeth;
Þere nys wriȝte as I wene · shulde worche hir neste to paye;
If any masoun made a molde þer-to · moche wonder it were.

Some birds hid their eggs.

¶ And ȝet me merueilled more · how many other briddes
Hudden and hileden · her egges ful derne

324. *at*] al at W.
325. *how*] O *om.*
326. *suen*] sewen W; sehewen R; suwen CB.
327. *in* (2)] & O. *kynde*] kende R.
328. *of* (2)] til R.
329. *As*] And COB.
330. *a*] on O. *mornynges*] morwenynges WROB; morwenges C.
331. *And*] O *om.* *ȝede*] *so in* R; *miswritten* ȝe *in* L, *but the line is marked for correction; in other* MSS. *we find*—þe males ben fro femelles W; the males fro femeles C; þe males fro þe femeles OB.
332. *þere*] þe R. *ne* (1)] COB *om.*
333. *belwe*] belwen R.
336. *buskes*] busches R.
337. *neuere*] nere R. *wye*] weye R; wiȝth B.
339. *legge*] laye C. *þe*] R *om.* *she*] he COB; a R. [*leyeþ* W] layes C; *in* L *badly spelt* leythe; leuth R; leyȝeþ B.
340. *nys wriȝte*] is no wit R. *neste*] nestes W.
342. *And*] Ac W. *how*] R *om.*
343. *Hudden*] Hidden W. *hileden*] heleden CR; helfeden B. *egges*] egghes C; eeggis B; eyren O.

In mareys and mores : for men sholde hem nou3t fynde,
And hudden here egges · whan þei þere-fro wente,
For fere of other foules · and for wylde bestis.
¶ And some troden her makes · and on trees bredden, Some bred upon trees.
And brou3ten forth her bryddes so · al aboue þe grounde ;
And some brydde at þe bille · þorwgh brethynge conceyued ;
And some kauked, I toke kepe · how pekokes bredden. I observed the peacocks.
Moche merueilled me · what maister þei hadde,
And who tau3te hem on trees · to tymbre so heighe,
Þere noither buirn ne beste · may her briddes rechen [Fol. 48 b.]
¶ And sythen I loked vpon þe see · and so forth vpon Then I looked at the sea and stars,
þe sterres,
Many selcouthes I seygh · ben nought to seye nouthe.
¶ I seigh floures in þe fritthe · and her faire coloures, the flowers, and the grass.
And how amonge þe grene grasse · grewe so many hewes,
And somme soure and some swete · selcouthe me þou3te ;
Of her kynde and her coloure · to carpe it were to longe.
¶ Ac þat moste moeued me · and my mode chaunged, Reason ruled all beasts except man.
þat resoun rewarded · and reuled alle bestes,
Saue man and his make ; · many tyme and ofte
No resoun hem folwed · and þanne I rebuked
Resoun, and ri3te · til hym-seluen I seyde, I asked Reason why this was so.
"I haue wonder of þe," quod I · "þat witty art holden,
Why þow ne suwest man and his make · þat no mysfait hem folwe ?"

345. *hudden*] hidden W. *egges*] egges C ; eegis B ; eggys O.
348. *brou3ten*] bredde R.
349. CB *omit*. *bille*] bile W ; bible (!) O. *brethynge*] bredyng (!) O.
350. *kauked*] kackeled C ; kakeleden O ; kakelid B. *I*] I (*printed* and) W. *kepe*] hede R. *pekokes*] pacokkes C. *bredden*] breden R.
351. *þei hadde*] hem made W.
353. *noither*] nei*þer* WB ; no*þer* R. *buirn*] burn W ; barne C ; barn OB. *may*] ne may R.
354. *vpon* (1)] on COB. *see*] sehe O. *forth vpon*] on COB.
355. *ben*] beth R ; þat ben B. *seye*] segge R ; seyn B.
356. *in*] of R.
357. *grewe*] greu3 R ; growed W ; grewen B.
359. *her* (2)] of here R.
360. *mode*] moed R ; mood W.
362. CB *omit*. *tyme*] tymes R.
363. *No*] Ne CB.
364. *I*] COB *om*.
365. *holden*] holde R.
366. *suwest*] schewest R. *mysfait*] mysfeet W ; mysfaut C ; misfeith R ; mysfai*þ* B.

Reason would not tell me.

¶ And resoun arated me · and seyde, "recche þe neuere,
Whi I suffre or nouȝt suffre · þi-self hast nouȝt to done;
Amende þow it, if þow myȝte · for my tyme is to abyde.
Suffraunce is a souereygne vertue · and a swyfte veniaunce.

"Who is more long-suffering than God?"

Who suffreth more þan god?" quod he · "no gome, as I leue!
He miȝte amende in a Minute while · al þat mys standeth,
Ac he suffreth for somme mannes good · and so is owre bettre.

[¶ Holy writt," quod þat weye · "wisseth men to suffre;

1 Pet. ii. 13. *Propter deum subiecti estote omni creature.*

Frenche men and fre men · affeyteth þus her childerne,

Patience is a fair virtue. *Bele vertue est soffrance · mal dire est pety[t] veniance,*
Bien dire et bien soffrir · fait lui soffrant a bien venir.
For-þi I rede," quod reson · "rewle þi tonge bettere,
And ar þow lakke [eny] lyf · loke if þow be to preyse!

No creature can make himself. For is no creature vnder criste · can formen hym-seluen;
And if a man miȝte make · hym-self goed to þe-poeple,
Vch a lif wold be lakles · leue þow non other.

Few can bear blame. Ne þow schalt fynde but fewe · fayne for to here
Of here defautes foule · by-for hem rehersed.]
¶ þe wyse and þe witty · wrote þus in þe bible,

Eccles xi. 9. *De re que te non molestat, [noli] certare.*

For be a man faire or foule · it falleth nouȝte for to lakke

367. *And*] And þo B.
369. *it*] COB *om.* *is*] is nouȝt CB.
370. *a* (1)] COB *om.* *a* (2)] of O.
371. *suffreth*] suffres C; suffrede WO. *gome*] man (*with* i. gome *written above*) C.
372. *Minute*] litel (*corrected to* mynute) C.
373. *suffreth*] suffres C; suffrede O. *is*] it is W.
374—384. *In* R *only.* Cf. Text C, *where some of these lines may be found.*
376. *Bele*] *written* Vele *in* R; *but see* Text C. *petyt*] *written* pety; *but* petit *in* MS. Cott. Vesp. B. 16.
377. *soffrir*] soffrer R; *but the rime requires* soffrir. *lui*] le *in* MS. Cott.; ly *in* Whitaker; *but* lui *in* MS. Camb. Dd. 3. 13.
379. [*eny*] *so in* MS. Cott.; *miswritten* my *in* R.
385. þe (2)] C *om.* *que te*] quiete R. [*noli* WCOB] noly L; nolite R.

þe shappe ne þe shafte · þat god shope hym-selue;
For al *þat* he did was wel ydo · as holywrit witnesseth,
Et vidit deus cun[c]ta que fecerat, et erant valde bona; - Gen. i. 31.
¶ And badde euery creature · in his kynde encrees; God bad man increase and multiply.
Al to murthe with man · þat most woo tholye
In fondynge of þe flesshe · and of þe fende bothe.
For man was made of suche a matere · he may nouȝt wel astert
þat ne some tymes hym bitit · to folwen his kynde;
Catoun acordeth *þere*-with · *nemo sine crimine viuit.*" Cato, Distich. i. 5.
¶ Tho cauȝte I coloure anon · and comsed to ben aschamed, Then I awoke,
And awaked þer-with; · wo was me þanne and was very sorry to dream no more.
þat I in meteles ne myȝte · more haue yknowen.
And þanne seyde I to my-self · and chidde þat tyme;
"Now I wote what dowel is," quod I · "by dere god, as me þinketh!"
And as I caste vp myn eyghen · one loked on me, and axed [Fol. 49.] Then saw I one,
Of me, what þinge it were? · "ywisse, sire," I seide,
"To se moche and suffre more · certes," quod I, "is dowel!"
¶ "Haddestow suffred," he seyde · "slepyng þo þow were, who rebuked me for my impatience.
þow sholdest haue knowen þat clergye can · and conceiued more þorugh resoun;

388. *þat he*] L *has* þe, *corrected to* þat he *in the margin;* þat he WCROB. *did*] wrouȝt R. *ydo*] do O. *witnesseth*] witnesse CB.
389. *euery*] to vch a R. *encrees*] encreesse W; encresce CR.
390. *most*] moste W; moost O; maest C. *tholye*] tholieth RO; tholde C.
393. *ne*] R *om.* *tymes*] tyme WCOB. *bitit*] bitid CO; bitidiþ B.
394. *þere-with*] with-al R; herwiþ O.
396. *And*] And I O.
397. *haue*] hauen R.
399. *wote*] woot WC; wot RB. *dere*] CB *om.*
400. *And*] B *om.* *eyghen*] eyen C; eyes R; yen O. *one*] oon WC; on RB. *axed*] asked WR.
403. *Haddestow*] Haddest þow RO; Haddist B.
404. *knowen*] yknowe CO; knowe RB. *conceiued*] contreued W. *þorugh*] bi B.

For resoun wolde haue reherced þe · riȝte as clergye saide.
Ac for þine entermetyng · here artow forsake;
Philosophus esses, si tacuisses.

"Adam, while he held his peace, was in Paradise.

¶ Adam, whiles he spak nouȝt · had paradys at wille,
Ac whan he mameled aboute mete · and entermeted to knowe
þe wisdom and þe witte of god · he was put fram blisse;
And riȝt so ferde resoun bi the; · þow with rude speche
Lakkedest, and losedest þinge · þat longed nouȝt to be done;
þo hadde he no lykynge · forto lere þe more.

Pride and presumption will accuse thee.

¶ Pruide now and presumpcioun · per auenture, wole þ appele,
That clergye þi compaignye · ne kepeth nouȝt to sue.
Shal neuere chalangynge ne chydynge · chaste a man so sone

Shame brings amendment.

As shal shame, and shenden hym · and shape hym to amende.

If a drunken man fall into a ditch, let him lie there.

For lat a dronken daffe · in a dyke falle,
Late hym ligge, loke nouȝte on hym · til hym lest to ryse;
For þough resoun rebuked hym þanne · [reccheth [he] neuere,
Of clergie ne of his conseil · he counteth nouȝt a rusche;

406. *Ac*] And CO. *artow*] art þow ROB.
407. *whiles*] *miswritten* whhiles *in* L; þe whiles R; whilis B.
408. *entermeted*] entermet hym C; entirmetid hym B.
409. *and*] of COB. *was*] C *om.* *fram*] fram þe R; fra C; fro B.
410. *rude*] þi rude WCB.
411. *losedest*] losest C. *longed*] longed þe W; longeþ B. *to be done*] þe to done R; to doone W; to done O; to be doute CB.
412. *lere*] lerne O.
413. *wole*] wol WR; wolen OB; wyl C.
414. *þi*] in þi R. *ne*] W *om.* *to sue*] efte to sitte R.
415. *Shal*] For schal R. *chaste*] chastie C; chastise O; caste B.
416. *shape*] schapen R.
417. *dyke*] dyk W; diche OB.
418. *lest*] liste WC; list RB. *to ryse*] aryse W.
419—421. [*reccheth—þanne*] *in* R *only; but necessary, and occurs in* Text C. [*he*] *supplied from* MS. Cotton; R *wrongly has* hym. [*To blame*] *supplied from* MS. Cotton; R *wrongly omits.* *For various readings see* Text C.

[To blame] or for to bete hym þanne] · it were but pure synne.

Ac whan nede nymeth hym vp · for doute lest he sterue, 422

When he recovers, shame tells him his fault."

And shame shrapeth his clothes · & his shynes wassheth,
þanne wote þe dronken daffe · wherfore he is to blame."

¶ "Ȝe seggen soth," quod I · "ich haue yseyne it ofte,
þere [smit] no þinge so smerte · ne smelleth so soure,
As shame, þere he sheweth him · for euery man hym shonyeth;
Why ȝe wisse me þus," quod I · "was for I rebuked resoun." 428

"You blame me," I said, "for rebuking Reason."

¶ "Certes," quod he, "þat is soth" · and shope hym for to walken;

"Yes," he replied.

And I aros vp riȝt with þat · and folwed hym after,
And preyed hym of his curteisye · to telle me his name.

Then I prayed him to tell me his name.

422. *nymeth*] takes C; nyme B.
423. *shrapeth*] shcrapet (*sic*) C. *shynes*] hondis B. *wassheth*] wasshede C.
425. *soth*] soth by my soule R.
426. [*smit* R] smyt WO; smytes C; smyteþ B; *badly spelt* smitte *in* L. *no þinge*] non R. *smelleth*] cumlleth (*altered to* stumlleth *or* scmulleth) R. *soure*] foule R.
427. *for—shonyeth*] noman loueth his felachippe R.
429. *he*] I R. *shope*] schope R; shoop W. *walken*] waken R.

PASSUS XII (DO-WEL IV).

Passus duodecimus.

"I am Imaginative," he said.

"I am ymagynatyf," quod he · "Idel was I neuere,
þeuȝe I sitte bi my-self · in sikenesse ne in helthe.

"I have followed thee for 45 years.

I haue folwed þe in feithe · þis fyue and fourty wyntre,
And many tymes haue moeued þe · to þinke on þine ende,
And how fele fernȝeres are faren · and so fewe to come,
And of þi wylde wantounesse · þo þow ȝonge were,

Amend in thy middle age.

To amende it in þi myddel age · lest miȝte þe faylled
In þyne olde elde · þat yuel can suffre
Pouerte or penaunce · or preyeres bidde;

[Fol. 49 b.] Luke xii. 38. Thou hast often been warned.

Si non in prima vigilia, nec in secunda, &c.
Amende þe while þow myȝte · þow hast ben warned ofte
With poustees of pestilences · with pouerte and with angres;
And with þise bitter baleyses · god beteth his dere childeren,

Prov. iii. 12. Rev iii. 19.

Quem diligo, castigo.

TITLE. Passus xij *us* LW; Passus Duodecimus CO; *wrongly called* Passus xj*us* de visione, vt *supra* R; *also* B *wrongly adds* et quintus [*read* quartus] de dowel.
2. *ne*] nor W; and COB.
4. *moeued*] meued WRB.
5. *fernȝeres*] fernyers C; ferneres R. *are*] be R; an (l) C; arn B.
6. *of*] B *om.*
7. *faylled*] faile RB; faille C.
8. *elde*] eelde R. *yuel*] so yuel CB.
9. *bidde*] to bidde W.
10. *while*] þe while R. *ben*] be CB.
11. *of*] and CB. *pestilences*] pestilence C; penaunce R.

And dauid in þe sauter seith · of suche þat loueth Ihesus,

'*Virga tua & baculus tuus, ipsa me consolata sunt, &c.* Ps. xxii. 4 (Vulg.).

Al-þough þow stryke me with þi staffe · with stikke or with ȝerde,

It is but murth as for me · to amende my soule.'

And þow medlest þe with makynges · and myȝtest ȝe sey þi sauter, 16 You make poetry instead of saying your psalter.

And bidde for hem þat ȝiueth þe bred; · for þere ar bokes ynowe

To telle men what dowel is · dobet, and dobest bothe, There are books and preachers enough."

And prechoures to preue what it is · of many a peyre freres."

¶ I seigh wel he sayde me soth · and, somwhat me to excuse, 20

Seid[e], "catoun conforted his sone · þat, clerke þough he were, I referred him to Cato—

To solacen hym sum tyme · as I do whan I make;

Interpone tuis interdum gaudia curis, &c. (Cato, Distich. iii. 7),

¶ And of holy men I herde," quod I · "how þei other-while 24

Pleyden, þe parfiter to be · in many places.

Ac if þere were any wight · þat wolde me telle but asked once more about Dowel.

What were dowel and dobet · and dobest atte laste,

Wolde I neuere do werke · but wende to holicherche,

And þere bydde my bedes · but whan ich eet or slepe."

13. R *omits this line, and the quotation.* *ipsa*] ipse C. *consolata*] consolata (*printed* consolati) W.

14. *or with*] other CO; oþer wiþ B.

16. *makynges*] makynge R; maistries CB.

17. *ȝiueth*] geues C; ȝeuen B. *þe*] me B. *ar*] ben O. *ynowe*] y-knowe W; O *om.*

18. *men*] me O. *is*] CB *om.*

19. *preue*] proue CB. *a*] C *om.*

20. *and*] ac R.

21. *Seide*] Seid L; And seide R; Seide W; Saide C. *conforted*] conforted me W; to conforte CB.

22. *as*] and R. *I*] ich R.

24. *of*] R *om.* *herde*] here R; hard C.

25. *places*] a place R.

26. *Ac if*] And if C; ȝif R. *wight*] wit R.

28. *do werke*] worche B; wyrke C.

"Paul tells you," he said.

¶ "Poule in his pistle," quod he · "preucth what is dowel;

1 Cor. xiii. 13.

Fides, spes, caritas; & maior horum, &c.

Feith, hope, and charitee · and alle ben good,
And sauen men sundry tymes · ac none so sone as charite.

"To act loyally is to do well.

For he doth wel with-oute doute · þat doth as lewte techeth;
þat is, if þow be man maried · þi make þow louye,
And lyue forth as lawe wole · while ȝe lyuen bothe.

If a monk, keep your rule.

¶ Riȝt so if þow be Religious · renne þow neuere ferther

Run not to Rome or Roquemadour (in Gulenne).

To Rome ne to Rochemadore · but as þi reule techeth,
And holde þe vnder obedyence · þat heigh wey is to heuene.

¶ And if þow be mayden to marye: and miȝte wel contynue,
Seke þow neuere seynt forther · for no soule helthe.

Be warned by Lucifer, Solomon, Sampson, Job,

For what made Lucyfer · to lese þe heigh heuene,
Or salamon his sapience · or sampson his strengthe?
Iob þe Iewe his ioye · dere he it aboȝte,

Aristotle, Hippocrates, Virgil, Alexander,

Arestotle and other mo · ypocras, & virgyle;
Alisaundre þat al wan · elengelich ended.

¶ Catel and kynde witte · was combraunce to hem alle.

Felice, and fair Rosamond. [Fol. 50.]

Felyce hir fayrnesse · fel hir al to sklaundre;
And Rosamounde riȝt so · reufully bysette,

30. *Poule*] With poule R. *pistle*] pistles R. *preueth*] proues C. *&*] R *om.* *horum*] R *om.*
31. *and* (2)] R *om.* *good*] goed R.
32. *ac*] and C.
34. *þow*] he CB.
35. *And*] R *om.* *while*] þe while R. *bothe*] here COB.
36. *ferther*] þe ferþer B.
37. *Rochemadore*] Rochemadour CROB; Rochemador W.
38. *heigh*] þe hiȝe B.
39. *mayden*] mayde & R. *contynue*] contene O.
40. *neuere*] nere R. *no*] thy CB.
42. *or*] other R.
43. C *omits.* *dere he it*] dere it he O; dere he B; ful deere W.
45. *Alisaundre*] Alexander C. *ended*] endeden O.
46. *combraunce*] a combraunce B.
48. *reufully*] reuful B. *bysette*] besette R; to bileue W.

þe bewte of hir body · in badnesse she dispended.
Of many suche I may rede · of men and of wommen,
þat wyse wordes wolde shewe · and worche þe contrarye,
Sunt homines nequam bene de virtute loquentes. 52

¶ And riche renkes riȝt so · gaderen and sparen, Rich men get money, and their enemies spend it.
And þo men þat þei moste haten · mynistren it atte laste;
And, for þei suffren & se · so many nedy folkes,
And loue hem nouȝt as owre lorde byt · lesen her soules;
Date & dabitur vobis, &c. Luke vi. 38.
[So catel and kende wit · acombreth ful many; 57
Wo is hym þat hem weldeth · but if he hem [wel] despende;
Scientes et non facientes varijs flagellis vapulabunt; Cf. Luke xii. 47, 48.
Sapience, seith þe boke · swelleth a mannes soule
Sapiencia inflat, &c.;] 1 Cor. viii. 1.
¶ And riechesse riȝt so · but if þe Rote be trewe; 60
Ac grace is a grasse þer-of · þo greuaunces to abate.
Ac grace ne groweth nouȝte · but amonges lowe; Grace grows only among the lowly.
Pacience and pouerte · þe place is þere it groweth,
And in lele lyuynge men · and in lyf holy, 64
And þorugh þe gyfte of þe holygoste · as þe gospel telleth,

49. *badnesse she*] badd vse R; wickednesse she B.
50. *I may*] men may I R. *may*] miȝte COB.
51. *wolde shewe*] can say CB; kun seye O. *worche*] werchen R. *contrarye*] contrarye L (*by mistake*). CB *place* bene *after* virtute.
53. *renkes*] men þenken B. *gaderen*] þat gadren B; gadderand C. *sparen*] sparynge C.
54. *þo*] to C. *atte*] at þe WCOB. *laste*] leste C.
56. *owre lorde*] god CB. *byt*] bit WCRO; bytt B; *badly spelt* bytte *in* L. *lesen*] þei lesen W; and lesen B. *her*] ȝoure R.
57—59. *In* R *only; but necessary to the sense; cf.* C-Text.
58. [*wel*] *so in* Cotton MS.; R *has* wil.
Scientes — vapulabunt] R *has* — Scienti et non facienti varijs flagellis vapulabit. *I correct it by the* Cotton MS.
60. *riechesse*] riche C.
61. *þer-of*] þere-fore R. *þo greuaunces*] the greuance COB.
62. *ne*] B *om.* *lowe*] þe lowe O.
63. *Pacience*] Of pacience R. *is*] hiȝte W.
65. *þe* (1)] R *om.* *gyfte*] siȝt B. *vult*] wlt R.

John iii. 8. *Spiritus vbi vult spirat, &c.*

Clergye and kynde witte · comth of siȝte and techynge,
As þe boke bereth witnesse · to buirnes þat can rede,

John iii. 11. *Quod scimus, loquimur; quod vidimus, testamur.*

Of *quod scimus* cometh clergye · and connynge of heuene,
And of *quod vidimus* cometh kynde witte · of siȝte of dyue[r]se peple.

Grace springs from love. Ac grace is a gyfte of god · and of gret loue spryngeth;
Knewe neuere clerke how it cometh forth · ne kynde witte þe weyes,

John iii. 8. *Nescit aliquis vnde venit, aut quo vadit, &c.*

Learning is to be commended. Ac ȝit is clergye to comende · and kynde witte bothe,
And namely clergye, for crystes loue · þat of clergye is rote.
For Moyses witnesseth þat god wrote · for to wisse þe peple,

Moses said an adulteress was to be stoned (Lev. xx. 10). In þe olde lawe, as þe lettre telleth · þat was þe lawe of iewes,
þat what woman were in auoutrie taken · were she riche or pore,
With stones men shulde hir stryke · and stone hir to deth.
A womman, as we fynden · was gulty of þat dede,
Ac cryste of his curteisye · þorw clergye hir saued;

67. *As*] And CB. *buirnes*] burnes WO; barnes CRB. *can*] konne C; kun O; kunnen B.
68. *and*] a R.
69. *of*] C *om.* *quod*] B *om.* *dyuerse*] *misvritten* dyuese *in* L; diuerse WCROB.
70. *Ac*] And CB.
71. *Knowe*] Know C. *ne*] þe (!) O. *þe*] his R.
73. *of*] B *om.*
74. *witnesseth*] witnesse C. *wrote*] wroot WC. *wisse*] wise R.
75. *þat*] R *om.*
76. *in* WCROB] L *has the word in the margin.* *auoutrie*] deuoutrie R. *were she*] were he R; COB *om.* *or*] other COB.
77. *stones*] stanes C. *stryke*] striken R. *stone*] stonen RB; stonye C. *deth*] dede R.
78. R *omits.* *we fynden*] I fynde W.
79. *þorw*] and þoruȝ R.

For þorw carectus þat cryst wrot · þe iewes knewe hem-
seluen
Gultier as afor god · and gretter in synne
þan þe woman þat þere was · and wenten awey for
schame.
þe clergye þat þere was · conforted þe wo*m*man.
Holykirke knoweth þis · þat crystes writyng saued;
So clergye is conforte · to creatures þat repenten,
And to mansed men · myschief at her ende

But Christ, by his writing, saved one such (John viii. 6.)

It was His learning that saved her.

¶ For goddes body myȝte nouȝte be · of bred, with-
outen clergye,
þe which body is bothe · bote to þe riȝtful,
And deth and dampnacio*u*n · to hem þat dyeth yuel.
As crystes carecte conforted and bothe · coupable
shewed
þe wo*m*man þat þe iewes brouȝte · þat Ihe*s*us þouȝte to
saue;
Nolite iudicare, et non iudicabimini, &c.
Riȝt so goddes body, bretheren · but it be worthily
taken,
Dampneth vs atte daye of dome · as þe carectes dede
þe iewes.

Transubstantiation requires learning to accomplish it.

[Fol. 50 b.] Mat. vii. 1.

For-þi I conseille þe for cristes sake · clergye þat þow
louye,
For kynde witte is of his kyn · and neighe cosynes bothe
To owre lorde, leue me; · for-þi loue hem, I rede;

Therefore love learning.

80. *For*] And W. *carectus—wrot*] cristes carectus R; carrectis þat crist wrouȝte CO.
81. *Gultier*] Giltier WCO; Gilty B. *gretter in*] in gretter O.
84. *kirke*] cherche R. *knoweth*] knew B. *saued*] saued hire W.
85. *þat*] þat hem B.
86. *mansed*] mased C; manasid B.
88. *is*] is bote to B. *bote*] boote WC; B *om.*
89. *dyeth*] dyen CB.
90. *carecte*] carrectes C; caractes O; carectes B; carette R. *conforted*] counforteden O. *coupable*] coupile C; couple B. *shewed*] scheweden O.
91. *þe*] R *om.* *brouȝte*] bouȝte R. *non*] non (*printed* not) W.
92. *body*] B *om.* *but*] bat-if W.
93. *Dampneth*] Dampned R. *carectes*] caractes W. *þe—dede*] dede þe carette R.
94. *þat þow*] to COB.
95. *neighe*] nyȝ B.
96. *hem*] hym C.

Learning and common sense are our mirrors.

For bothe ben as miroures · to amenden owre defautes,
And lederes for lewed men · and for lettred bothe.
¶ For-þi lakke þow neuere logyke · lawe, ne his custumes,
Ne countreplede clerkes · I conseille þe for eure.

Clerks learn from books.

For as a man may nou3t se · þat mysseth his eyghen,
Namore can no klerke · but if he cau3t it first þorugh bokes.
Al-þough men made bokes · god was þe maistre,
And seynt spirit þe saumplarye · and seide what men sholde write.
And ri3t as sy3te serueth a man · to se þe heighe strete,
Ri3t so ledeth letterure · lewed men to resoun.

Like a blind man in battle,

And as a blynde man in bataille · bereth wepne to fi3te,
And hath none happ with his axe · his enemye to hitte,

so is one with common sense but untaught.

Namore kan a kynde witted man · but clerkes hym teche,
Come for al his kynde witte · to crystendome and be saued;
Whiche is þe coffre of crystes tresore · and clerkes kepe þe keyes,
To vnlouken it at her lykynge · and to þe lewed peple
3yue mercy for her mysdedes · if men it wole aske
Buxomelich & benygneliche · and bidden it of grace.

Levites kept the ark,

¶ *Archa dei* in þe olde lawe · leuites it kepten;
Hadde neuere lewed man leue · to leggen honde on þat chest,

99. *lawe*] is lawe B.
101. *eyghen*] si3te R.
102. *if*] C *om.* *cau3t*] cacche O.
104. *þe*] his COB. *men*] man R.
105. W *omits.* *Found in* LCROB C2.
106. *ledeth*] lereth R. *letterure*] clergie CB.
107. *And as*] As as (*sic*) C. *bereth*] bere R.
108. *his*] C *om.* *enemye*] enmy C; enemyes O.
109. *kynde witted*] kende wedded R. *but*] but if O. *clerkes*] clergie CB.
112. *vnlouken*] vnloken WCOB.
113. *3yue*] Gyfe C; For R. *wole*] wol C; wolen B; wole (*printed* wolde) W.
114. *bidden*] biden C. *of*] as R.
115. *olde*] holde R.
116. *leggen*] lygge C. *þat*] the COB. *chest*] kyste C.

But he were *preste* or prestes sone · patriarke or pro- and no others.
phete.
[¶ Saul, for he sacrifised · sorwe hym be-tydde, Saul did wrong in sacrificing (1 Sam. xiii. 12).
And his sones al-so · for þat synne myscheued,
And many mo other men · þat were no leuites,
þat with *archa dei* ȝeden · in reuerence and in wor-
chippe,
And leyden honde þer-on to liften it vp · and loren hir cf. 2 Sam. vi. 7.
lif after.
For-þi I conseil alle creatures · no clergie to dispise, Never despise learning or clerks.
Ne sette schort be here science · what so þei don hem-
selue.
Take we her wordes at worthe · for here witnesse be
trewe,
And medle we nauȝt muche with hem · to meuen any Meddle not with such.
wrathe,
Lest cheste chafen vs · to choppe vche man other;
Nolite tangere christos meos, &c.] Ps. civ. 15 (Vulg.).
¶ For clergye is kepere · vnder cryst of heuene;
Was þere neuere no knyȝte · but clergye hym made.
Ac kynde witte cometh · of alkynnes siȝtes,
Of bryddes and of bestes · of tastes of treuthe, and of
deceytes.
¶ Lyueres to-forn vs · vseden to marke Men in old times thought much of science,
þe selkouthes þat þei seighen · her sones for to teche,
And helden it an heighe science · her wittes to knowe.
Ac þorugh her science sothely · was neuere no soule
ysaued,

118—127. *In* R *only; but see* Text C.

122. *loren*] *miswritten* boren *in* R, *but altered to* loren.

126. *medle we*] ne medle we R; medele we *in* Cotton MS.

127. *chafen*] chasen R; a-chaufe *in* Cotton MS.; chaufe *in* Whitaker, p. 232.

128. *is*] is kynge and R. *kepere*] kepere *þer*-of B.

130. *Ac*] A (*sic*) C; And B. *alkynnes*] alle kynnes W; alle kyns O.

131. *of tastes*] CB *om.*

132. *Lyueres*] Lyuyers CB. *to-forn*] to-foren R. *marke*] make R.

133. *þe*] For W. *selkouthes*] selcouthe C; selcoupe OB. *seighen*] seye R.

134. *an*] and C.

135. *Ac*] And C. *sothely*] shortly B. *no*] CB *om.* *ysaued*] saued CRB.

but their books brought none to bliss.

Ne brouȝte by her bokes · to blisse ne to ioye;
For alle her kynde knowynges · come but of dyuerse sightes:
¶ Patriarkes and prophetes · repreued her science,
And seiden, her wordes ne her wisdomes · [was] but a folye;
As to þe clergye of cryst · counted it but a trufle;

1 Cor. iii. 19. *Sapiencia huius mundi, stulticia [est] apud deum.*

For þe heihe holigoste · heuene shal to-cleue,
And loue shal lepe out after · in-to þis lowe erthe,
[Fol. 51.] And clennesse shal cacchen it · and clerkes shullen it fynde;

Luke ii. 15. *Pastores loquebantur ad inuicem.*

¶ He speketh þere of riche men riȝt nouȝt · ne of riȝt witty,
Ne of lordes þat were lewed men · but of þe hexte lettred oute,

Mat. ii. 1. *Ibant magi ab oriente, &c.*

¶ If any frere were founde þere · Ich ȝif þe fyue shillynges;
Ne in none beggares cote · was þat barne borne,
But in a burgeys place · of bethlem þe best;

Luke ii. 7. *Set non erat locus [eis] in diuersorio; & pauper non habet diuersorium.*

The angel appeared to the shepherds,

¶ To pastours and to poetes · appiered þat aungel,
And bad hem go to bethlem · goddis burth to honoure,

136. *brouȝte*] bouȝte R.
137. *knowynges*] knowynge CB. *come*] cam R.
138. *repreued*] repreueth RB; repreueden W; reproued C. *science*] sightes C; siȝtis B (*cf. line* 137).
139. *ne*] and W. *wisdomes*] wisdome R. [*was* R] nas LWCOB; *but observe the alliteration.*
140. *As*] And W. *it*] COB *om.* *trufle*] trefle R. [*est* WCB] LRO *om.* *deum*] R *om.*
141—148. R *omits.*
142. *þis*] þe W; his O.
143. *shullen*] schal C; shal B.
144. *riȝt nouȝt*] noȝt B; nouȝt C.
145. *hexte*] hyeste WO; heighest C; heiȝeste B.
146. *Ich*] I WCOB.
147. *beggares*] burgeises W.
148. *burgeys*] Burgeises W. *bethlem*] bedlem O. [*eis*] *supplied from the* Vulgate; W *has* ei; LCOB *om.* *locus*] CB *om.*
149. *To*] þo B. *þat*] þe WCOB; an R.
150. *bethlem*] bedlem O; bethelem C; bthlem (*sic*) R. *burth*] sone B.

And songe a songe of solas · *gloria in excelsis deo!* Luke ii. 14.
[Riche men rutte þo · and in here reste were, 152
þo it schon to [þe] schepherdes · a schewer of blisse.]
¶ Clerkes knewe it wel · and comen with here presentz, The Magi.
And deden her homage honourablely · to hym þat was almyȝty. 155
Why I haue tolde [þe] al þis— · I toke ful gode hede I say this because you slandered learned men; (see p. 166).
How þow contraryedest clergye · with crabbed wordes,
'How þat lewed men liȝtloker · þan lettred were saued,
þan clerkes or kynde witted men · of crystene peple.'
¶ And þow seidest soth of somme · ac se in what manere:— · 160
Take two stronge men · and in themese caste hem, Throw two men into the Thames,
And bothe naked as a nedle · her none syker[er] þan other,
þat one hath connynge · and can swymmen and dyuen, one who can swim and one
þat other is lewed of þat laboure · lerned neuere who cannot;
swymme; 164
Which trowestow of þo two · in themese is in moste drede? which is in danger?"
He þat neuere ne dyued · ne nouȝt can of swymmynge,
Or þe swymmere þat is sauf · bi so hym-self lyke,
þere his felaw flet forth · as þe flode lyketh, 168
And is in drede to drenche · þat neuere dede swymme?"

151. *songe*] syngen R; sange C.
152, 153. *In* R *only; and in* C-Text.
153. [*þe*] *from* Cotton MS.; R *om.*
154. *Clerkes*] And clerkes R.
155. *her*] W *om.* *After this line* C *inserts*—And goddes sone that sittes in heuene · and shal saue vs alle; B *has the same, except* was syttyþ *for* sittes. *This line is not in the* Cotton MS. Vesp. B. 16.
156. [*þe* CRB] þee O; LW *om.*
157. *contraryedest*] contrariest C.
158. *liȝtloker*] liȝtliker O. *saued*] I-saued R.
159. *clerkes*] clergie B.
160. *ac*] and C. *se*] se ȝit OB; se yit C. *what manere*] whanere (!) R.
161. *themese*] Themise C; temese R; tamise OB. *caste hem*] hem caste O.
162. *her*] er C; arn O; þat B. *sykerer*] *miswritten* syker *in* L, siker *in* R; sikerer WCOB.
163. *dyuen*] driuen R.
164. *lerned*] þat lerned W.; and lerned B. *swymme*] to swymme COB.
165. *þo*] hem CB; þe O. *in themese*] þat W. *themese*] temese RO; tamyse B. *in moste*] most in B; in oost (!) C.
166. *ne* (1)] R *om.*
167. *lyke*] likiþ B.
168. *flet*] flette C; fleteþ WB.

"He who cannot swim," I said.

¶ "þat swymme can nouȝt," I seide · "it semeth to my wittes."

¶ "Riȝt so," *quod* þe Renke · "resou*n* it sheweth,

"So," said he, "can a learned man sooner leave sin.

þat he þat knoweth clergye · can sonner aryse
Out of synne and be sauf · þough he synne ofte,
If hym lyketh and lest · þan any lewed lelly.
For if þe clerke be konnynge · he knoweth what is synne,
And how contricioun with-oute confessioun · conforteth þe soule,
As þow seest in þe sauter · in psalme one or tweyne,
How contricioun is co*m*mended · for it caccheth awey synne;

Ps. xxxi. 1 (Vulg.).

Beati quorum remisse sunt iniquitates, & quorum tecta sunt [*peccata,*] *&c.*

Clerks do not despair.

And þis conforteth vch a clerke · and keue*r*eth hym fram wanhope,
In which flode þe fende · fondeth a man hardest;
þere þe lewed lith stille · and loketh after lente,

[Fol. 51 b.]

And hath no contricioun ar he come to shryfte · & þanne can he litel telle,

Unlettered men have to learn as they are taught.

And as his lores-man leres hym · bileueth & troweth;
And þat is after person or parisch prest · and, *par*-auentu*re*, [bothe]
Vnconnynge to lere lewed men · as luk bereth witnesse,

170. R *omits.* *semeth*] comeþ B. *my*] C *om.*
171. *þe*] that CB. *Renke*] frek B.
173. *and*] and he R. *synne*] senege R.
174. *lyketh*] likes C; likid B. *lest*] list CB.
175. *knoweth*] knowe C.
177. *As*] And CB. *þe*] thy COB. *psalme*] psalmes CB; Salmes WO.
178. [*peccata*] *in* R *only.*
179. *keuereth*] coue*r*eþ W; kenneth R.
181. *lente*] leaut (*sic*) C, *from confusion with* leute; leaute B.
182. *ar*] er her (*sic*) C. *þanne*] R *om.* *he—telle*] C *om.*
183. *And*] But W. *his*] is C.
184. *and*] þe whiche ben W. *par-auenture*] par auenter R. [*bothe* R] he O; LWCB *om.*; cf. C-Text. Crowley *has* he is.
185. *to*] te O. *lere*] lerne B. *cecus*] secus B. *cecum*] secum B. [*ambo in foueam*] *in* OC2 *only*; cadunt *I have supplied.*

Dum cecus ducit cecum, [ambo in foueam cadunt.] Mat. xv. 14.

¶ Wo was hym marked · þat wade mote with þe lewed!
Wel may þe barne blisse · þat hym to boke sette; 187 Well for him who can read!
þat lyuynge after letterure · saued hym lyf and soule!
Dominus pars hereditatis mee · is a meri verset, Ps. xv. 5 (Vulg.).
þat has take fro tybourne · twenti stronge þeues; Reading has saved thieves from Tyburn.
þere lewed theues ben lolled vp · loke how þei be saued!
þe thef þat had *grace* of god · on gode fryday as þow speke,
Was, for he ȝelte hym creaunt to cryst on þe crosse · The penitent thief was saved,
& knewleched hy*m* gulty, 193
And grace axed of god · [þat to graunten it is] redy
[To hem] þat boxomeliche biddeth it · and ben in wille to amenden hem.
Ac þough þat þef had heuene · he hadde none heigh but had a low place in heaven;
blisse, 196
As seynt Iohan and other seyntes · þat asse*r*ued hadde bettere.
Riȝt as su*m* man ȝeue me mete · and sette me amydde as if I were to sit on the floor of the hall to eat.
þe flore,
Ich haue mete more þan ynough · ac nouȝt so moche worship
As þo þat seten atte syde table · or with þe souereignes
of þe halle, 200

186. R *omits.*
187. *blisse*] blesse þat man W. *to—sette*] sette to scole R.
188. *saued*] saueþ W.
189. *meri*] murye W; myrie C. *verset*] verseit R.
191. *be*] ben RB.
192. *on*] a R. *þow speke*] þu speke R; thow spake C; þow spekest W; ȝe speken O.
193. *Was*] þat was B. *he*] þat he B. *ȝelte*] yald W; ȝelde R; yelde C; ȝalte O; ȝald B. *creaunt*] recreant R. *on—&*] & vpon a cros R. *knewleched*] know C; knewe O; knew B. *hym*] R *om.*
194. R *omits.* [*þat—is*] *so in* W; and he is euer LCOB.
195. [*To hem*] *from* W; LCROB *om.* *þat*] þam B. *biddeth*] bid C. *hem*] hym B; hem (*not printed*) W.
196. *Ac*] And CB. *þef had*] CB *om.* *none*] no C; but not so B.
197. *asserued*] desc*r*ued WCOB. *In margin of* L—in domo meo multe sunt mansiones.
198. *sum man*] som men C; if men B. *ȝeue*] gyf C. *sette—flore*] amydde þe floor sette me W.
199. *Ich haue*] I haue CB; And hadde W. *þan*] þa B. *ac*] and C.
200. *atte*] at þe WCROB. *syde*] COB *om.* *þe* (1)] COB *om.*

But sitte as a begger bordelees · bi my-self on þe grounde.

So he is not with the apostles,

So it fareth bi þat feloun · þat a gode fryday was saued;

He sit neither with seynt Iohan · Symonde, ne Iude,

Ne wyth maydenes ne with martires · confessoures ne wydwes, 204

but by himself.

But by hym-self as a soleyne · and serued on þe erthe.

For he þat is ones a thef · is euermore in daungere,

And as lawe lyketh · to lyue or to deye;

De peccato propiciato, noli esse sine metu.

And forto seruen a seynt · and such a thef togyderes,

It were noyther resoun ne riȝt · to rewarde hem bothe alicha. 209

Trajan dwelt not *deep* in hell;

¶ And riȝt as *troianus* þe trewe knyȝt · tilde nouȝt depe in helle,

þat owre lorde ne had hym liȝtlich oute · so leue I þe thef be in heuene.

and the thief is lowest in heaven.

For he is in þe lowest of heuene · if owre bileue be trewe, 212

And wel loselyche he lolleth þere · by þe lawe of holy-cherche,

Ps. lxi. 13 (Vulg.).

Quia reddit vnicuique iuxta opera sua, &c.

¶ And why þat one thef on þe crosse · creaunt hym ȝelt

Rather þan þat other thef · þough þow wolde appose,

Alle þe clerkes vnder cryst · ne couthe þe skil assoille;

Quare placuit, quia voluit.

201. *sitte*] sete W; settiþ B. *a begger*] beggers COB.
202. *a*] on CB.
203. *sit*] *so in* WC; sitt RB; sittiþ O; sitte L. *with*] by CB. *seynt*] R *om.* *Symonde*] ne Symond R.
204. *confessoures*] ne confessoures R. *with*] C *om.*
205. *But*] CB *om.* *soleyne*] solayn C. *þe*] W *om.*
208. *forto*] to C.
209. *were*] war C. *to*] C *om.*
210. *tilde*] tilte O; dwelte W.
211. *þe*] þat þe B. *thef*] R *om.*
212. *of*] COB *om.*
213. *wel loselyche*] wollosliche R; wel lowselich C; wel loselich O; wel looseliche B. *Quia*] Qui WB; And R. *reddit*] reddite R.
214. *And*] Ac R. *on*] vpon R. *ȝelt*] yald W; ȝelde R; ȝelte OB; gylty (!) C.
215. *wolde*] woldest WRO.
216. *þe* (2)] R *om.* *assoille*] telle R.

And so I sey by þe · þat sekest after þe whyes,
And aresonedest resoun · a rebukyng as it were,
And of þe floures in þe fryth · and of her feire hewes,
Where-of þei cacche her coloures · so clere and so briȝte,
And willest of briddes and of bestes · and of hire bredyng to knowe,
Why somme be alowe and somme alofte · þi lykyng it were,
And of þe stones and of þe sterres · þow studyest, as I leue,
How euere beste or brydde · hath so breme wittes:
¶ Clergye ne kynde witte · ne knewe neuere þe cause,
Ac kynde knoweth þe cause hym-selue · [and] no creature elles.
He is þe pyes patroun · and putteth it in hire ere,
þat þere þe þorne is thikkest · to buylden and brede;
And kynde kenned þe pecok · to cauken in swich a kynde,
And kenned Adam · to knowe his pryue membres,
And tauȝte hym and Eue · to hylien hem with leues.
¶ Lewed men many tymes · maistres þei apposen,
Why Adam ne hiled nouȝt firste · his mouth þat eet þe apple,
Rather þan his lykam a-low · lewed axen þus clerkes;
Kynde knoweth whi he dede so · ac no clerke elles.

Inquire not into reasons.

You wished to know too much.

[Fol. 52.]

Nature is the pie's patron.

Men sometimes ask why Adam did not cover up his *mouth* first.

217. *whyes*] whaies C; wyes B.
218. *aresonedest*] resonedest CB.
219, 220. R *inserts these lower down, after l.* 222.
219. *her*] C *om.*
220. *cacche*] caughte C; lauȝte B.
221. *of* (2)] WRO; CB *om.; very faint in* L. *to*] COB *om.*
222. *be*] so CB. *alowe*] alouȝ W; lowe CB; low R.
223. *þe* (1)] R *om.*
224. *euere*] euery B. *or*] ouþer W; other R.
226. *Ac*] And C. *hym-selue*] CB *om.* [*and* WCOB] LR *om.*
227. *is*] his C. *pyes patroun*] pye patroen R. *putteth*] put R. *it*] COB *om.*
228. *þat*] W *om. þere*] CB *om. to*] þere to R. *buylden*] byggen C; bilden in B. *and*] and to C.
229. *kenned*] kenneth COB. *pecok*] pakok C; pocok O. *cauken*] kauken COB.
230. *kenned*] kende kenned R. *knowe*] knowen R.
231. *hylien*] helien WCRB; hilen O.
232. *þei*] COB *om.*
233. *ne*] COB *om. hiled*] huled R; hilled C; heliede B.
234. *lykam*] likame W; likham CR. *a-low*] alogh W. *lewed*] þe lewid B.
235. *ac*] and COB.

Ac of briddes and of bestes · men by olde tyme 236
Ensamples token and termes · as telleth þis poetes.
The fairest fowl is the feeblest of flight. And þat þe fairest foule · foulest engendreth,
And feblest foule of flyght is · þat fleegheth or swymmeth;
And þat is þe pekok & þe pohenne · proude riche men þei bitokneth, 240
The peacock's tail is in his way. For þe pekok, and men *pur*sue hym · may nouȝte fleighe heighe;
For þe traillyng of his taille · ouertaken is he sone,
And his flesshe is foule flesshe · and his feet bothe,
His voice is harsh. And vnlouelich of ledene · and laith for to here. 244
¶ Riȝt so þe riche · if he his richesse kepe,
And deleth it nouȝt tyl his deth day · þe taille of al sorwe.
Riȝt as þe pennes of þe pecok · [peyneth] hym in his fliȝte,
The rich man's wealth is like the peacock's tail. So is possessiou*n* payne · of pens and of nobles 248
To alle hem þat it holdeth · til her taille be plukked.
And þough þe riche repente þanne · and birewe þe tyme,
þat euere he gadered so grete · and gaf *þere*-of so litel,
þough he crye to cryst þanne · with kene wille, I leue
His ledne be in owre lordes ere · lyke a pyes [chiteryng].
And whan his caroigne shal come · in caue to be buryed,
I leue it flaumbe ful foule · þe folde al aboute, 255

236. *Ac*] And C.
237. *token*] toke R. *þis*] *so also in* R; thise CB; þe WO.
239. *fleegheth*] fleeþ W; fleth R; flieth CB; flyeþ O.
240. *is*] W *om.* *pekok*] pokok O; pacok C. *pohenne*] *so in* COB; Pehen W; pohen R. *proude*] CB *om.* *þei*] W *om.*
241. *pecok*] pocok O; pacok C. *pursue*] pursuen R. *may*] ne may R.
243. *his* (2)] is C.
244. *of*] on O. *ledene*] cryeng C. *laith*] looþ W; laithe R; loth C; layþ O; loþly B.
245. *his*] is C.
247. *as*] so as W. *as*] so CB. *pecok*] pocok O; pacok C. [*peyneth* WOB] payned LR; peyned C.
248. *and*] or CB.
250. *repente*] repente hym O.
252. *kene*] clen CB.
253. *be*] is COB. *lyke*] yliche O; lyl (*sic*) R. [*chiteryng* W] LCROB *om.; but the line is marked in* L.
254. *his*] is C. *caue*] graue C.
255. *flaumbe*] flawme WRO; flambe CB.

And alle þe oþer þer it lyth · [enuenymeþ] þorgh his attere.

By þe [þo feet] is vnderstonde · as I haue lerned in auynete, — His executors are like the peacock's feet.

Excecutoures, fals frendes · þat fulfille nouȝt his wille
þat was writen, and þei witnesse · to worche riȝt as it wolde.
þus þe poete preues þat þe pecok · for his fetheres is reuerenced,
Riȝt so is þe riche · bi resoun of his godis.

¶ þe larke, þat is a lasse foule · is more louelich of ledne, — The lark has a sweeter voice than the peacock.
And wel awey of wenge · swifter þan þe pecok,
And of flesch, by fele folde · fatter and swetter.
To lowe lybbyng men · þe larke is resembled;
Arestotle þe grete clerke · suche tales he telleth;

¶ Thus he lykneth in his logyk · þe leste foule oute. — [Fol. 52 b.]
And where he be sauf or nouȝt sauf · þe sothe wote no clergye, — Whether Aristotle is saved, none knows.
Ne of sortes ne of salamon · no scripture can telle.
Ac god is so good, I hope · þat sitth he gaf hem wittis — God, who gave the heathen wit to teach us, will perhaps save them."
To wissen vs weyes þere-with · (þat wissen vs to be saued,
And þe better for her bokes) · to bidden we ben holden,
þat god for his grace · gyue her soules reste;
For lettred men were lewed men ȝut · ne were lore of her bokes."

256. *And*] CB *om.* *oþer*] erþe O; schere B. [*enuenymeþ* WCOB] enuenymed LR. *attere*] attre W; atter RCO; attir B.

257. [*þo feet* WR] poo feet CO; pownes feet B; profeet (!) L. *vnderstonde*] vnderstande W; vnderstonded R. *haue*] COB *om.* *auynete*] auynettes C.

258, 259. *þat fulfille—witnesse*] C *om.* *witnesse*] witnesses R. *riȝt*] COB *om.* *it*] he R.

260. *þat*] O *om.* *pecok*] pocok O.

261. *riche*] riche man B.

263. *wenge*] wynge WCO; whenge B.

266. *Arestotle*] For aristotel R; Aristole C. *he*] COB *om.*

267. *logyk*] glosinge R. *leste*] leeste W.

268. *where*] wheiþer W. *sauf* (1)] saue C. *sauf* (2)] COB *om.* *no*] þe (!) O.

269. *of* (2)] COB *om.*

271. *weyes*] wayes C.

273. *soules*] soule R.

274. *men* (2)] CB *om.* *ȝut*] yet WO; yit CB. *ne were*] nere CB; ner O. *lore*] loore W. *her*] þe R.

"Clerks deny salvation to Saracens and Jews," said I.

¶ "Alle þise clerkes," *quod* I þo · "þat on cryst leuen,
Seggen in her sarmones · þat noyther sarasenes ne iewes,
Ne no creature of cristes lyknesse · with-outen crystendome worth saued." 277

¶ "*Contra*," *quod* ymagynatyf þo · and comsed for to loure,

1 Pet. iv. 18. And seyde, "*saluabitur vix iustus in die iudicij.*

¶ *Ergo saluabitur*," *quod* he · and seyde namore latyne.

"Trajan was saved, though never baptized," said he.

"Troian*us* was a trewe knyȝte · and toke neuere cristendome, 280
And he is sauf, so seith þe boke · and his soule in heuene.

"There is also a baptism by *blood*, and one by *fire*.

For þere is fullyng of fonte · and fullyng in blode shedynge,
And þorugh fuire is fullyng · and þat is ferme bileue;
Aduenit ignis diuinus, non comburens, sed illuminans, &c.

True men, that never trespass, must be approved of by a true God.

¶ Ac trewth þat trespassed neuere · ne tr*an*su*e*rsed aȝeines his lawe, 284
But lyueth as his lawe techeth · and leueth þere be no bettere,
And if þere were, he wolde amende · and in suche wille deyeth,
Ne wolde neuere trewe god · but treuth were allowed;
And where it worth or worth nouȝt · þe bileue is grete of treuth, 288

275. *quod*] quo B. *on*] in W.
276. *Seggen*] Seyen W; Sayand C. *noyther sarasenes*] no sarazyns C; no Sarsyn B.
278. *comsed*] bygane C.
281. *is*] R *om.* *sauf*] saaf W; O *om.* *so*] as COB.
282. *For*] Ac R. *fonte*] founte C.
283. *fuire*] fuir R; fir WO; fier B; fire C. *sed*] set C.
284. *Ac*] And C. *transuersed*] *so also in* R; *trau*ersed WCOB. *aȝeines*] aȝen R.
285. *lyueth*] lyued R. *techeth*] tauȝte R.
286. *if*] B *om.*
287. *treuth*] trewe treuthe R.
288. *where*] wheiþer W; were RCOB. *it*] it be W. *worth nouȝt*] worth nauȝte R; noȝt worþ W; nouȝt C; noȝt B; not O.

And an hope hangyng þer-inne · to haue a Mede for his treuthe. 289 — There is much hope of such.

For, *Deus dicitur quasi dans vitam eternam suis, hoc est, fidelibus; et alibi:*
si ambulauero in medio vmbre mortis, [*&c.*] — Ps. xxii. (Vulg.).

þe glose graunteth vpon þat vers · a gret mede to treuthe,
And witt and wisdome," *quod* þat wye · "was *som*me tyme tresore, — Wit and wisdom were once thought to be the wealth of a nation."
Tò kepe with a comune · no katel was holde bettere,
And moche murth and manhod:"—and riȝt with þat he vanesched. 293 — Then he vanished.

289. *a*] CB *om.* *for*] B *om.* *For*] Quia COB. [*&c* CROB] LW *om.*
290. *treuthe*] trewe R.
291. *wye*] weye R.
293. *manhod*] manhede R; manhed C. *with*] myd R.

PASSUS XIII (DO-WEL V).

Passus terciodecimus.

Then I awoke, and thought much about my dream—

And I awaked *þere*-with · witles nerehande,
And as a freke þat fre were · forth gan I walke
In manere of a mendynaunt · many a 3ere after,
And of þis metyng many tyme · moche þou3t I hadde.

how Fortune failed me,

First, how fortune me failled · at my moste nede,
And how þat elde manaced me · myȝt we euere meten;
And how þat freris folwed · folke þat was riche,
And folke þat was pore · at litel prys þei sette,

and friars would bury no poor,

And no corps in her kirke3erde · ne in her kyrke was buryed,

[Fol. 53.]

But quikke he biquethe hem au3te · or shulde helpe quyte her dettes.

and evil priests betrayed men to final doom;

And how þis coueitise ouercome · clerkes and prestes,
And how þat lewed men ben ladde · but owre lorde hem helpe,
þorugh vnkonnynge curatoures · to incurable peynes.

TITLE. Passus terciodecimus LCO; Passus xiij*us*, &c. W; Passus duodecimus (!) de visione, vt *supra* R; Passus tercius decimus et Sextus [*read* Quintus] de dowel B.

1. *awaked*] wakede O.

2. *a*] C *om.* *fre*] fere R; fey B. *walke*] walken R.

3. *a mendynaunt*] amendement (!) B. *a* (2)] RCOB *om.*

4. *tyme*] tymes R.

6. *manaced*] mansed R. *myȝt—euere*] we miȝte neuere COB.

7. *was*] weren O.

8. *was*] weren O.

9. *ne*] nor W. *her* (2)] hir (*printed* his) W; C *om.* *was*] were R.

10. *quikke*] þei quyk B. *he*] CB *om.* *hem*] hym B; W *om.* *or—quyte*] to quyte wiþ W.

11. *þis*] COB *om.*; þus R.

13. *peynes*] peyne C.

¶ And how þat ymagynatyf · in dremeles me tolde,
Of kynde and of his connynge · and how curteise he is to bestes,
And how louynge he is to bestes · on londe and on water;
Leueth he no lyf · lasse ne more;
þe creatures þat crepen · of kynde ben engendred.
And sitthen how ymagynatif seyde · *vix iustus saluabitur*,
And whan he had seyde so · how sodeynelich he passed.
¶ I lay down longe in þis þouȝte · and atte laste I slepte,
And, as cryste wolde, þere come conscience · to conforte me þat tyme,
And bad me come to his courte · with clergye sholde I dyne.
¶ And for conscience of clergye spake · I come wel þe rather,
And þere I say a maistre · what man he was I neste,
þat lowe louted · and loueliche to scripture.
¶ Conscience knewe hym wel · and welcomed hym faire;
þei wesshen and wypeden · and wenten to þe dyner.
Ac pacience in þe paleis stode · in pilgrymes clothes,
And preyde mete for charite · for a pore heremyte.
¶ Conscience called hym in · and curteisliche seide,

and how Imaginative taught me how loving Nature is;

and how he spoke of the difficulty of salvation, and then vanished.

Again I dreamt, and beheld Conscience, who said I should dine with Clergy.

Then saw I a master, who went with Conscience to dinner.

Patience stood without.

Conscience called him in.

14—20. R *omits*.
14. *dremeles*] dremes C.
15. *his*] COB *om*.
16. *is*] his C. *bestes*] briddes W.
17. *Leueth*] Leueþ *or* Leneþ (*printed* Leneth) W.
19. *sitthen*] COB *om*. *iustus*] W *om*.
21. *down*] CB *om*.
22. *þat*] *in* þat R.
23. *me*] O *om*. *sholde*] shul C.
24. *come*] com WC; cam RB.
25. *say*] seiȝ WCO. *neste*] *so in* LRC; nyste WOB.
26. *louted*] a-loutid B.
27. *Conscience*] Conscien C. *wel*] B *om*.
28. *wesshen*] wasscheden O; weshenden (*sic*) C. *wypeden*] wipten B. *wenten*] wente R; went C. þe] COB *om*.
29. *Ac*] And WC.
30. *for* (1)] par WO; *pur* B.

"Welcome, [wye!] go and wasshe · þow shalt sitte sone."

The master sat in the best place.

¶ Þis maister was made sitte · as for þe moste worthy,
And þanne clergye and conscience · and pacience cam after.

Patience and I sat at a side-board.

¶ Pacience and I · were put to be macches,
And seten by owre selue · at a syde-borde.
¶ Conscience called after mete · and þanne cam scripture,
And serued hem þus sone · of sondry metes manye,
Of austyn, of ambrose · of alle þe foure euangelistes;

Luke x. 7.

Edentes & bibentes que apud eos sunt.

Ac þis maister ne his man · no manere flesshe eten,

The master and his man ate costly dishes, but their sauce was over-sour.

Ac þei ete mete of more coste · mortrewes and potages;
Of þat men mys-wonne · þei made hem wel at ese.
Ac her sauce was ouer soure · & vnsauourely grounde,
In a morter, *post-mortem* · of many bitter peyne,
But if þei synge for þo soules · and wepe salt teres:

Vos qui peccata hominum comeditis, nisi pro eis lacrimas & orationes effunderitis, ea que in delicijs comeditis, in tormentis euometis.

Conscience bade Scripture bring [Fol. 53.] bread for Patience and me.

Conscience ful curteisly þo · comaunded scripture
Bifor pacience bred to brynge · and me þat was his macche.
He sette a soure lof to-for vs · and seyde, "*agite penitenciam,*"

32. [*wye* WO] weye R; wy C; L *wye, altered to* wyel ȝe; B *om.*
33. *as*] and COB.
34. *And*] COB *om.*
35. *put*] pote R. *be maches*] ben mettes R.
36. *seten*] sitten C. *a*] þe W
38. *hem*] hym B.
39. *of alle*] and of W. *Edentes*] Edentes (*printed* Edentis) W.
40. *Ac*] And C. *ne*] nor W.
41. *Ac*] And C. *ete mete*] hadde metes R. *mortrewes*] mortreux C.
42. *wel*] B *om.*
43. *Ac*] And C. *ouer*] euere COB. *grounde*] y-grounde CB.
44. *many*] many a W. *peyne*] peynes C.
45. *þo*] the COB. *and wepe*] with many R. *lacrimas*] lacrimis C. L *has in the margin*—contra sacerdotes.
46. *ful*] L *has* for *altered to* ful; ful WR; COB *om.*
47. *macche*] make COB; mete R.
48. *lef*] lafe C. *to-for*] to-forn W.

And sith he drough vs drynke · [*diu*]-*perseuerans.* Mat. iii. 2; cf. x. 22.
"As longe," *quod* I, "as I lyue · and lycame may dure!"
"Here is *pro*pre seruice," *quod* pacience · "þer fareth
no prynce bettere;"
¶ And þanne he brouȝt vs forth a mees of other mete · Ps. l. (Vulgate).
of *Miserere-mei-deus;* 52
And he brouȝte vs of *Beati-quorum* · of *beatus-virres*
makynge,
Et-quorum-tecta-sunt- · *peccata* in a disshe Ps. xxxi. 1.
Of derne shrifte, *dixi* · and *confitebor tibi!* Ps. xxxi. 6.
"Brynge pacience some pitaunce" · pryueliche *quod*
conscience; 56
¶ And þanne had pacience a pitaunce · *pro-hac-orabit-* Patience had a pittance of Ps. xxxi. 6.
ad-te-omnis-sanctus-in-tempore-oportuno;
And conscience conforted vs · and carped vs mery tales,
Cor contritum & humiliatum, deus, non de- Ps. l. 19.
spicies.
¶ Pacience was proude · of þat *pro*pre seruice,
And made hym muirth with his mete · ac I morned I mourned to see the doctor drink so much wine.
euere, 60
For þis doctoure on þe heigh dese · dranke wyn so faste;
Ve vobis qui potentes estis ad bibendum vinum! Isa. v. 22.
¶ He eet many sondry metes · mortrewes and puddynges, He ate all sorts of good dishes.
Wombe-cloutes and wylde braune · & egges yfryed
with grece.

49. W *has*—And siþþe he brouȝte vs drynke · *Dia perseuerans*—(*omitted in printed copy*). [*diu* OB] dia LWR; dya C.
50. *As*] Also B. *I* (1)] he RO. *I lyue*] lif R.
51. *is*] C *om.*
52. *vs*] COB *om.* *a mees of*] COB *om.* *deus*] R *om.*
53. *he—vs*] COB *om.* *vs*] R *om.* *of* (2)] and of R. *virres*] *so in* LW; vir COB; vir his R.
54. *Et*] And R.
55. *and*] & W.
56. *Brynge*] And brynge CB. *pitaunce*] CB *om.* *pryueliche*] O *om.*
57. *And*] R *om.* C *begins*—And thanne come to pacience · a pitaunce ybroughte; O *has the same;* B *the same, with* com þer *for* come. *pro*] Of pro COB. *ad te*] R *om.*
58. *humiliatum*] *miswritten* humilitatum *in* L.
60. *mete*] mene R. *ac*] and C.
61. *on—dese*] vp-on þis hey deyes R. *dranke*] dronk R. *vinum*] CB *om.*
62. *He*] And R. *eet*] ete CB. *mortrewes*] mortreux C; mortrels B.
63. *yfryed*] fryed R; fried CB

þanne seide I to my-self · so pacience it herde,

"Only 4 days ago he preached from 2 Cor. xi. 27," said I.

"It is nouȝt foure dayes þat þis freke · bifor þe den of poules,

Preched of penaunces · þat poule þe apostle suffred,

In fame & frigore · and flappes of scourges;

2 Cor. xi. 25, 24.

Ter cesus sum, & a iudeis quinquies quadragenas, &c.

"They forget St Paul's words in 2 Cor. xi. 26,

¶ Ac o worde þei ouerhuppen · at ech a tyme þat þei preche,

þat poule in his pistel · to al þe peple tolde;

Periculum est in falsis fratribus.

which I will not translate.

Holywrit bit men be war · I wil nouȝt write it here

On englisch, an auenture · it sholde be reherced to ofte,

And greue þere-with þat good men ben · ac gramarienes shul rede;

Vnusquisque a fratre se custodiat, quia, vt dicitur, periculum est in falsis fratribus.

I never heard a friar preach from *that* text!

¶ Ac I wist neuere freke þat as a frere ȝede · bifor men on englisshe

Taken it for her teme · and telle it with-outen glosynge.

þei prechen þat penaunce · is profitable to þe soule,

And what myschief and malese · cryst for man tholed,

This glutton pities not us poor."

Ac þis goddes gloton," quod I · "with his gret chekes,

Hath no pyte on vs pore · he perforneth yuel;

þat he precheth he preueth nouȝt" · to pacience I tolde,

65. *is*] C *om.* *den*] deen WB; dene C. *of*] of seynt R.

66. *penaunces*] penaunce C.

67. *&*] and C; et R.

68. *Ac*] And C. *ouerhuppen*] ouerhippen CB. *a*] CB *om.* *preche*] prechen RCB.

69. *pistel*] epistle O. *al*] O *om.* *Periculum—in*] Et in periculo R. *in*] Q *om.*

70. *bit*] biddiþ B; bides C. *write*] writen R; writte C.

71. *On*] In WRB. *an*] on W; in B. *auenture*] aunter O.

72. *þat*] W *om.* *men*] COB *om.* *ben*] W *om.* *ac*] an C. *rede*] redde W.

73. *Ac*] And C; R *om.* *a*] R *om.* *on*] an R.

74. *her*] his W. *telle*] tellen R.

75. *þei*] Ac þei R.

76. *and*] or COB. *malese*] male ese WRQ; mal esse C; malaise B. *tholed*] tholde C.

77. *Ac*] And C.

78. *pore*] pore men OB; pouere men C. *perforneth*] performeþ B.

79. *he—nouȝt*] and preueth R.

And wisshed witterly · with wille ful egre,
þat disshes a[nd] dobleres · bifor þis ilke doctour,
Were [molten] led in his maw · and Mahoun amyddes!
"I shal iangle to þis Iurdan · with his iust wombe,
To telle me what penaunce is · of which he preched rather."—
Pacience perceyued what I thouȝt · and wynked on me to be stille,
And seyde, "þow shalt se þus sone · whan he may no more,
He shal haue a penaunce in his paunche · and puffe at ech a worde,
And þanne shullen his guttis godele · and he shal galpen after;
For now he hath dronken so depe · he wil deuyne sone,
And preuen it by her pocalips · and passioun of seynt Auereys,
þat neither bacoun ne braune · blan[c]mangere ne mortrewes
Is noither fisshe [ne] flesshe · but fode for a penaunte.
And þanne shal he testifye of a trinitee · and take his felawe to witnesse,
What he fonde in a freyel · after a freres lyuynge,

I wished the good dishes had been molten lead in his maw.

[Fol. 54.]

Patience said the doctor would do penance soon,

and prove that such dishes are a penitent's food.

80. *wisshed*] wissed C. *witterly*] ful witterly W. *ful*] for (*corrected to* ful) L; ful WCROB.

81. *and*] *miswritten* a *in* L. *dobleres*] doublers WC; doubleris O; dubbleris B. *ilke*] ille B; R *om.*

82. [*molten* WCOB] molte R; moltoun L. *led*] leded (!) C. *his*] here R.

83. *iust*] mysty R; Iutte, *corrected to* Iuste O.

84. *me*] men O. *rather*] þere ay R.

85. *wynked—to*] bad me R.

86. *shalt*] salt C.

87. *a* (1)] C *om.* *a* (2)] CB *om.*

88. *godele*] godle R; goþele WC; groþele O; gruwe B.

89. *wil*] wole WRB. *deuyne*] dyuye (*sic*) B. *In the margin of* O—Doctours of freris.

90. *by*] R *om.*; by-for C. *her pocalips*] þe appocalipsis B.

91. *blancmangere*] *so in* WCO; blaumanger *or* blanmanger L; blamanger B; ne blanmanger R. *mortrewes*] mortreux C; mortrels B.

92. *fisshe*] fisse G. [*ne* CROB] nor W; no L. *fisshe—flesshe*] fleisch ne fisch B. *a penaunte*] þe penauntes R; a penaunce C.

93. *þanne*] C *om.* *a*] þe W. *felawe*] felawes COB.

94. *freyel*] frayel WCB; freiel R. *a* (2)] COB *om.* *freres lyuynge*] frere leuynge R.

"He will begin and talk lies."

And but if þe fyrst lyne be lesyng · leue me neuere after!

Then ask him about Do-well."

And þanne is tyme to take · and to appose þis doctoure
Of dowel and of dobet · and if dobest be any penaunce."— 97

¶ And I sete stille, as pacience seyde · and þus sone þis doctour,

Soon the doctor coughed and talked.

As rody as a rose · rubbed his chekes,
Coughed and carped · and conscience hym herde, 100
And tolde hym of a trinite · and toward vs he loked.

"Is Do-well penance?" said I.

¶ "What is dowel? sire doctour," *quod* I · "is dowel any penaunce?"

"Do-well," said he, and drank, "is to do no evil."

¶ "Dowel?" *quod* þis doctour—· and toke þe cuppe and dranke—
"Do non yuel to þine euenecrystene · nou3t by þi powere." 104

"Then you do not well," I said, "for you have eaten up our pudding!"

¶ "By þis day, sire doctour," *quod* I · "þanne be 3e nou3t in dowel;
For 3e han harmed vs two · in þat 3e eten þe puddyng,
Mortrewes, and other mete · and we no [morsel] hade!
And if 3e fare so in 3owre fermorie · ferly me þinketh,
But chest be þere charite shulde be · & 3onge childern dorste pleyne! 109
I wolde *per*mute my penaunce with 3owre · for I am in poynte to dowel!"

95. *if*] W *om.* *þe—lyne*] he first lyue W; þe first leef O; the first lif C; þe frust lif B.
96. *take*] talke R. *to* (2)] COB *om.*
97. *of* (2)] WO *am.* *dobest*] dowel W. *be*] do B.
98. *sete*] sat WCROB. *as*] an (*sic*) C.
99. *As*] Al so B. *rubbed*] robbed R.
100. *Coughed*] Cou3wede R; Comsed B.
101. *vs*] vs al C; vs alle B.
102. *is* (1)] his C. *dowel*] do-best R; it W.
103. *toke—dranke*] dronk after R.
104. *Do*] Is do W; Crowley *also inserts* Is; *but see* C-Text; *and cf.* l. 115.
105. *day*] O *om.* *þanne*] COB *om.*
106. *han*] haue R.
107. *Mortrewes*] Mortreux C; Mortrels B. [*mersel* WCB] mussel LRO.
108. *if*] R *om.* *fermorie*] Fermerye WCR.
109. *chest*] cheeste W. *be*] O *om.* *3onge*] CB *om.*

¶ þanne conscience curteisliche · a contenaunce he made, Then Conscience asked him the same.
And preynte vpon pacience · to preie me to be stille,
And seyde hym-self, "sire doctour · and it be ȝowre wille,
What is dowel and dobet? · ȝe deuynours knoweth."
¶ "Dowel," quod þis doctour · "do as clerkes techeth, "Do-well," said he, "obeys; Do-bet teaches; Do-best both teaches and obeys."
And dobet is he þat techeth · and trauailleth to teche other,
And dobest doth hym-self so · as he seith & precheth :—
Qui facit et docuerit, magnus vocabitur in regno celorum." Mat. v. 19.
¶ "Now þow, clergye," quod conscience · "carpest what is dowel."
"I haue seuene sones," he seyde · "seruen in a castel, The seven sons of Clergy (i. e. the seven sciences).
þere þe lorde of lyf wonyeth · to leren hym what is dowel;
¶ Til I se þo seuene · and my-self acorden,
I am vnhardy," quod he · "to any wyȝt to preue it.
For one pieres þe ploughman · hath inpugned vs alle, [Fol. 54 b.]
And sette alle sciences at a soppe · saue loue one, "Piers the Ploughman says all is worthless except love."
And no tixte ne taketh · to meyntene his cause,
But *dilige deum* · and *domine, quis habitabit, &c.*
And seith þat dowel and dobet · aren two infinites,
Whiche infinites, with a feith · fynden oute dobest,
Which shal saue mannes soule · þus seith piers þe ploughman."
"I can nouȝt her-on," quod conscience · "ac I knowe wel pieres;

111. *curteisliche*] ful curteislich R. *he*] WCOB *om.*
112. *preynte*] prentede R; prynkid B. *pacience*] penaunce B. *to* (2)] COB *om.*
115. *do*] dos R.
117. *doth*] doo C.
118. *carpest*] capest (*by mistake*) C.
119. *seuene*] R *om.* *in*] at COB.
120. *wonyeth*] woneth CB. *leren*] lerne COB. *hym*] hem CB; WO *om.*
122. *to preue*] proue R.
124. *sciences*] science RO. *soppe*] soep R; sope W.
125. *taketh*] takees C.
127. *seith*] seigh C. *þat*] O *om.* *two*] twa C.
128. *a*] oo B.
129. *þe*] CB *om.*
130. *ac*] and C. *wel*] COB *om.*

Conscience says they must wait till Piers comes.

He wil nouȝt aȝein holy writ speken · I dar wel vndertake;
þanne passe we ouer til piers come · and preue þis in dede.
Pacience hath be in many place · and perauntre cnoweth
þat no clerke ne can · as cryst bereth witnesse;

Cf. Mat. x. 22.

Pacientes vincunt, &c."
"At ȝowre preyere," quod pacyence þo · "so no man displese hym;

"Learn, and do well; teach, and do better; love, and do best.

Disce," quod he, "*doce · dilige inimicos.*
Disce, and dowel · *doce*, & dobet;
Dilige, and dobest · þus tauȝte me ones
A lemman þat I loued · loue was hir name.
'With wordes and with werkes,' quod she · 'and wille of þyne herte,
þow loue lelly þi soule · al þi lyf tyme;
And so þow lere þe to louye · for þe lordes loue of heuene,
þine enemye in al wyse · euene forth with þi-selue.

Cast coals upon thine enemy's head.

Cast coles on his hed · and al kynde speche,
Bothe with werkes and with wordes · fonde his loue to wynne;
And lay on hym þus with loue · til he la[u]ghe on þe;
And but he bowe for þis betyng · blynde mote he worthe!
¶ Ac for to fare þus with þi frende · foly it were,

131. *aȝein*] aȝeynes R. *dar wel*] dar O; GB *om.* *vndertake*] vnderstonde B.
133. *place*] places CB; a place R. *perauntre*] par auenture RCO. *cnoweth*] knoweth RO; knowiþ B; knowes C; mouþed W.
134. *ne can*] can R; knoweþ O.
135. *Ac*] *so in* CROB; *written like* Ac *in* LW. *hym*] hem R.
136. *quod*] quod (*printed* quo) W. *doce*] & doce O. *dilige*] and dilige COB. *In margin of* L—disce, doce, et dilige.
138. O *omits*.
140. *with* (2)] COB *om.*
141. *þow*] R *om.*
142. *þow*] to R. *þe* (1)] and R. *þe* (2)] oure W.
144. *and*] of WRB.
145. *werkes—wordes*] werke and word COB.
146. *lay*] ley R; leye WO; lye C; beie B. *laughe* C] lauȝe W; lauȝhe R; lawȝhe O; lauȝghe B; laghe L.
148. *Ac*] And C.

For he þat loueth þe lelly · lyte of þyne coueiteth. Thy friend needs not such treatment.
Kynde loue coueiteth nouȝte · no catel but speche,
With half a laumpe lyne in latyne · *ex vi transicionis.*'
¶ I bere þere-inne aboute · fast ybounde dowel, 152 I bear about Do-well, fast bound," said Patience.
In a signe of þe saterday · þat sette firste þe kalendare,
And al þe witte of þe wednesday · of þe nexte wyke after;
þe myddel of þe mone · is þe miȝte of bothe.
And here-with am I welcome · þere I haue it with me."
¶ "Vndo it, late þis doctour deme · if dowel be þer-inne;
For, bi hym þat me made · miȝte neuere pouerte, 158 "No evil can harm him who has Charity.
Miseise, ne myschief · ne man with his tonge,
Colde, ne care · ne compaignye of theues,
Ne noither hete, ne haille · ne non helle pouke,
Ne noither fuire ne flode · ne fere of þine enemy 162
Tene þe eny tyme · and þow take it with þe;
Caritas nichil timet. 1 John iv. 18.
[And eek, haue god my soule! · and þow wilt it craue,
þere nys neyther emperour ne emperesse · erl, kynge, ne baroun, 165
Pope, ne patriarch · þat puyre reson ne schal make Reason, by help of Charity, will make thee master of all men."
þe meyster of alle þo men · þoruȝ miȝt of þis redeles;
Nouȝt thoruȝ wicche-crafte, but thoruȝ wit · (& þow wilt þi-selue) 168
Do kynge and quene · and alle þe comune after
ȝyue þe alle þat þei may ȝiue · as [for þe] best ȝemere,

149. *lyte*] litel WCB; litil O. *coueiteth*] desireth R.
151. *transicionis*] transgressionis O.
152. *aboute*] a beaut C; a beaute B. *In margin of* L—Solucion.
154. *And*] In O. þe (2)] Com. *wednesday*] wodnesday W; wedenesday R. *wyke*] woke O.
155. *is*] as W. *miȝte*] nyght WCB.
157. *late*] and late R. *deme*] dem C; se R; sen (*altered to* deme) L. *if*] where R. *þer-inne*] here-inne R.
159. *Miseise*] Misaise B. *ne*] ne no W.
161. *noither*] nother R; neiþer WOB; nouther C.
162. *noither*] nother R; neiþer OCB; W *om.* *enemy*] enemyes O.
164—171. *In* R *only; but cf.* C-Text, *which has a passage epitomized from it.*
170. [*for* þe] *such is my conjecture; the* MS *has* þe for.

And, as þou demest, wil þei do · alle here dayes after;
Pacientes vincunt, &c."]

"Nonsense," said the doctor; [Fol. 55.]

¶ "It is but a dido," *quod* þis doctour · "a dysoures tale.
Al þe witt of þis worlde · and wiȝte mennes strengthe
Can nouȝt confourmen a pees · bytwene þe pope and his enemys,

"no one can reconcile two Christian kings!"

No bitwene two cristene kynges · can no wiȝte pees make,
Profitable to ayther peple" · and put þe table fro hym,
And toke clergye and conscience · to conseille, as it were,
þat pacience þo moste passe · for pilgrimes kunne wel lye.

Conscience rose up to go.

¶ Ac conscience carped loude · and curteislich seide,
"Frendes, fareth wel" · and faire spake to clergye,
"For I wil go with þis gome · if god wil ȝiue me *grace*,
And be pilgryme with pacience · til I haue proued more."

¶ "What?" *quod* clergye to conscience · "ar ȝe coueitouse nouthe

Clergy says he will fetch him a bible.

After ȝeresȝyues or ȝiftes · or ȝernen to rede redeles?
I shal brynge ȝow a bible · a boke of þe olde lawe,
And lere ȝow, if ȝow lyke · þe leest poynte to knowe,
þat pacience þe pilgryme · *per*fitly knewe neuere."

¶ "Nay, bi cryste," *quod* conscience to clergye · "god þe forȝelde,
For al þat pacience me *pro*freth · proude am I litel.

Conscience wishes to mourn for his sins.

Ac þe wille of þe wye · and þe wille [of] folke here
Hath moeued my mode · to mourne for my synnes.

173. *and*] ne R. *wiȝte*] wiþ O; wiȝth B.
174. *þe pope*] W *om. enemys*] enmye B; enemye C.
175. *wiȝte*] wiȝth B.
178. *pacience*] pacien (*sic*) C. *þo*] þoo O; þow W. *moste*] moost C; mote R.
179. *Ac*] And C. *loude*] aloude R.
181. *me*] the CB.
183. *ar*] er C.
184. *or* (1)] an C; & O; and B. *or* (2)] other R. *to*] ye to C; ȝe to B. *redeles*] rideles CO.
186. *ȝow lyke*] ȝe liken R. *leest*] best COB.
187. *þat*] R *om. neuere*] euere R.
188. *to clergye*] CB *om.*
189. *litel*] ful litil O; but litile CB.
190. *Ac*] And C. *þe* (2)] that CB. *þe wille* (2)] ȝe wolen O; ye wille CB. [*of* WO] LCRB *om.*
191. *moeued*] meued WRO; moued C.

þe good wille of a wiȝte · was neure bouȝte to þe fulle;
For þere nys no tresore þerto · to a trewe wille. 193
¶ Haued nouȝt Magdeleigne more · for a boxe of salue,
þan zacheus for he seide · *dimidium bonorum meorum* Luke xix. 8.
do pauperibus?
And þe pore widwe · for a peire of mytes, 196 Luke xxi. 3.
þan alle þo that offreden · in-to *gazafilacium?*"
¶ Þus curteislich conscience · congeyde fyrst þe Frere, farewell to all.
And sithen softliche he seyde · in clergyes ere,
"Me were leuer, by owre lorde · and I lyue shulde, 200
Haue pacience *per*fitlich · þan half þi ꝑakke of bokes!'
¶ Clergye to conscience · no congeye wolde take, Clergy will not say farewell to him.
But seide ful sobreliche · "þow shalt se þe tyme,
Whan þow art wery for-walked · wilne me to consaille." 204
¶ "Þat is soth," seyde conscience · "so me god helpe! Conscience and Clergy together might reform the world.
If pacience be owre partyng felawe · and pryue with vs bothe,
There nys wo in þis worlde · þat we ne shulde amende,
And confourmen Kynges to pees · and al kynnes londes,
Sarasenes and surre · and so forth alle þe iewes 209
Turne in-to þe trewe feithe · and in-til one byleue."
¶ "Þat is soth," quod clergye · "I se what þow menest, Clergy says he will do his duty.
I shal dwelle as I do · my deuore to shewen, 212
And conformen fauntekynes · and other folke ylered, [Fol. 55 b.]
Tyl pacience haue preued þe · and parfite þe maked."

192. *a*] vch a R. *neure*] nere R.
193. *nys*] is CB. *þerto*] for soþe W.
194. *Haued*] Hadde WCOB. *Magdeleigne*] marie magdeleyne R; Maudeleyne W.
195. *do*] da C.
197. *gazafilacium*] Gazophilacium W; gazofilacium R.
198. *fyrst*] O *om.*
199. *softliche*] sothliche CB.
201. *þi*] this CB.
202. *to*] of W; and R.
204. *for-walked*] of-walked W. *wilne*] wille W.
205. *seyde*] quod WCOB.
207. *nys*] ne is R; is no COB.
208. *al kynnes*] alle kynnes W; alle kynne R; al kyns O.
209. *Sarasenes*] And Sarasynes R. *surre*] al Surrie B; surry C; Surrie R. *þe*] R *om.*
210. *Turne*] Turnen R; Torne C. *one*] oure B.
212. *deuore*] deuoir WCOB; deuer R.
213. *conformen*] *so in* R; confermen WCO; confirmen B; *cf. l.* 208.
214. *preued*] serued O.

Conscience and Patience set out as pilgrims.

¶ Conscience þo with pacience passed · pilgrymes as it were.

þanne had pacience, as pylgrymes han · in his poke vittailles,

Sobrete, and symple speche · and sothfaste byleue,

To conforte hym and conscience · if þey come in place

þere vnkyndenesse and coueytise is · hungrye contrees bothe.

Soon they meet with a minstrel.

¶ And as þei went by þe weye · of dowel þei carped;

þei mette with a mynstral · as me þo þouȝte.

Pacience apposed hym fyrste · and preyed hym he sholde hem telle

Patience asks him who he is.

To conscience, what crafte he couthe · an *to* what contree he wolde.

"I am *activa-vita*," he says, "a wafer-seller.

¶ "I am a mynstral," *quod* þat man · "my name is *actiua vita*:

Alle ydel ich hatye · for of actyf is my name.

A wafrere, wil ȝe wite · and serue many lordes,

And fewe robes I fonge · or furred gounes.

Couthe I lye to do men laughe · þanne lacchen I shulde

Other mantel or money · amonges lordes mynstralles.

Because I can play neither on tabour, trump, nor pipe,

Ac for I can noither tabre ne trompe · ne telle none gestes,

Farten, ne fythelen · at festes, ne harpen,

Iape ne iogly · ne gentlych pype,

I get no gifts,

Ne noyther sailly ne saute · ne synge with þe gyterne,

I haue none gode gyftes · of þise grete lordes,

215. *passed*] passiþ B.
219. *hungrye contrees*] honger contreyes R.
220. *þei*] þe W. *of*] and of R. *þei* (2)] R *om.* *carped*] carpeden O.
221. *mette*] metten RO. *mynstral*] ministrale R. *þo*] B *om.*
222. *fyrste*] þoo O. *hym* (2)] CB *om.*
225. *Alle*] And alle O. *ydel*] ydelnesse W. *of*] O *om.*
226. *wil*] wol WCB; welle R.
227. *And*] I C; A B.
228. *Couthe*] Coude R. *lye*] lee C. *to*] and R.
229. *money*] mone R. *mynstralles*] or mynstrals W.
230. *Ac*] And C. *tabre*] taborne C. *none*] no WO; noon C.
232. CB *om.* *iogly*] Iogele WO; iangele R.
233. *sailly*] saille WO; sayle RB. *saute*] sautre C.
234. *none*] no WO; na C. *þise*] þis RC.

For no bred þat I brynge forth · saue a beneson on þe sonday, — save a blessing on Sunday.
Whan þe prest preyeth þe peple · her *pater-noster* to bidde
For peres þe plowman · and þat hym profite wayten.
And þat am I, actyf · þat ydelnesse hatye, — I hate idleness.
For alle trewe *trauaillours* · and tilieres of þe erthe;
Fro mychelnesse to mychelmesse · I fynde hem with wafres.
¶ Beggeres and bidderes · of my bred crauen, — Beggars, friars, and the pope have bread from me.
Faitoures and freres · and folke with brode crounes.
I fynde payne for þe pope · and prouendre for his palfrey,
And I hadde neuere of hym · haue god my treuthe,
Noither prouendre ne *par*sonage · ȝut of þe popis ȝifte,
Saue a pardoun with a peys of led · and two pollis amydde!
Hadde iche a clerke þat couthe write · I wolde caste hym a bille, — The pope ought to send me a cure for the pestilence.
þat he sent me vnder his seel · a salue for þe pestilence,
And þat his blessyng & his bulles · bocches miȝte destroye:
In nomine meo demonia [*eicient*], *& super egros manus imponent, & bene habebunt.* — Mark xvi. 17, 18.
And þanne wolde I be prest to [þe] peple · paste for to make,
And buxome and busy · aboute bred and drynke

235. *brynge*] brouȝt R.
236. *preyeth*] *pr*eches C; *pr*echiþ B.
237. *peres*] pier C. *þat*] þo þat B. *wayten*] wayteth RB.
238. *am I*] I am CROB.
239. *For*] Of R. *þe*] COB *om.*
240. *with*] wiþ my W; O *om.*
241. *bidderes*] bilderis B.
243. *prouendre*] *pr*ouende B.
245. *þe*] W *om.* *ȝifte*] ȝiftes R.
246. *peys*] payes C. *amydde*] amyddes W.
247. *iche*] ech C; ich WR.
248. *sent*] sende B. *In margin of* R—laus & vis Indulgenciarum.
249. *And*] R *om.* *þat*] B *om.* *bocches miȝte*] myȝte bocches O. [*eicient*] *so in* WCROB; eiciunt L.
250. [*þe* WCROB] L *om.* *paste*] paast W; past B.
251. *busy*] bisy be B.

For hym and for alle his · fonde I þat his pardoun
Miȝte lechen a man · as I bileue it shulde.
Surely the pope has the pot with the salve!
For sith he hath þe powere · þat peter hym-self hadde,
He hath þe potte with þe salue · sothly, as me þinketh:
[Fol. 56.] Acts iii. 6.
Argentum & aurum non est mihi; quod autem habeo, [hoc] tibi do; in nomine domini, surge & ambula.
Perhaps men are not worthy!
¶ Ac if miȝte of miracle hym faille · it is for men ben nouȝt worthy
To haue þe grace of god · & no gylte of þe pope.
For may no blyssyng done vs bote · but if we wil amende,
Ne mannes masse make pees · amonges cristene peple,
Tyl pruyde be purelich fordo · and þat þourgh payn defaute.
I have to work hard at baking.
¶ For ar I haue bred of mele · ofte mote I swete,
And ar þe *comune* haue corne ynough · many a colde mornynge;
So, ar my wafres ben ywrouȝt · moche wo I tholye.
All London likes my wafers.
¶ Alle Londoun I leue · liketh wel my wafres,
And lowren whan þei lakken [hem] · it is nouȝt longe ypassed,
Þere was a carful *comune* · whan no carte come to toune
There was a dearth there
With [bake] bred fro stretforth · þo gan beggeres wepe,
And werkmen were agaste a litel · þis wil be þouȝte longe.

252. *his* (1)] hisse C; hise B.
253. *I*] B *om.* *it*] O *om.*
254. *sith*] sethe R.
255. *hath*] hase C. *potte*] poot B. [*hoc* RO] LWCB *om.* *in—domini*] O *om.*
256. *Ac*] And C. *ben*] beth R.
257. *þe* (1)] no R. *þe* (2)] W *om.*
258. *For*] R *om.* *wil*] wolen B.
260. *purelich*] prueliche R. *þat*] þe R; W *om.*
261. B *omits.* *ar*] er WCO. *ofte*] erst CO.
262. *ar*] er WCOB. *a*] COB *om.* *colde*] calde C.
263. *ar*] er WCOB. *ywrouȝt*] wrought COB. *wo*] wa C.
264. *Alle*] Al (*printed* At) W; Al COB.
265. CB *omit.* [*hem* WR] it LO.
267. [*bake* R] LWCOB *om.*; *but it improves the line.* *stretforth*] Stratforde WCOB; statforde R. *gan*] gonnen WCO; gunnen B.
268. *litel*] lite W; litil COB. *wil*] wel R. *þouȝte*] þouȝt on B.

In þe date of owre dry3te · in a drye apprile, — in April, 1370,
A þousande and thre hondreth · tweis thretty & ten,
My wafres þere were gesen · whan chichestre was Maire." 271 — when Chichester was mayor."

¶ I toke gode kepe, by cryst · and conscience bothe,
Of haukyn þe actyf man · and how he was y-clothed.
He hadde a cote of crystendome · as holykirke bileueth, — I observed how soiled Haukyn's coa
Ac it was moled in many places · with many sondri plottes,
Of pruyde here a plotte, and þere a plotte · of vnboxome speche, 276
Of scornyng and of scoffyng · and of vnskilful berynge, — It was spotted with PRIDE.
As in aparaille and in porte · proude amonges þe peple,
Otherwyse þan he hath · with herte or sy3te shewynge;
Hym willynge þat alle men wende · he were þat he is nou3te. 280
For-why he bosteth and braggeth · with many bolde othes,
And inobedient to ben vndernome · of any lyf lyuynge, — He was disobedient,
And so syngulere by hym-self · as to sy3te of þe poeple,
Was none suche as hym-self · ne none so [pope]-holy,
Y-habited as an hermyte · an ordre by hym-selue, 285 — under no rule,
Religioun sanz reule · and resonable obedience;
Lakkyng lettred men · and lewed men bothe,

269. *drye apprile*] druye auerel R.
270. *hondreth*] hundred WOB; hondrede R. *thretty*] *so also in* R; twenty WCB; twenti O.
271. *þere*] COB *om.* *gesen*] gesene WR; *looks like* gefene *in* B. *was*] were R.
272. *gode*] grete R.
273. *haukyn*] *in* L, *this word* (*here and elsewhere*) *looks more like* haukyn. *y-clothed*] clothed CB.
274. *cote*] Cite (!) C; citee B. *kirke*] chirche CB.
275. *Ac*] And C. *places*] place R.
276. *here*] hire C; he R.
279. *hath*] hym haþ W. *with*] wytt B. *or*] and R. *sy3te*] eye C; ye O; ei3e B.
280. *willynge*] wilnynge R. *wende*] wenden O; wente R. *nou3te*] not O.
281. *bosteth*] bosted C. *braggeth*] bragged C.
283, 284. W *has*—And noon so singuler by hym-self · ne so pomp holy; COB *have*—And so singuler by hym-self · ne noon so poppe (*sic*) holy. L *and* R *are alike, except that for* pompe (L) *we find* pope *in* R, *a reading which I have adopted. See* Critical Note.
285. *Y-habited*] In habyte O; In abite B. *an* (2)] and C.
286. *and*] or W.

a liar in soul;

In lykyng of lefe lyf · and a lyer in soule; 288
With Inwit and with outwitt · ymagenen and studye,
As best for his body be · to haue a badde name;
And entermeten hym ouer-al · þer he hath nouȝt to done,

boasting of his strength,

Wilnyng þat men wende · his witte were þe best, 292
[Or for his crafty kunnynge · or of clerkes þe wisest,
Or strengest on stede · or styuest vnder gurdel,

good looks,

And louelokest to loken on · and lelest of werkes,
And non so holy as he · ne of lif clennere, 296
Or feyrest of feytures · of fourme and of schafte,

fine voice,

And most sotyl of songe · other sleyest of hondes,
And large to lene · losse þere-by to cacche;]

and liberality.

And if he gyueth ouȝte pore gomes · telle what he deleth; 300
Pore of possessioun · in purse and in coffre,
And as a lyon on to loke · and lordeliche of speche.

He was the boldest of beggars,

¶ Baldest of beggeres · a bostour þat nouȝt hath,
In towne and in tauernes · tales to telle, 304

[Fol. 56 b.]

And segge þinge þat he neuere seigh · and for soth sweren it;

boasting of what he never did,

Of dedes þat he neuere dyd · demen and bosten,
And of werkes þat he wel dyd · witnesse and seggen—
"Lo! if ȝe leue me nouȝt · or þat I lye wenen, 308
Axeth at hym or at hym · and he ȝow can telle,
What I suffred and seighe · and some tymes hadde,
And what I couth and knewe · and what kynne I come of." 311

289. *With* (1)] B *om.* *with* (2)] R *om.*; Crowley *also omits*. *with outwitt*] with oute wit C.
290. *badde*] bolde R.
291. *to*] do B.
292. *Wilnyng*] Willynge WCB; wilnynge R.
293—299. *In* R *only; yet found in the* C-text *in a different part of the poem; see* Critical Notes.
300. *gyueth*] gyue O; gyfuen C. *pore*] to pouere W; the pouere CB. *telle*] til C; tellip B. *deleth*] delet O.
301. *coffre*] cofre hope W; coffres bothe COB.
302. *on*] R *om.*; vppon B.
303. *Baldest*] Boldest WCROB. *a*] as a B.
305. *segge*] saies C. *seigh*] er sawe C; sauȝ B.
307. *seggen*] siggen W.
308. *ȝe*] þou OB; thow C. *wenen*] ȝee wenen B.
310. *What*] Whan C. *tymes*] tym C.
311. *knewe*] knowe C.

Al he wolde þat men wiste · of werkes and of wordes, — wishing men to know him.
Which myȝte plese þe peple · and praysen hym-seluen:

Si hominibus placerem, Christi seruus non essem; — Gal. i. 10.
Et alibi: nemo potest duobus dominis seruire. — Mat. vi. 24.

¶ "Bi criste," quod conscience þo · "þi best cote, haukyn,
Hath many moles and spottes · it moste ben ywasshe."
¶ "Ȝe, who so toke hede," quod haukyn · "byhynde and bifore, — Haukyn admits his coat is soiled.
What on bakke and what on bodyhalf · & by þe two sydes,
Men sholde fynde many frounces · and many foule plottes."
¶ And he torned hym as tyte · and þanne toke I hede,
It was fouler by felefolde · þan it firste semed. — I saw that it was spotted with WRATH, ENVY,
It was bidropped with wratthe · and wikked wille,
With enuye and yuel speche · entysyng to fyȝte,
Lyinge and laughynge · and leue tonge to chyde;
Al þat he wist wykked · by any wiȝte, tellen it,
And blame men bihynde her bakke · and bydden hem meschaunce; — and slander.
And þat he wist bi wille tellen it watte, — He told Will's faults to Wat,
And þat watte wiste · wille wiste it after,
And made of frendes foes · þorugh a false-tonge,
"Or with myȝte of mouthe · or þorugh mannes strengthe
Auenge me fele tymes · other frete my-selue

312. *of* (2)] R *om.*
313. *hym-seluen*] hem-seluen CRO.
315. *it*] and B. *ywasshe*] ywasshen C; ywaischen B; ywasschid O; waschen R.
316. *ȝe*] ȝhe O; ȝee B.
317. *and*] C *om.* *what*] RO *om.* *bodyhalf*] bodye CB. *two*] to R.
319. *tyte*] tit CB; tiȝt O; tyd W.
320. *felefolde*] felfolde R.
322. *enuye*] enuye R.
323. *Lyinge*] Lyȝynge R. *laughynge*] lakkynge R (*which is perhaps the true reading*). *and leue*] a lef R; and leef O.
324. *þat*] the that C. *tellen*] to tellen B.
326. *it*] it to ROB.
328. *of*] B *om.* *þorugh*] throught C.
329. *of*] or *with* W. *mannes*] mennes W.
330. *Auenge*] Auenged R.

or else fretted himself like a pair of shears.

Wyth-inne, as a shepster shere;"— · I-shrewed men & cursed!

Cuius maledicccione os plenum est, & amaritudine;
Ps. x. 7. *sub lingua eius labor & dolor:*
Ps. lvi. 5 (Vulg.). *& alibi: filij hominum, dentes eorum arma & sagitte, & lingua eorum gladius acutus:—*

¶ "þere is no lyf þat I louye · lastyng any while, 332
Haukyn confesses that no one trusts him. For tales þat I telle · no man trusteth to me,
And whan I may nou3t haue þe maistrye · with malencolye I take,
þat I cacche þe crompe · þe cardiacle some tyme,
Or an ague in suche an angre · and some tyme a feure, 336
þat taketh me al a twelf-moneth · tyl þat I dispyse
"In illness I trust to a witch of Southwark or Shoreditch," he said. Lechecrafte [of] owre lorde · and leue on a wicche,
And segge, þat no clerke ne can · ne cryste, as I leue,
To þe souter of southwerke · or of shordyche dame emme! 340
And segge, þat no goddes worde · gaf me neuere bote,
But þorw a charme had I chaunce · & my chief hele!"
Then I saw that his coat was soiled with LECHERY, [Fol. 57.] ¶ I wayted wisloker · and þanne was it soiled
With lykyng of lecherye · as by lokyng of his eye. 344
For vche a mayde þat he mette · he made hir a signe
Semynge to-synne-ward · and some tyme he gan taste
Aboute þe mouth, or bynethe · bygynneth to grope,
Tyl eytheres wille waxeth kene · and to þe werke 3eden,

331. *shepster*] shepsteres WO; shapsteris B. *I-*] In B. *men*] man W; cf. C-Text. *& (1)*] R *om. labor & dolor*] &c COB. *& alibi—acutus*] R *om. gladius acutus*] &c O.
332. *I louye*] I loue RC; me loueþ W.
334. *with*] which R; swich W.
335. *þe (2)*] and þe W.
336. *ague*] aguwe B. *suche*] swich WCO.
337. *taketh*] hit holdeþ B.
338. [*of* WCOB] or LR; *but the line is marked for correction in* L.
339. *segge*] seye WB; seggeþ O.
340. *shordyche*] sordich O.
341. *segge*] seye WB; saye; seggeþ O. *no*] none of B. *worde*] B *om. gaf me*] 3auen B.
343. *wisloker*] bisiloker CB. *þanne was*] that C. *it soiled*] I-soyled R.
344. *as by*] and by CO; and B. *his*] myn R. *Here follows the catch-word in* L—for eche a mayde *þat* he mette.
345. *signe*] syngne R.
348. *eytheres*] either C.

As wel in fastyng-days & frydayes · and forboden nyȝtes;
And as wel in lente as oute of lente · alle tymes ylyche,
Suche werkes with hem · [were] neuere oute of sesoun; which with him was never out of season.
Tyl þei myȝte namore · and þanne had merye tales,
And how þat lechoures louyen · lauȝen an iapen,
And of her harlotrye and horedome · in her elde tellen.
¶ Thanne pacience parceyued · of poyntes [of] his cote, His coat was also soiled with AVARICE,
Was colmy þorw coueityse · and v[n]kynde desyrynge;
More to good þan to god · þe gome his loue caste,
And ymagyned how · he it myȝte haue
With false mesures and mette · and with false witnesse; false measures, and false witness.
Leued for loue of þe wedde · and loth to do treuthe,
And awaited þorwgh which · wey to bigile,
And menged his marchaundyse · and made a gode moustre;—
"Þe worste with-in was · a gret witte I lete hit,
And if my neighbore had any hyne · or any beste elles, "If my neighbour had what I wanted," said he, "I stole it.
More profitable þan myne · many sleightes I made,
How I myȝte haue it · al my witte I caste,
And but I it had by other waye · atte laste I stale it,
Or pryuiliche his purse shoke · vnpiked his lokkes,
Or by nyȝt or by day · aboute was ich euere,
þorwgh gyle to gadren · þe good þat ich haue.

349. *in*] R *om.* *&*] as COB. *and*] as W.
350. *as* (1)] also B. *wel*] lef R. *lente*] leynten B (*twice*).
351. *Suche*] Swiche WCO; Seche B. *hem*] hym C. [*were* WRCB] weren O; was L.
352. *had*] hadde R; hadden OB; W *om.*
353. *lechoures*] leccherous C. *lauȝen*] lawen R. *iapen*] Iapeng (*sic*) C.
354. *And—harlotrye*] Or herlotrie R. *in*] and in R.
355. [*of* WCOB] LR *om.*
356. *Was*] *so in* LRCOB; That were W. *colmy*] colomy WC; culmy O.
vnkynde] vkynde L; *but marked for correction.*
359. *mesures*] mesure O. *mette*] met WCO.
360. *for*] it for O. *wedde*] weed B.
361. *awaited*] I awaytede O; waytid B. *which*] whitus R. *wey*] weyus R. *to*] he myȝte best B.
363. *a*] O *om.*
364. *if*] CO *om.* *any*] an R.
367. *I*] if I R. *it*] COB *om.* *other*] oo*þ*er W; a-no*þ*er B.
368. *shoke*] schoke R; shook WC O; shok B. *vnpiked*] and vnpikede W.
369. *Or*] Other R (*twice*).

In ploughing, I took a piece of his field.

¶ 3if I 3ede to þe plow · I pynched so narwe,
þat a fote londe or a forwe · fecchen I wolde,
Of my nexte neighbore · nymen of his erthe;
And if [I] rope, ouer-reche · or 3af hem red þat ropen,
To seise to me with her sykel · þat I ne sewe neure.
¶ And who so [borwed] of me · abou[3]te þe tyme,
With presentes priueliche · or payed somme certeyne.

I was sure to win from him.

So, walde he or nou3t wolde he · wynnen I wolde;
And bothe to kyth and to kyn · vnkynde of þat ich hadde.

I made men who bought of me pay too much.

¶ And who so cheped my chaffare · chiden I wolde,
But he profred to paye · a peny or tweyne
More þan it was worth · and 3et wolde I swere,
þat it coste me moche more · swore manye othes.

At mass, I only mourned over my losses.

¶ In halydayes at holicherche · whan ich herde masse,
Hadde [I] neuere wille, wot god · witterly to biseche
Mercye for my mysdedes · þat I ne morned more
For losse of gode, leue me · þan for my lykames giltes

[Fol. 57 b.]

As if I had dedly synne done; · I dred nou3t þat so sore,
As when I lened and leued it lost · or longe ar it were payed.
So if I kydde any kyndenesse · myn euen-cristene to helpe,

371. *pynched*] puched C; pikid B.
372. *fecchen I*] fecche Ich R.
373, 374. *nymen—reche*] R *om.* *nymen*] and nymen W. [*I* WCOB] L *om.* *rope*] *so in* C; repe WO; ripye B. *ouer-reche*] y ouerreche B. *or*] or (*printed* of) W; & O. *red*] reed WO; rede R. *ropen*] repen RB. *Line* 374 *is marked for correction in* L.
375. *To*] And COB. *seise*] seysed B. *her*] my COB. *me*] OB *om.*
376. [*borwed* WR] borweth LCOB. *abou3te*] he bou3te B; *miswritten* aboute *in* LB.
377. *presentes*] present CB.
378. *walde he*] *so in* R; wolde he COB; he wolde W. *he* (2)] R *om.* *nou3t—he*] he nolde COB.
381. *to*] me to COB.
383. *me*] R *om.* *swore*] and so swoor W; & swore OB.
384. *In*] On W. *at*] in O; and CB. *herde*] here O.
385. [*I* WCOB] LR *om.*; *but the line is marked in* L. *neuere*] nere R.
387. *For*] For (*printed* Nor) W. *my*] R *om.* *giltes*] gilte CB.
388. *As*] And C. *dred*] dredde WO; drede CB; dradde R.
389. *lened—it* (1)] haue lent hit and is B. *and*] CO *om.* *were*] be B.

Vpon a cruel coueityse · myn herte gan hange.
And if I sent ouer see · my seruauntz to Bruges, 392 If I sent my servants abroad,
Or in-to Pruslonde my prentys · my profit to wayten,
To marchaunden with monoye · and maken her eschaunges,
Miȝte neuere me conforte · in þe mene tyme,
Noither messe ne matynes · ne none manere siȝtes, 396 I kept thinking about my bargains at prayer-time."
Ne neuere penaunce perfourned · ne *pater-noster* seyde,
þat my mynde ne was more · on my gode, in a doute,
þan in þe grace of god · and his grete helpes:
Vbi thesaurus tuus, ibi & cor tuum." Mat. vi. 21.
[ȝet [þe] glotoun with grete othes · his [garnement] hadde soyled, 400
And foule be-flobered it · as with fals speche;
þere no nede ne was · [tok] godes name an Idel,
Swore þere-by swithe ofte · and al by-swatte his cote.
And more mete ete and dronke · þen kende miȝt defie— 404 Next Haukyn confesses his GLUTTONY, and is in despair.
"And kauȝte seknesse sum-tyme · for my sorfetes ofte;
And þanne I dradde to deye · in dedlich synne"—
þat in-to wanhope he [worthe] · and wende nauȝt to be saued,
þe whiche is sleuthe so slow · þat may no slithes helpe it, 408

391. *a*] O *om.* *herte*] consience R.
392. *if*] O *om.* *see*] sehe O. *seruauntz*] seruaunt B.
393. *Pruslonde*] pruys londe R; Pruce lond W; spruce land (*sic*) C.
394. *marchaunden*] marchaundisen B. *monoye*] *so in* R; moneie WCOB. *eschaunges*] chaunges R.
395. *neuere*] nere R. *tyme*] while W.
396. *none*] no RC. *siȝtes*] shytes R.
398. *on*] in R. *a*] O *om.*
399. *Vbi*] Vbi est R.
400—409. *In* R *only, and the text is corrupt. The reason for inserting it is given in the* Critical Note.
400. [*þe*] *must be inserted;* R *om.* [*garnement*] *miswritten* granement; *but* garnement (= garment) *is right.*
402. *þere*] *miswritten* As þere, *which is nonsense; it is repeated from* Pass. V. l. 377, *which see.* [*tok*] *must be inserted;* R *om.*
404. *kende*] *such is the usual spelling in* R, *wherever* L *has* kynde.
405. *sorfetes*] *miswritten* forfetes; *but sense and alliteration decide it.*
407. [*worthe*] *miswritten* wrathe *in* R.
408. *slithes*] *a better spelling is* sleiȝtes (= sleights); *cf.* l. 365.

Ne no mercy amenden · þe man þat so deyeth.]

The branches of SLOTH.

¶ Which ben þe braunches · þat bryngeth a man to sleuth? 410

[Is whanne a man] morneth nou3te for his mysdedes · ne maketh no sorwe,

Ac penaunce þat þe prest enioigneth · perfourneth yuel,

Doth none almes-dede · dret hym of no synne, 413

With the slothful, every day is a holiday.

Lyueth a3ein þe bileue · and no lawe holdeth;

Vch day is haliday with hym · or an heigh ferye;

And if he au3te wole here · it is an harlotes tonge. 416

Whan men carpeth of cryst · or of clennesse of soule,

He wexeth wroth & wil nou3te here · but wordes of myrthe.

He hates to hear the legends of the saints.

Penaunce and pore men · and þe passioun of seyntes

He hateth to here þere-of · and alle þat it telleth. 420

Þise ben þe braunches, beth war · þat bryngeth a man to wanhope!

3e lordes and ladyes · and legates of holicherche,

Þat fedeth foles sages · flatereres and lyeres, 423

And han likynge to lythen hem · to do 3ow to lawghe;

Luke vi. 25. *Ve vobis qui ridetis, &c.:*

And 3iueth hem mete and Mede · and pore men refuse,

In 3owre deth-deyinge · I drede me ful sore,

410. *Which*] Ac whiche R. *bryngeth*] bryngen WOB; brynges C.

411. [*Is whanne a man* O] Is whan man B; He þat W; LRC *have the extraordinary false reading* His woman; *but, fortunately, the* C-Text *helps us out.* (Is = it is, *as elsewhere.*) *mysdedes*] dedis O.

412. *Ac*] And WRC. *enioigneth*] enioyned B. *perfourneth yuel*] performe hij nylleþ B; *parfeurned* C.

413. *Doth*] Doos C. *almes-dede*] almesse W. *dret*] drat R; dred W; drede CB; drediþ O.

414. *holdeth*] haldes C.

415. *Vch—is*] Ilce day or Ile C; Eche day or eche B. *is*] is an O. *with hym*] O *om.* *or*] & O; as B.

417. *Whan*] And whanne O. *carpeth*] carpen WCOB. *of* (2)] COB *om.* *soule*] saule C; soules W.

418. *wexeth*] waxes C; waxiþ B.

419. *and* (1)] of W. *þe*] O *om.* *passioun*] possessioun C.

421. *beth*] be CB.

422. *3e*] þe R; *also* R *repeats* þe lordes. *cherche*] cherches R; kirce C.

423. *foles*] fole R. *sages*] sage O. *lyeres*] leers C.

424. *han*] hase C. *lythen*] heren B; listem (*sic*) C. *to* (3)] R *om.*

426. *ful*] R *om.*

Lest þo thre maner men · to moche sorwe ȝow brynge:
· *Consencientes & agentes pari pena punientur.*
Patriarkes & prophetes · and prechoures of goddes wordes 428 — Preachers save men's souls,
Sauen þorw her sarmoun · mannes soule fram helle;
Riȝt so flater[er]es and foles · aren þe fendes disciples, — but flatterers are the fiend's disciples.
To entice men þorw her tales · to synne and harlotrye.
Ac clerkes þat knowen holywryt · shulde kenne lordes,
What dauid seith of suche men · as þe sauter telleth:
Non habitabit in medio domus mee, qui facit superbiam & qui loquitur iniqua: — Ps. c. 7 (Vulg.
Shulde none harlote haue audience · in halle ne in chambres,
þere wise men were · witnesseth goddes wordes; 435
Ne no mysproude man · amonges lordes ben allowed.
[¶ Clerkes and kniȝtes · welcometh kynges ministrales, — Clerks welcome the king's minstrels.
And for loue of þe lorde · litheth hem at festes;
Muche more, me thenketh · riche men schulde
Haue beggeres byfore hem · þe whiche ben goddes ministrales, 440 — So also the rich should welcome beggars.
As he seyth hym-self · seynt Iohan bereth witnesse:
Qui vos spernit, me spernit. — Luke x. 16.
For-thi I rede ȝow riche · reueles whan ȝe maketh — Ye rich, entertain God's minstrels, the poor,
For to solace ȝoure soules · suche ministrales to haue;
þe pore, for a fol sage · syttynge at þe heyȝ table, 444
And a lered man, to lere þe · what oure lorde suffred, — have a learned man to teach you,
For to saue þi soule · fram Sathan þin enemy,

427. *þo*] þe CO. *to moche*] to muche to mykil (*sic*) C. *ȝow*] R *om.* *punientur*] puniendi sunt R.
429. *sarmoun*] sermons W; sermoun CO; sermon B. *mannes soule*] manne saule C.
430. *flatereres*] *miswritten* flateres *in* L; *but the line is marked for correction.* *aren*] and CO.
431. *entice*] eten (!) C. *and*] and to WB.
432. *Ac*] And C.
433. *suche*] swiche WO; swilc C. *&*] R *om.*
434. *harlote*] harlotes CB. *ne*] nor WR. *chambres*] chambre WB.
435. *witnesseth*] witnesse C.
437—454. *In* R *only; but found in* C-Text. *The passage is fairly correct.*
442. *reueles*] at reueles R; *but* at *should probably be omitted, as in* MS. Cotton Vesp. B 16.

And fithel þe, with-out flaterynge · of gode friday þe storye ;

also a blind man for a jester, or a bedridden woman to cry *largesse*.

And a blynd man for a bourdeoure · or a bedrede womman,

To crie a largesse by-for oure lorde · ȝoure gode loos to schewe !

þise thre maner ministrales · maketh a man to lawhe,
And, in his deth-deyinge · þei don him grete conforte,
þat bi his lyue lythed hem · and loued hem to here.

These solace the soul.

þise solaseth þe soule · til hym-selue be-falle
In a wel [gode] hope, [for he wrouȝte so] · amonges worthi seyntes.]

¶ Ac flat[*er*]eres and foles · þorw her foule wordes,
Leden þo þat louen hem · to luciferes feste,
With *turpiloquio*, a lay of sorwe · and luciferes fithele.

[Fol. 58.]

Thus haukyn þe actyf man · hadde ysoiled his cote,

Conscience asks Haukyn why he had not brushed his coat.

Til conscience acouped hym þere-of · in a curteise manere,
Whi he ne hadde wasshen it · or wyped it with a brusshe.

454. [*gode*] R *om.* [*for he wrouȝte so*] R *om.* But cf. C-Text.
455. *Ac*] And C; þere R. *flat-ereres*] *miswritten* flateres *in* LR.
456. *louen*] loued R.
457. *lay*] lady (*sic in* MS.) W. *sorwe*] sowe (*sic*) R.
458. *ysoiled*] soyled R; ysuyled O.
460. *wasshen*] whasshen W; waischen B; wasched R. *it* (2)] O *om.*

PASSUS XIV (DO-WEL VI).

Passus xiiij^us^.

"I Haue but one [hool] hatere," quod haukyn · "I am þe lasse to blame
þough it be soiled and selde clene · I slepe þere-inne on niȝtes;
And also I haue an houswyf · hewen and children—
Vxorem duxy, & ideo non possum venire— Luke xiv. 20.
þat wolen bymolen it many tyme · maugre my chekes!
¶ It hath ben laued in lente · and oute of lente bothe,
With þe sope of sykenesse · þat seketh wonder depe,
And with þe losse of catel · loth forto agulte
God or any gode man · bi auȝte þat I wiste;
And was shryuen of þe preste · þat gaue me, for my synnes,
To penaunce, pacyence · and pore men to fede,
Al for coueitise of my crystenedome · in clennesse to kepen it.

"I haue but one suit, which I sleep in," said Haukyn.

"It has been washed with the soap of sickness.

TITLE. Passus quarto-decimus de visione, vt sup*ra* CR (*but* R *has* xiij*us*); Passus xiiij*us*, &c WO; B *adds* et vij*us* [*read* vj*us*] de dowel.

1. *one*] oon WC; on RB; an O. [*hool* WCOB] LR *om.*

2. *soiled*] soulid B; suyled C. *selde clene*] foule COB. *on*] o W.

3. *an houswyf*] a wif CB; a wijf O. *hewen*] and hewen B. *venire*] &c. R.

4. *wolen*] walden C; wolden O. *bymolen*] bifoule C; defoule B. *tyme*] tymes R. *maugre*] maugree W; magre B.

5. *lente*] lenten R; leaute B (*twice*).

6. *seketh*] sekest CB.

7. *loth*] bathe C; boþe B.

8. *or*] ar R; or (*indistinct, and printed* of) W.

"But I could never keep it clean an hour."

¶ And couthe I neuere, by cryste · kepen it clene an houre,
þat I ne soiled it with sy3te · or sum ydel speche,
Or þorugh werke or þorugh worde · or wille of myn herte,
þat I ne flober it foule · fro morwe tyl eue."

"Contrition shall clean your coat," said Conscience.

¶ "And I shal kenne þe," quod conscience · "of contricioun to make,
þat shal clawe þi cote · of alkynnes filthe,
Cordis contricio, &c. :—

"Do-well shall wash it;

Dowel [shal] wasshen it and wryngen it · þorw a wys confessour,
Oris confessio, &c. :—

Do-bet shall beat and dye it;

Dobet shal beten it and bouken it · as bri3te as any scarlet,
And engreynen it with good wille · and goddes *grace* to amende þe,

Do-best shall sew it.

And sithen sende þe to satisfaccioun · for to sowen it after,
Satisfaccio dobest.

¶ Shal neuere myste bimolen it · ne moth after biten it,
Ne fende ne false man · defoulen it in þi lyue;

No harper shall have a fairer garnement."

Shal none heraude ne harpoure · haue a fairere garnement
þan haukyn þe actyf man · and þow do by my techyng;
Ne no mynstral be more worth · amonges pore & riche,

12. *couthe*] coude R. *neuere*] nou3t R. *kepen it*] *precedes* þi crist *in* B.
13. *soiled*] soulid B; fouled C.
14. *þorugh* (2)] CROB *om.* *worde*] thou3t R. *or* (3)] and other R.
15. *þat*] But CO. *flober*] floboure C.
16. *kenne*] telle B.
17. *clawe þi cote*] þi cote make clene B. *clawe*] C *om.*
18. [*shal* W] schal O; LCRB *om.* *it* (1)] it (*but omitted in printing*) W.
19. *shal*] þat schal R. *it* (1)] R *om.*
20. *engreynen*] engreynen *or* engreyuen (*printed* engreyven) W.
21. *sowen*] sewe O; souuen R. *Satisfaccio dobest*] Satisfaccio &c. COB.
22. *Shal*] Do-best shal C; Dobet schal B. *myste*] cheeste W. *bimolen*] bynolnen CB; by-mole R. *moth*] mought C; moche B. *biten*] beten B.
24. *none*] no CRB. *garnement*] garment R.
25. *þow*] þo B. *by*] C *om.*

þan Haukynnes wyf þe wafrere · with his *actiua vita.*"
¶ "And I shal *pur*ueye þe paste," q*uod* pacyence · "þough no plow erie,
And floure to fede folke with · as best be for þe soule,
þough neuere greyne growed · ne grape vppon vyne.
Alle þat lyueth and loketh · lyflode wolde I fynde,
And þat ynough shal none faille · of þinge þat hem nedeth.
We shulde nou3t be to busy · a-bouten owre lyflode,
Ne solliciti sitis, &c. : volucres celi deus pascit, &c. : pacientes vincunt, &c."
¶ þanne laughed haukyn a litel · and li3tly gan swerye,
"Who so leueth 3ow, by owre lorde · I leue nou3te he be blissed!"
¶ "No," q*uod* pacyence paciently · and out of his poke hente
Vitailles of grete ver*tues* · for al manere bestes,
And seyde, "lo! here lyflode ynough · if owre byleue be trewe!
For lente neuere was lyf · but lyflode were shapen,
Wher-of or wherfore · or where-by to lybbe.
¶ Firste þe wylde worme · vnder weet erthe,
Fissch to lyue in þe flode · and in þe fyre þe crykat,
þe corlue by kynde of þe eyre · moste clennest flesch of bryddes,
And bestes by grasse and by greyne · and by grene rotis,

"I will also provide you paste and flour," said Patience.

Mat. vi. 25, 26.

[Fol. 58 b.]

Then Patience drew forth victuals of great virtue,

saying, "As all living things have food given them,

27. *with his*] which is R.
28. *þe*] þee W. *þough*] þou3 þow R.
29. *þe*] thy COB.
30. *growed*] growe B. *vyne*] þe vyne B.
31. *Alle*] To alle W.
32. *ynough*] Inought C; y B; I-now R.
33. *Ne*] Dum B.
34. *laughed*] lawhed R; low3 O. *swerye*] swere RCOB.
35. *leueth*] louch B. *by*] no*per* be R.
37. *Vitailles*] Vitales R.
38. *ynough*] I-nowe RB.
39. *neuere*] nere R. *lyf*] þere lif R.
40. *or* (2)] and RO.
41. *weet*] þe wete B.
42. *fyre*] fuir R; fyer B. *crykat*] criket WO; crikat RCB.
43. *corlue*] Corlew WR; curlowe C; curlu B.
44. *by* (2)] COB *om.*

so man lives by belief and love.

In menynge þat alle men · myȝte þe same
Lyue þorw fele byleue · and loue, as god witnesseth;

John xiv. 11.

Quodcumque pecieritis a patre in nomine meo, &c.: & alibi,

Mat. iv. 4.

Non in solo pane viuit homo, set in omni verbo, quod procedit de ore dei."

¶ But I loked what lyflode it was · þat pacience so preysed,

Mat. vi. 10.

And þanne was it a pece of þe *pater-noster* · *fiat voluntas tua.*

Take and eat this when hungry.

¶ "Haue, haukyn!" quod pacyence · "and ete þis whan þe hungreth,
Or whan þow clomsest for colde · or clyngest for drye.
Shal neuere gyues þe greue · ne grete lordes wrath,
Prisone ne peyne · for—*pacientes vincunt.*

Only be always sober,

¶ Bi so þat þow be sobre · of syȝte and of tonge,
In etynge and in handlynge · and in alle þi fyue wittis,
Darstow neuere care for corne · ne lynnen cloth ne wollen,

and let all else be at God's will.

Ne for drynke, ne deth drede · but deye as god lyketh,
Or þorw honger or þorw hete · at his wille be it;
For if þow lyuest after his lore · þe [shorter] lyf þe better:
Si quis amat cristum, mundum non diligit istum.
¶ For þorw his breth bestes wexen · and abrode ȝeden,

Ps. cxlviii. 5 (Vulg.).

Dixit & facta sunt, &c.:
Ergo þorw his breth mowen · men & bestes lyuen,

45. *myȝte*] myȝt se CB; myȝten do O. *þe*] C *om.*
46. *a patre*] R *om.* *de ore dei*] &c CB.
47. *what*] what þat R. *it*] R *om.*
48. *it*] R *om.*
49. *ete*] et W.
50. *clyngest*] chillist O. *drye*] dreuthe R.
51. *Shal*] And schal R; Schulden O; Shulde B; Shul C. *gyues*] feytoures R; gomes O; synne B.
54. *in* (3)] COB *om.*
55. *Darstow*] Thardestow C; Tharst þow ROB.
58. *lyuest*] lyue W. [*shorter* WC] schorter ORB; *miswritten* shotter *in* L, *but the line is marked for correction.* *better*] leuere R.
60. *bestes*] mowen men and bestis B. *wexen*] woxen W; wexeth R.
61. *lyuen*] libben R.

As holywrit witnesseth · whan men segge her graces,
Aperis tu manum tuam, & imples omne animal benediccione. Ps. cxliv. 16.

¶ It is founden þat fourty wynter · folke lyued without tulyinge, The Israelites lived 40 years in the wilderness.
And oute of þe flynte sprongе þe flode · þat folke & bestes dronke,
And in Elyes tyme · heuene was yclosed, Heaven was closed in the time o Elias.
þat no reyne ne rone; · þus rede men in bokes,
þat many wyntres men lyueden · and no mete ne tulyeden.
Seuene slepe, as seith þe boke · seuene hundreth wynter, Seven men (at Ephesus) slept 700 years.
¶ And lyueden with-oute lyflode · and atte laste þei woken, [Fol. 59.]
And if men lyued as mesure wolde · shulde neuere more be defaute
Amonges cristene creatures · if crystes wordes ben trewe.
Ac vnkyndnesse [*caristia*] maketh · amonges crystene peple, Dearth causes unkindness, and plenty pride; but moderation is priceless.
And ouer-plente maketh pruyde · amonges pore & riche;
Ac mesure is so moche worth · it may nouȝte be to dere,
For þe meschief and þe meschaunce · amonges men of sodome, The sin of Sodom was due to excess of food and sloth.
Wex þorw plente of payn · & of pure sleuthe;
Ociositas & habundancia panis peccatum turpissimum nutriuit.

62. *witnesseth*] witnesse C. *segge*] seye WOB; sayes C. *graces*] grace R.
63. *tulyinge*] tiliyng QB; tilynge C.
64. *bestes*] best B.
65. *Elyes*] helyes CB.
66. *rone*] roon W; roen R; raynde C; ron B. *rede*] rett R. *in*] on R.
67. *wyntres*] wynter R. *lyueden*] lyued R. *tulyeden*] teleden R; tylied C; tilideu O; tilieden B.
68. *slepe*] slepen ROB. *seith*] sayes C. *hundreth*] hundred WOB; hundre C.
69. *atte*] at þe WROB; þe C.
70. *more*] COB *om. be defaute*] defaute be B.
72. *Ac*] And C. [*caristia* RCOB] caristiam W; carestia L. *crystene*] cristes R.
73. *pruyde*] pryde WO; CB *om.*
74. *Ac*] Ther-fore W; And C. *so*] W *om.*
75. *In margin of* O—Of Sodom & Gomor.

For þei mesured nou3t hem-self · of þat þei ete and dronke,

They sinned, an l sank into hell. Diden dedly synne · þat þe-deuel lyked,
So vengeaunce fel vpon hem · for her vyle synnes;
þei sonken in-to helle · þo citees vchone. 80

¶ For-þi mesure we vs wel · and make owre faithe owre scheltroun,

Contrition comes through faith. And þorw faith cometh contricioun · conscience wote wel,
Vhiche dryueth awey dedly synne · and doth it to be venial.
And þough a man my3te nou3te speke · contricioun my3te hym saue, 84

and saves men. And brynge his soule to blisse · by so þat feith bere witnesse,
þat, whiles he lyued, he bileued · in þe lore of holy-cherche;
Ergo contricioun, feith, and conscience · is kyndelich dowel,
And surgienes for dedly synnes · whan shrifte of mouth failleth. 88

Confession is yet worthier, ¶ Ac shrifte of mouth more worthy is · if man be i[n]liche contrit;

and slays sins. For shrifte of mouth sleeth synne · be it neuere so dedly;
Per confessionem to a prest · *peccata occiduntur*,
þere contricioun doth but dryueth it doun · in-to a venial synne, 92

Ps. xxxi. 1 (Vulg.). As dauid seith in þe sauter · *et quorum tecta sunt peccata.*

78. *Diden*] Thei diden W.
79. *So*] And B. *fel*] fil W. *synnes*] synne B.
80. *þe*] þe WROB. *vchone*] Ilcone C.
81. *scheltroun*] sheltrom WO; shyltroun C; sheltrun B.
82. *wote*] woot it O.
84. CB *omit*.
85. *by*] for W; COB *om.* *here*] heer O.
86. *in*] COB *om.* *þe*] CO *om.*
88. *surgienes*] surgyanes R; surgien O. *synnes*] synne RB. *failleth*] faylede O.
89. *Ac*] And C. *is*] C *om.* *be*] C R *om.* *inliche*] in-lich R; inlich O; y-liche WC; iliche L; ilich B.
90. *synne*] synnes CB. *it*] þei CB.
92. *dryueth*] dryues C. *doun*] CB *om.*
93. *As*] And COB.

Ac satisfaccioun seketh oute þe rote · and bothe sleeth and voideth, — Satisfaction uproots sin."
And, as it neuere had ybē · to nouȝt bryngeth dedly synne,
þat it neuere eft is seen, ne sore · but semeth a wounde yheled."
¶ "Where woneth charite?" quod haukyn · "I wiste neuere in my lyue — "Where is charity?" said Haukyn.
Man þat with hym spake · as wyde as I haue passed!"
¶ "þere parfit treuthe and pouere herte is · and pacience of tonge, — "Where truth and humility are."
þere is charitee, þe chief chaumbrere · for god hymselue!"
¶ "Whether paciente pouerte," quod haukyn · "be more plesaunte to owre driȝte — "Is patient poverty better than well-spent wealth?"
þan ricchesse riȝtfulliche ywonne · and resonablelich yspended?"
¶ "ȝe, *quis est ille?*" quod pacience · "quik *laudabimus eum.*
þough men rede of richchesse · riȝt to þe worldes ende,
I wist neuere renke þat riche was · þat whan he rekne sholde, — "What rich man is out of dread for spending ill?
Whan it drow to his deth-day · þat he ne dred hym sore,
And þat atte rekenyng in arrerage fel · rather þan oute of dette.

94. *Ac*] And C.
95. *And*] And (*printed* An) W. *ybe*] be R.
96. *it*] it is COB. *is*] COB *om.* *ne*] COB *om.* *semeth*] semees C; as B. *yheled*] heled CB.
97. *Where*] ȝe where R. *woneth*] wonyeþ W; wonnes C. *In margin of* O—Where is charite. *neuere*] nere R.
99. *and*] & þanne O.
100. þe] B *om.* *chaumbrere*] chamber C; chaumbre R; chaumber B.
101. *paciente*] pacience and R; pacience or B; pacience C. *driȝte*] lord R; sight C; siȝt B.
102. *ywonne*] I-wonne R; wonne WCB; wonnen O. *yspended*] despended W; spende C; spendid OB.
103. ȝe] ȝhe O; ȝee B.
104. *þough*] Thouȝt C. *rede*] redden O.
105. *renke*] freik B. *þat* (2)] þan B.
106. *it*] he WCOB. *drow*] drogh W; droue C; drouȝ B. *dred*] dredde WOB; dradde R.
107. *þat*] R *om.* *atte*] at þe WRC OB.

¶ There þe pore dar plede · and preue by pure resoun,
The poor claim joy hereafter. [Fol. 59 b.] To haue allowaunce of his lorde · by þe lawe he it cleymeth,
Ioye þat neuere ioye hadde · of riȝtful iugge he axeth,
And seith, 'Io ! briddes and bestes · þat no blisse ne knoweth,
Beasts and birds are grieved by the winter, And wilde wormes in wodes · þorw wyntres þow hem greuest,
And makest hem welnyegh meke · and mylde for defaute,
but have summer afterwards. And after þow sendest hem somer · þat is her souereigne Ioye,
And blisse to alle þat ben · bothe wilde and tame.
þanne may beggeres, as bestes · after bote waiten,
þat al her lyf han lyued · in langour and in defaute.
Beggars will have bliss some time. But god sent hem some tyme · some manere ioye,
Other here or elles where · kynde wolde it neuere;
For to wrotherhele was he wrouȝte · þat neuere was ioye shaped.
¶ Angeles þat in helle now ben · hadden ioye some tyme,
Dives had joy once. And diues in deyntees lyued · and in *douce vye;*
Riȝte so resoun sheweth · þat þo men þat were riche,
And her makes also lyued · her lyf in murthe.
¶ Ac god is of a wonder wille · by þat kynde witte sheweth,
To ȝiue many men his mercymonye · ar he it haue deserued.
Riȝt so fareth god by some riche · reuthe me it þinketh,

111. *knoweth*] couthe COB.
112. *hem*] hym B.
114. *hem*] hym CB. *her*] B *om.*
116. *as*] and RCOB. *bestes*] bidders (*corrected to* beestes) O. *bote*] bothe C.
117. *langour*] hungur B. *in* (2)] B *om.*
118. *hem*] hym CB.
120. *wrotherhele*] wo other wel C; woo oþer wele B; ouer mychе woo O. *was ioye*] ioye was R.
122. *in* (1)] in (*printed* in the) W. *douce vye*] doute vrrie (*sic*) B.
123. *þo*] þe W; þoo O. *þat—riche*] R *om.*
125. *Ac*] And C. *a*] W *om.*
126. *men—mercymonye*] man his mede W.

For þei han her hyre here · an heuene as it were,
And is gret lykyng to lyue · with-oute laboure of body;
And whan he deyeth, ben disalowed · as dauid seith in þe sauter,
Dormierunt, & nichil inuenerunt;
And in an other stede also · *velud sompnum surgencium,*
domine, in ciuitate tua, & ad nichilum rediges.
Allas! þat ricchesse shal reue · and robbe mannes soule
Fram þe loue of owre lorde · at his laste ende!
¶ Hewen þat han her hyre afore · aren euermore nedy,
And selden deieth he out of dette · þat dyneth ar he deserue it,
And til he haue done his deuor · and his dayes iourne.
For whan a werkman hath wrouȝte · þanne may men se þe sothe,
What he were worthi for his werke · and what he hath deserued;
And nouȝt to fonge bifore · for drede of disalowynge.
¶ So I segge by ȝow riche · it semeth nouȝt þat ȝe shulle
Haue heuene in ȝowre here-beyng · and heuene her-after;
Riȝt as a seruaunt taketh his salarye bifore · & sitth wolde clayme more,
As he þat none hadde · and hath huyre atte laste.
It may nouȝt be, ȝe riche men · or matheu on god lyeth;
De delicijs ad delicias, [difficile] est transire.
¶ Ac if [ye] riche haue reuthe · and rewarde wel þe pore,

God gives some rich men their reward here.

Ps. lxxv. 6 (Vulg.).

Ps. lxxii. 20.

Alas! that riches should rob man's soul of God's love!

Workmen are not paid beforehand.

A servant, if paid beforehand, claims no more.

Cf. Mat. xix. 23.

128. *her—here*] here her salarium B. *an*] and WCO; her B.
129. *is*] his B; eke O; W *om.* *lyue*] þe lif R.
131. *&*] RO *om.* *rediges*] eorum rediges R. *See* Note.
134. *Hewen*] þay B. *hyre afore*] huire to-fore R.
135. *he* (1)] R *om.* *ar he*] or þei R.
136. *deuor*] deuoir WC; deuer RB. *dayes*] C *om.*
137. *may*] mowen O; may (*printed* many) W. *may men*] men may B.
138. *he were*] were he B.
140. *nouȝt*] R *om.*
141. *heuene in*] to heuenes for R. *here*] hiȝe B; hee C. *beyng*] beryng CB; dwellyng W. *heuene* (2)] heuene also W. *her-after*] þer-after WR.
142. *as*] so as W. *salarye*] hire C. *sitth*] after C. *more*] huire R.
143. *none*] non ne R. *huyre*] heuene R. *atte*] at þe WROB.
144. *god*] yow CB. *De*] De (printed *Væ*) W. [*difficile* WCROB] deficile L. *transire*] ascendere R.
145. *Ac*] And C. [*ye* WCROB] þe L.

Yet *good* rich men may win heaven,

And lyuen as lawe techeth · done leute to alle,
Criste of his curteysie · shal conforte 3ow atte laste,
And rewarde alle dowble ricchesse · þat reuful hertes habbeth.

[Fol. 60.] as when a paid servant receives a bounty.

And as an hyne þat halde his hyre · ar he bygonne,
And whan he hath done his deuor wel · men doth hym other bounte,
3yueth hym a cote aboue his couenaunte · ri3te so cryst 3iueth hêuene
Bothe to riche and to nou3te riche · þat rewfullich lybbeth;

The righteous have a double reward.

And alle þat done her deuor wel · han dowble hyre for her trauaille,
Here for3yuenesse of her synnes · and heuene blisse after.
¶ Ac it nys but selde yseyn · as by holy seyntes bokes,
þat god rewarded double reste · to any riche wye.
For moche murthe is amonges riche · as in mete and clothynge,

Even wild beasts enjoy the summer, but beggars suffer in winter.

And moche murthe in Maye is · amonges wilde bestes,
And so forth whil somer lasteth · her solace dureth.
Ac beggeres aboute Midsomer · bredlees þei soupe,
And 3it is wynter for hem worse · for wete-shodde þei gange,
A-fyrst sore and afyngred · and foule yrebuked,
And arated of riche men · þat reuthe is to here.

146. *lawe*] þe lawe CB. *done*] and doon WB. *leute*] leaute WCB; lewte O. *to*] to hem WCOB.
147. *atte*] at þe WOB; att þe R.
148. *habbeth*] hases (*sic*) C.
149. *þat*] O *om.*
151. *3yueth*] 3yfe C. *cote*] Cite C; citee B.
152. *to nou3te*] no3t to B. *rewfullich*] ri3tfullich R.
153. *deuor*] connande C. *hyre*] B *om.*
154. *Here*] CB *om.*
155—159. R *omits.*
155. *Ac*] And C. *nys*] is W. *selde*] seldom B. *yseyn*] so seyn C; so seien B. *bokes*] lyues O.
158. *moche*] mykyl C.
160. *Ac*] And C; R *om.* *Midsomer*] myssomer CR. *soupe*] soupen O; slepe W.
161. *wete-shodde*] watschod R. *gange*] gangen O; gone W.
162. *A-fyrst*] A-first CO; A-furst WR; a-frust B. *A-fyrst sore*] Sore a-frust B. *afyngred*] affyngred CR; an-hungrid B. *foule yrebuked*] fouliche rebuked COB.
163. *men*] O *om.*

Now, lorde, sende hem somer · and some manere ioye,
Heuene after her hennes goynge · þat here han suche defaute!
For alle myȝtest þow haue made · none mener þan other,
And yliche witty & wyse · if þe wel hadde lyked.
And haue reuthe on þise riche men · þat rewarde nouȝte þi *pr*isoneres;
Of þe good þat þow hem gyuest · *ingrati* ben manye;
Ac, god, of þi goodnesse · gyue hem grace to amende.
For may no derth ben hem dere · drouth, ne weet,
Ne noyther hete ne haille · haue þei here hele,
Of þat þei wilne and wolde · wanteth hem nouȝt here.
¶ Ac pore peple, þi prisoneres · lorde, in þe put of myschief,
Conforte þo creatures · þat moche care suffren
þorw derth, þorw drouth · alle her dayes here,
Wo in wynter tymes · for wantyng of clothes,
And in somer tyme selde · soupen to þe fulle;
Conforte þi careful · cryst, in þi ryche,
For how þow confortest alle creatures · clerkes bereth witnesse,

Conuertimini ad me, & salui eritis :

¶ þus, *in genere* of his [gentrice] · Ihesu cryst seyde,
To robberes and to reueres · to riche and to pore.
þow tauȝtest hem in þe Trinitee · to take baptesme,
And be clene þorw þat crystennynge · of alle kynnes [synnes];

The Lord send them summer hereafter.

and give the rich grace to amend;

and comfort the poor that here suffer so much.

Cf. Isa. xxx. 15.

Baptism cleanses us first of all.

167. *þe wel*] thy wille COB.
168. *And*] But lord W. *on*] of CB. *prisoneres*] prisones R.
169. *ingrati*] vnkynde O.
170. *Ac*] And C. *hem*] vs O.
171. *ben*] O *om. weet*] weet hem greue W.
172. *Ne*] B *om. ne*] nor C.
174. *Ac*] And C. *þi*] þei B. *prisoneres*] prisones R.
176. *þorw* (2)] and CO; of B. *drouth*] drouȝþe OB.
177. *wynter tymes*] wyntres tyme R.
178. *selde*] selden C.
179. *þi* (2)] B *om. ryche*] richesse W.
181. *his*] alle his R; WCOB *om.* [*gentrice* O] gentries W; gentrise CB; genitrice LR.
182. *and*] R *om. reueres*] reueris WCOB. *After* l. 182, R *adds*—To hores, to harlotes · to alle maner poeple.
184. *be*] to be W. [*synnes* RCO] synne WB; L *om.; but the line is marked.*

And [if] vs fel þorw folye · to falle in synne after,
Confessioun, and [knowlechyng] · & crauyng þi mercy
Shulde amende vs as many sithes · as man wolde desire.
Ac if þe [pouke] wolde plede here-aȝeine · and punyssh vs in conscience,
He shulde take þe acquitance as quik · and to þe qued schewe it,
Pateat, &c., per passionem domini,
And putten of so þe pouke · and preuen vs vnder borwe.
Ac þe perchemyn of þis patent · of pouerte be moste,
And of pure pacience · and parfit bileue.
Of pompe and of pruyde · þe parchemyn decorreth,
And principaliche of alle peple · but þei be pore of herte.
Ellis is al an ydel · al þat euere we writen,
Pater-nostres and penaunce · and pilgrimage to Rome.
But owre spences and spendynge · sprynge of a trewe [wille],
Elles is al owre laboure loste ; · lo ! how men writeth
In fenestres atte freres · if fals be þe foundement ;
For-þi crystene sholde ben in comune riche · none coueitouse for hym-selue.
¶ For seuene synnes þat þere ben · assaillen vs euere,
þe fende folweth hem alle · and fondeth hem to helpe,
Ac wiþ ricchesse þat Ribaude · rathest men bigyleth.

Confession amends us afterwards.

The parchment of our patent of pardon is made of poverty and patience. [Fol. 60 *b.*]

Christians should have wealth in common.

185. [*if* WR] LCOB *om.* *fel*] fille W. *synne*] som C ; somer (!) B.
186. [*knowlechyng* CORB] *mis-written* knelechyng *in* L ; *but the line is marked ;* knowlichynge W. *Con-fessioun—knowlechyng*] Knowlech-ynge and confession R. *&*] in W.
187. *as* (2)] B *om.*
188. *Ac*] And WCR. [*pouke* R] pope (!!!) LWCOB ; *see* l. 190. *here-aȝeine*] þere-aȝeine RB ; her-ayein (*printed* ayein) W. *punyssh*] punischen on R.
189. *He*] Ho R. *to*] do R.
190. *so*] COB *om.*
191. *Ac*] And C. *moste*] muste O.
192. *pure*] pouere C ; pore B.
193. *decorreth*] decourreþ WR.
194. *alle*] al þe W.
195. *we*] W *om.* *writen*] written C.
196. *Pater-nostres*] Pater noster CROB. *penaunce*] penaunces R. *pil-grimage*] Pilgrymages W.
197. *But*] And R. *spences*] spence C. *and*] and oure RB. [*wille* WCO] welle LRB.
199. *atte*] at þe WCROB.
200. *ben*] O *om.* *coueitouse*] coueite COB.
201. *þat*] WCOB *om.* *ben*] ben þat W. *vs*] þee O.
203. *Ac*] And C. *þat*] þo R. *Ribaude*] ribalde C ; ribaudes R. *rathest*] he raþest W.

For þere þat richesse regneth · reuerence folweth, 204 Where wealth reigns, reverence follows.
And þat is plesaunte to pryde · in pore and in riche.
And þe riche is reuerenced · by resoun of his richchesse,
þere þe pore is put bihynde · and par auenture can more
Of witte and of wysdom · þat fer awey is better 208
þan ricchesse or reaute · and rather yherde in heuene.
For þe riche hath moche to rekene · and riȝte softe walketh, Riches hinder men on their way to heaven.
þe heigh waye to-heuene-ward · oft ricchesse letteth,
Ita [in]possibile diuiti, &c.,
¶ þere þe pore preseth bifor þe riche · with a pakke at his rugge, 212
Opera enim illorum sequ[u]ntur illos. Rev. xiv. 13.
Batauntliche as beggeres done · and baldeliche he craueth,
For his pouerte and his pacience : a perpetuel blisse ;
Beati pauperes, quoniam ipsorum est regnum celorum. Mat. v. 3.
¶ And pryde in ricchesse regneth · rather þan in pouerte, Pride reigns in riches,
Arst in þe Maister þan in þe man · some mansioun he hath. 216
Ac in pouerte þere pacyence is · pryde hath no myȝte, but patience in poverty.
Ne none of þe seuene synnes · sitten ne mowe þere longe,
Ne haue powere in pouerte · if pacyence it folwe.
For þe pore is ay prest · to plese þe riche, 220 The poor man has no *pride:*
And buxome at his byddyng · for his broke loues ;

204. *reuerence*] reuerences R.
205. *pore*] pouerte C ; pouert B.
206. *And*] Ac R. *reuerenced*] yreuerenced C.
207. *þere*] That C.
208. *fer*] B *om.* *awey*] wei R.
209. *reaute*] realte O ; rente B. *yherde*] herde C ; herd OB.
210. *riȝte softe*] many tyme hym þat W.
211. *heigh*] riȝt R. *oft*] W *om.* *ricchesse*] riche R ; Richesse hym W. [*inpossibile* W] possibile LCROB.
212. *preseth*] precheth R. *rugge*] rygge CO. *sequuntur*] sequntur LCRB.
213. *Batauntliche*] Batanlich C.
214. *his* (2)] COB *om.*
215. *And*] Ac R. *pouerte*] pouert RB.
216. *Arst*] Or R. *þan*] or R. *þe*] O *om.* *he*] R *om.* *hath*] haueþ WR ; has C.
217. *Ac*] And C.
219. *it*] W *om.*
221. *byddyng*] biddynges W. *loues*] looues O.

And buxomenesse and boste aren euer-more at werre,
And ayther hateth other · in alle manere werkes.
he resists not *wrath*. If wratthe wrastel with þe pore · he hath þe worse ende;
For if þey bothe pleyne · þe pore is but fieble,
And if he chyde or chatre · hym chieueth þe worse;
[For loulich he loketh · and loueliche is his speche,
Þat mete or mone · of other men mote asken.
And if glotonie greue pouerte · he gadereth þe lasse,
If he has *gluttony*. it is only for good ale, For his rentes ne wol nauȝte reche · no riche metes to bugge;
And þouȝ his glotonye be to gode ale · he goth to cold beddynge,
And his heued vn-heled · vn-esiliche I-wrye;
not for other luxuries. For whan he streyneth hym to streche · þe strawe is his schetes;
If he yields to *sloth*, he suffers for it. So for his glotonie and his grete scleuthe · he hath a greuous penaunce,
Þat is welawo whan he waketh · and wepeth for colde,
And sum tyme for his synnes · so he is neuere murie,
Withoute mornynge amonge · and mischief to bote.]
Avarice cannot grapple with him fairly, ¶ And if coueitise wolde cacche þe pore · þei may nouȝt come togideres,
And by þe nekke namely · her none may hente other.
For men knoweth wel þat coueitise · is of a kene wille,
having too long arms And hath hondes and armes · of a longe lengthe,
And pouerte nis but a petit þinge · appereth nouȝt to his naule,
for fair wrestling with him. And louely layke was it neuere · bitwene þe longe and þe shorte.

222. *more*] CB *om.*
223. *ayther*] eiþer WOB.
224. *wrastel*] wrystel C.
225. *For*] And WO.
227—237. *In* R *only.* Cf. C-Text.
238. *if*] þouȝ R. *wolde*] walde R; WCOB *om.*
239. *her*] for B. *hente*] henten R.
240. *wel*] O *om.* *a*] W *om.*
241. *a longe*] longe R; ful greet W.
242. *nis*] ne is R; is O. *a*] O *om.* *petit*] pety R. *naule*] nauele WCR; name (!) B; *in margin of* L—vmbilicus.
243. *it*] COB *om.*

And þough auarice wolde angre þe pore · he hath but litel myȝte, [Fol. 61.]

For pouerte hath but pokes · to putten in his godis, What is a beggar's bag to an iron coffer?
Þere auarice hath almaries · and yren-bounde coffres;
And whether be liȝter to breke? · lasse boste it maketh,
A beggeres bagge · þan an yren-bounde coffre!

¶ Lecherye loueth hym nouȝt · for he ȝeueth but lytel syluer, *Lechery* loves not the poor.
Ne doth hym nouȝte dyne delycatly · ne drynke wyn oft.
A strawe for þe stuwes! · it stode nouȝt, I trowe,
Had þei [no þyng] but of pore men · her houses were vntyled!

¶ And þough sleuthe suwe pouerte · and serue nouȝt god to paye, He is saved from *sloth* by adversity.
Mischief is his maister · and maketh hym to thynke,
Þat god is his grettest helpe · and no gome elles,
And his seruaunt, as he seith · and of his sute bothe.
And where he be or be nouȝte · he bereth þe signe of pouerte,

And in þat secte owre saueoure · saued al mankynde.
For-thi al pore þat paciente is · may claymen and asken Well may the patient poor claim heaven!
After her endynge here · heuene-riche blisse.

¶ Moche hardier may he axen · þat here myȝte haue his wille
In londe and in lordship · and likynge of bodye, Much more may he that forsakes his wealth,
And for goddis loue leueth al · an lyueth as a beggere;

244. *angre*] C *om.* *but*] but a B.
245. *godis*] soddes C; soddis B.
247. *lasse—it*] *so in* LCROB; and lasse boost W.
248. *beggeres*] begger C. *coffre*] coffires (*sic*) C.
250. *nouȝte*] B *om.*
251, 252. R *omits.* *stuwes*] styuehous B. *it*] hit ne B; þei W. [*no þyng* WCOB] none L. *pore men*] a pore man B. *were*] stoode W; stood C; stoden O; stonden B; *probably owing to* stode *in* l. 251. *vntyled*] vnhiled O; *which is perhaps right.*
253. *god*] C *om.*
255. *his*] RB *om.* *gome*] man C; *with* i. gome *above it.*
256. *Fbllows l.* 257 *in* B. *his* (1)] *so in* LOB; is C; he his (*printed* he is) W; he is R. *sute bothe*] suyte bethe C; suyte bope B.
257. *where*] wheiþer WC; wheþer OB. *be* (2)] C *omits.*
259. *al pore*] alle pore R; euery poore W; al pouerte COB. *paciente*] paciens C.
262. *londe*] lorde R.
263. *an*] and WCROB.

And as a mayde for mannes loue · her moder forsaketh,
Hir fader and alle her frendes · and folweth hir make,
as a betrothed maid forsakes her kindred. Moche is suche a mayde to louie · of hym þat such one taketh,
More þan a mayden is · þat is maried þorw brokage,
As bi assent of sondry partyes · and syluer to bote,
More for coueitise of good · þan kynde loue of bothe ;—
For so is he who forsakes wealth." ¶ So it fareth bi eche a persone · þat possessioun forsaketh,
And put hym to be pacient · and pouerte weddeth,
þe which is sybbe to god hym-self · and so to his seyntes."
"What is poverty?" said Haukyn. ¶ "Haue god my trouthe," quod Haukyn · "ȝe preyse faste pouerte ;
What is pouerte with pacience," quod he · "proprely to mene?"
See Vincent of Beauvais, *Speculum Historiale*, l. x. c. 71. ¶ "*Paupertas*," quod pacience · "*est odibile bonum,*
Remocio curarum, possessio sine calumpnia,
donum dei, sanitatis mater ;
Absque solicitudine semita, sapiencie temperatrix,
negocium sine dampno ;
Incerta fortuna, absque solicitudine felicitas."
"What is this in English?" ¶ "I can nouȝt construe al þis," quod Haukyn · "ȝe moste kenne [me] þis on englisch."
"In englisch," quod pacyence, "it is wel harde · wel to expounen ;
Ac somdel I shal seyne it · by so þow vnderstonde.

264. *for*] for a R.
265. *Hir*] And O. *folweth*] folowes C ; folwed R.
266. *suche a*] þat R. *Moche—louie*] Muche moore is to loue W.
267. *More—is*] Than is þat maiden W. *is* (2)] C *om.*
268. *As*] And COB.
271. *put*] puttes C ; puttiþ OB.
272. *þe*] R *om. to—seyntes*] neyȝ is pouerte R.
273. *ȝe—faste*] þat huyre faste preyse R.
274. *wit*] R *om. quod he*] O *om.*
275. *sanitatis*] sanitas CB (*also* sanitas *in* MS. W) ; semita R. *solicitudine*] solitudine R (*once*) ; B (*twice*).
276. *al*] COB *om.* ȝe] þe R. *kenne me þis*] *so in* WR ; kenne þis L ; seye it O ; seyn hit B ; sayn C.
277. *wel* (1)] ful B.
278. *Ac*] And CR. *þow*] ye C ; ȝee B.

Pouerte is þe first poynte · þat pryde moste hateth,
Thanne is it good by good skil · al þat agasteth pryde.
Riȝte as contricioun is confortable þinge · conscience wote wel,
And a sorwe of hym-self · and a solace to þe sowle,
So pouerte propreliche · penaunce, and ioye,
Is to þe body · pure spiritual helthe,
Ergo paupertas est odibile bonum,
And contricioun confort · *& cura animarum.*
¶ Selde [sit] pouerte · þe sothe to declare,
Or as iustyce to iugge men · enioigned is no pore,
Ne to be a Maire aboue men · ne mynystre vnder kynges;
Selden is any pore yput · to punysshen any peple;
Remocio curarum.
Ergo pouerte and pore men · *per*fornen þe comaundement,
Nolite iudicare quemquam. þe þridde:—
¶ Selde is any pore riche · but of riȝtful heritage;
Wynneth he nauȝt with weghtes fals · ne with vnseled mesures,
Ne borweth of his neghbores · but þat he may wel paye,
Possessio sine calumpnia.
¶ þe fierthe is a fortune · þat florissheth þe soule
Wyth sobrete fram al synne · and also ȝit more;
It affaiteth þe flesshe · fram folyes ful manye,
A collateral conforte · crystes owne ȝifte,

1. "Poverty is hateful to pride,

[Fol. 61 b.]

and health to the body.

2. It has few responsibilities.

3. The poor do not win wealth falsely.

4. Poverty is the gift of God.

280. *it*] C *om.*
281. *wote*] it woot O.
282. *a* (2)] COB *om.*
284. *spiritual*] perpetuel O.
285. *animarum*] COB *add the words* the secounde, *which is really only a title to the paragraph following.* Cf. l. 290.
286. [*sit* WR] sitte (*which is inferior spelling*) LCO; sytteþ B.
287. *Or*] For W. *as*] a B. *enioigned—pore*] R *om.*
288. *to*] for to R. *a*] W *om.* *aboue*] ouere R. *kynges*] kyng O.
289. *any*] enemye (!) R. *yput*] putte CB.
290. *The words* þe þridde *are really only a title to the paragraph following.* Cf. l. 294.
291. *any pore*] pore riȝt R. *of*] of his R.
292. *weghtes*] wiȝtes W; weightes C; weyȝtis OB; wittes R. *with* (2)] COB *om.*
294. *fierthe*] ferþe WROB; ferde C. *is*] it is R. *a*] B *om.*
295. *synne*] synnes O.

Donum dei.

5. It is the mother of health.

¶ þe fyfte is moder of helthe · a frende in alle fondynges,
And for þe land euere a leche · a lemman of al clennesse,

Sanitatis mater.

6. The poor may walk unrobbed through the pass of Alton;

¶ þe sexte is a path of pees · 3e, þorw þe pas of altoun
Pouerte my3te passe · with-oute peril of robbynge, 301
For þere þat pouerte passeth · pees folweth after,
And euere þe lasse þat he bereth · þe hardyer he is of herte;

so poverty is a safe path.

For-þi seith seneca · *paupertas est absque solicitudine semita,* 304
And an hardy man of herte · amonge an hepe of þeues;

Juvenal, Sat. x. 22.

Cantabit [pauper] coram latrone viator.

7. It is a source of wisdom.

¶ þe seueneth is welle of wisdome : and fewe wordes sheweth,
For lordes alloweth hym litel · or lysteneth to his reson,
He tempreth þe tonge to-treuthe-ward · and no tresore coueiteth; 308

Sapiencie temperatrix.

8. It deals fairly with others.

¶ The eigteth is a lele laborere · and loth to take more þan he may wel deserue · in somer or in wynter,
And if [he] chaffareth, he chargeth no losse · mowe he charite wynne;

Negocium sine dampno.

9. It is an uncertain fortune, [Fol. 62.]

¶ The nyneth is swete to þe soule · no sugre is swettere;
For pacyence is payn · for pouerte hym-selue, 313
And sobrete swete drynke · and good leche in sykenesse,

298. *is*] it is þe R. *helthe*] hele R.
299. *land*] *so in* W; lawde RC; lewede O; lewid B. *Sanitatis*] Sanitas CB (*and in MS.* W).
300. *seste*] sixte it R. *path*] paþþe O; paaþ B. *pas of*] pa (*sic*) R. *altoun*] Aultone WC; aultoun O; altone RB.
303. *þat*] O *om.* *he* (2)] R *om.*
304. *solicitudine*] solitudine ROB.
305. [*pauper* O] paupertas LWCR B; *see* Note. *viator*] viatore W.
306. *is*] it is R. *welle*] wille CB.
307. *For*] Ther-fore W. *litel*] lite R.
308. *He*] For he W. *and*] þat R. *Sapiencie, &c.*] R *om.*
309. *eigteth*] eighte CB. *is*] it is R. *a*] B *om.* *laborere*] labour WCOB.
311. [*he* WCROB] L *om.*; *but the line is marked.* *chaffareth*] chaffare COB. *wynne*] wynte R.
312. *nyneth*] nythe it (*sic*) R; ny3ente B. *to*] for O. *is* (2)] COB *om.*

þus lered me a lettred man · for owre lordes loue,
Seynt austyn, a blissed lyf · with-outen bysynesse, 316 and a blessing without care."
For body and for soule · *absque solicitudine felicitas.*
Now god, þat al good gyueth · graunt his soule reste,
þat þus fyrst wrote to wyssen men · what peuerte was to mene!"

¶ "Allas!" *quod* haukyn þe actyf man þo · "þat, after my crystendome, 320 "Alas!" said Haukyn, "how sore it is to live and sin!"
I ne hadde ben ded and doluen · for doweles sake!
So harde it is," *quod* haukyn · "*to lyue and to do synne.*
Synne suweth vs euere," *quod* he · *and sori gan wexe,*
And wepte water with his eyghen · *and weyled þe tyme,* *Then he wept for his sins,*
þat euere he dede dede · þat dere god displesed; 325
Swowed and sobbed · and syked ful ofte,
þat euere he hadde londe or lordship · lasse other more,
Or maystrye ouer any man · mo þan of hym-self. 328
"I were nouȝt worthy, wote god," *quod* haukyn · "to were any clothes, declaring himself unworthy to wear more clothes than a shirt.
Ne noyther sherte ne shone · saue for shame one,
To keure my caroigne," *quod* he · and cryde mercye faste,
And wepte and weyled · and þere-with I awaked. 332 The dreamer awakes.

315. *lettred*] lered R. *loue*] loue of heuene W.
316. *a*] CB *om.* *bysynesse*] bisynesse ladde W. Cf. C-Text.
317. *for* (2)] COB *om.* *absque*] R *om.* *solicitudine*] solitudine B.
319. *þus*] þis WCO.
320. *þe—þo*] R *om.*
321. *doweles*] dowel C.
322. *do*] do (*printed* do no) W. *See* Note.
323. *suweth*] scheweth R.
324. *tyme*] thyme C.
325. *euere he*] he euere WO. *dede dede*] dide dede WCO.
326. *Swowed*] Swouned (*printed* Swound) W; Swonde C; He swowned B.
327. *or*] ouþer W. *lordship*] larde (*corrected to* lord) O.
329. *wote god*] wite god R; COB *om.* *were*] werien W; werie CR.
330. *Ne*] B *om.* *noyther*] nouther C; neiþer WOB.
331. *caroigne*] cariogne C; careyne W; caroyne R; caroyne wiþ B. *mercye faste*] fast mercye COB.
332. *awaked*] waked C.

PASSUS XV (PROLOGUE TO DO-BET).

Passus xv^us^: finit dowel, & incipit dobet.

It took me long to make out what Do-well was.

Ac after my wakyng · it was wonder longe,
Ar I couth kyndely · knowe what was dowel.
And so my witte wex and wanyed · til I a fole were,
And so*mm*e lakked my lyf · allowed it fewe,

Many thought me a fool,

And leten [me] for a lorel · and loth to reue*r*encen
Lordes or ladyes · or any lyf elles,
As persones in pellure · with pendauntes of syluer;

because I reverenced not lords.

To seriau*n*tz ne to suche · seyde nou3te ones,
'God loke 3ow, lordes!' · ne louted faire;
Þat folke helden me a fole · and in Þat folye I raued,

Again I slept.

Tyl resou*n* hadde reuthe on me · and rokked me aslepe,
Tyl I seigh, as it sorcerye were · a sotyl Þinge with-al,

I saw one without tongue or teeth.

One with-outen tonge and teeth · tolde me whyder I shulde,
And wher-of I cam and of what kynde; · I conjured hym atte laste,

TITLE. *So in* W; Passus xiiij*us* de visione, vt sup*ra* R; Passus xv*us*. Explicit de do-wel, & Incipit p*ri*mus de do-bet C; Passus xv*us* de dowel. Et incipit prim*us* de dobet B; Passus quintodecim*us* O.

1. *Ac*] As B; An C. *wakyng*] walkynge RB. *wonder*] C *om*.
2. *couth*] koude WC; coude RB.
3. *a*] B *om*.
5. [*me* WRB] LCO *om*.
7. *with*] and with COB.
8. *ne*] and R. *seyde*] and seide R; seide I W.
10. *me*] C *om*.
12. *it*] it of R. *a*] & O.
13. *whyder*] wonder R.
14. *of*] COB *om*. *of—kynde*] whider I schulde R.

If he were crystes creature · for crystes loue me to tellen.

¶ "I am crystes creature," quod he · "and crystene in many a place, 16 — who said he was Christ's creature,

In crystes courte I-knowe wel · and of his kynne a partye.

Is noyther peter þe porter · ne poule with his fauchoune, — and known to Peter and Paul.

Þa[t] wil defende me þe dore · dynge ich neure so late.

At mydnyȝt, at mydday · my voice so is yknowe, 20

Þat eche a creature of his courte · welcometh me fayre."

¶ "What ar ȝe called," quod I, "in þat courte · amonges crystes peple?" — I asked him his name.

"Þe whiles I quykke þe corps," quod he · "called am I *anima;* — [Fol. 62 b.] "*Anima*," he said,

And whan I wilne and wolde · *animus* ich hatte; 24 — "also *animus*.

And for þat I can and knowe · called am I *mens;* — *mens*,

And whan I make mone to god · *memoria* is my name; — *memoria*,

And whan I deme domes · and do as treuthe techeth,

Þanne is *racio* my riȝt name · resoun an englisshe; 28 — *ratio*.

And whan I fele þat folke telleth · my firste name is *sensus*, — *sensus*.

And þat is wytte and wisdome · þe welle of alle craftes;

And whan I chalange or chalange nouȝte · chepe or refuse,

Þanne am I conscience ycalde · goddis clerke and his notarie; 32 — *conscientia*.

15. *creature*] creature quod he B. *for—loue*] anoon W.
16. *crystes*] criste C. *a*] R *om.*
17. *crystes*] crist C. *his*] CB *om.*
18. *ne*] ne (*printed* Nor) W. *his*] þe R.
19. *þat*] *so in* WCROB; þa L; *but marked for correction.*
20. *so is*] is so R. *yknowe*] knowe W; knowen O.
21. *eche*] Ich R; Ilke C.
22. *quod I*] *follows* courte *in* COB.
23. *quykke*] quykne (*printed* quikne) W; quikye R; quik was in COB. *corps*] body C. *called*] I-cald R.
24. *and*] or O. *animus*] anima B.
25. *and*] W *om.* *mens*] mens. thouȝte R.
28. *resoun*] & resoun O. *an*] on WCOB.
29. *firste*] CB *om.*
31. *I*] O *om.* *chepe*] clepe O.
32. *conscience*] C *om.*

And whan I loue lelly · owre lorde and alle other,
amor. þanne is lele loue my name · and in latyn *amor;*
And whan I flye fro þe flesshe · and forsake þe caroigne,
and spiritus." þanne am I spirit specheles · and *spiritus* þanne ich hatte.
Austyn and ysodorus · ayther of hem bothe
Nempned me þus to name; · now þow myȝte chese,
How þow coueitest to calle me · now þow knowest alle my names.

See Isidore, Etymol. lib. xi. c. 1.

Anima pro diuersis actionibus diuersa nomina sortitur: dum viuificat corpus, anima est; dum vult, animus est; dum scit, mens est; dum recolit, memoria est. Dum iudicat, racio est; dum sentit, sensus est; dum amat, amor est; dum negat vel consentit, consciencia est; dum spirat, spiritus est."

"You have as many names as a bishop," said I.

¶ "ȝe ben as a bisshop," quod I · al bourdynge þat tyme,
"For bisshopes yblessed · þei bereth many names,
Presul and *pontifex* · and *metropolitanus,*
And other names an hepe · *episcopus & pastor.*"

"I suppose you would fain know what they mean?" said he.

¶ "þat is soth," seyde he · "now I se þi wille!
þow woldest knowe and kunne · þe cause of alle her names,
And of myne, if þow myȝtest · me þinketh by þi speche!"

"Yes," said I.

¶ "ȝe, syre," I seyde · "by so no man were greued.
Alle þe sciences vnder sonne · and alle þe sotyle craftes

34. *and*] C *om.*
35. *flye*] fle R.
36. *I*] I a W. *and*] WCOB *om.*
37. *ayther*] oþer B.
38. *now*] and now W. *myȝte*] myȝtist O.
39. *now*] for now W. *þow knowest*] knawestow C; knowest þow B. *alle*] W *om.* *vult*] wlt (*sic*) R. *scit*] B *om.*; sit R.
40. *as*] B *om.*
41. *þei*] COB *om.*
42. *metropolitanus*] metropolanus R.
45. *her*] my W.
46. *myne*] me W.
47. *so*] so þat B.
48. *sciences*] science ROB; sciens C.

I wolde I knewe and couth · kyndely in myne herte!"

¶ "þanne artow inparfit," *quod* he · "and one of prydes kny3tes; "Then you are too proud," said he.

For such a luste and lykynge · lucifer fel fram heuene:

Ponam pedem meum in aquilone, & similis ero altissimo. Isaiah xiv. 14.

¶ It were a3eynes kynde," *quod* he · "and alkynnes resoun, "No one can expect to know everything.

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þat any creature shulde kunne al · excepte cryste one.

A3ein such salomon speketh · and dispiseth her wittes,

And seith, *sicut qui mel comedit multum, non est ei bonum: Sic qui scrutator est maiestatis, opprimitur a gloria.* Prov. xxv. 27.

To englisch men þis is to mene · þat mowen speke & here, Too much honey cloyeth the maw.

þe man þat moche hony eteth · his mawe it engleymeth;

And þe more þat a man · of good mater hereth, 57

But he do þer-after · it doth hym double scathe:

Beatus est, seith seynt Bernard · *qui scripturas legit,* [Fol. 63.]

Et verba vertit in opera · fullich to his powere. 60 Cf. John xiii. 17.

Coueytise to kunne · and to knowe science

Pulte out of paradys · Adam and Eue,

Sciencie appetitus hominem inmortalitatis [gloria] spoliauit. Lust of knowledge caused the fall.

And ri3te as hony is yuel to defye · and engleymeth þe mawe,

Ri3t so þat þorw resoun · wolde þe rote knowe 64

49. *I* (2)] OB *om.* *knewe*] knowe COB. *couth*] kunne O.

50. *inparfit*] vnparfit CB. *prydes*] pride C.

52. *alkynnes*] alle kynnes W; alle kyne R; al kyns O; alkyn B.

53. *one*] R *om.*

54. *opprimitur*] opprimatur R.

56. *eteth*] eet R; eteis C. *it engleymeth*] it englames C; is englaymed R; is engleymed B.

59. *est*] B *om.*

60. *verba vertit*] vertit verba R. *fullich*] follich R.

61, 62. C *omits.*

61. *science*] sciences W.

62. *Pulte*] *so in* R; Putte WB; Pullede O. [*gloria* WO] gloriam LCRB.

63. *ri3te*] 3et R.

64. *þat*] he þat W.

Of god and of his grete myȝtes · his *grac*es it letteth.
For in þe lykyng lith a pryde · and a lycames coueitise,
Aȝein crystes conseille · and alle clerkes techyng,
Rom. xii. 3. That is, *non plus sapere quam oportet sapere.*
Freres and fele other maistres · þat tó þe lewed men *pr*echen, 68
ȝe moeuen mat*er*es inmesurables · to tellen of þe Trinite,
þat ofte tymes þe lewed peple · of hir bileue douten.
Doctors should leave hard matters, and talk of the seven sins, Bettere byleue were mony · doctoures such techyng,
And tellen men of þe ten comaundementz · and touchen þe seuéne synnes, 72
And of þe braunches þat burgeou*n*eth of hem · and bryngeth men to helle,
And how þat folke in folyes · myspenden her fyue wittes,
As wel freres as other folke · folilich spenen
and foolish spending of money. In housyng, in haterynge · and in-to hiegh clergye shewynge, 76
More for pompe þan for pure charite · þe poeple wote þe sothe
þat I lye nouȝt, loo ! · for lordes ȝe plesen,
And reuerencen þe riche · þe rather for her syluer;
Ps. xcvi. 7 (Vulg.). *Confundantur omnes qui adorant scul[p]tilia; & alibi:*

65. *of*] C *om.* *grete*] COB *om.* *graces*] grace COB.
66. *þe*] þat B. *lith*] lyges C. *a* (2)] in a CB; W *om.*
68. *fele*] R *om.* *þe*] WO *om.*
69. *ȝe*] COB *om.* *inmesurables*] *so in* CB; inesurables O; vnmesurable W; vnmesurables R.
70. R *omits.*
71. Bettre it were to manye doctours · to leuen swich techyng W; Betere by-leue by mone · doctoures techynge B; Better to leue wer many · doctours swich techyng CB; O *like* L, *with* to bileue *for* byleue.
72. *And*] To C. *þe* (1)] C *om.*
73. CB *om.* *burgeouneth*] burioneþ W; bourgeleth R.
75. *spenen*] *so in* RC; spenden W; þei spenden O; speken B. *In margin of* O—Pride of Freris.
76. *and*] R *om.* *in-to*] COB *om.*
77. *poeple*] pople R; peple W; pepile C.
78. *lye*] ne lye O.
79. *þe* (2)] R *om.* *syluer*] goodis O. [*sculptilia* WCROB] scultilia L. *mendacium*] &c. R.

Vt quid diligitis vanitatem, & queritis mendacium ? Ps. iv. 3 (Vulg.).

Go to þe glose of þe verse · 3e grete clerkes ;
If I lye on 3ow to my lewed witte · ledeth me to brennynge !
For as it semeth, 3e forsaketh · no mannes almesse,
Of vsureres, of hores · of auarous chapmen,
And louten to þis lordes · þat mowen lene 3ow nobles,
Aʒeine 3owre reule and Religioun · I take recorde at Ihesus,
þat seide to his disciples · *ne sitis personarum acceptores.*
¶ Of þis matere I myʒte · make a longe bible,
Ac of curatoures of crystene peple · as clerkes bereth witnesse,
I shal tellen it for treuth sake · take hede who so lyketh !
¶ As holynesse and [honeste] · oute of holicherche spredeth
þorw lele libbyng men · þat goddes lawe techen,
Riʒt so out of holicherche · alle yueles spredeth,
There inparfyt presthod is · prechoures and techeres.
And se it by ensample · in somer tyme on trowes,
þere sómme bowes ben leued · and sómme bereth none ;
þere is a myschief in þe more · of suche manere bowes.
Riʒt so persones and prestes · and prechoures of holy cherche,
þat aren rote of þe riʒte faith · to reule þe peple ;
Ac þere þe rote is roten · reson wote þe sothe,

Ye clerks, cringe for money's sake.

Nota; de fratribus [*margin of L.*]

Cf. Deut. i. 17; xvi. 19.

As good teachers spread holiness, so evil teachers spread sin.

Some boughs have leaves, some are bare.

80. þe] þise W.
83. *of* (3)] and R.
85. *and*] & 3oure R. *at*] of COB.
86. *personarum acceptores*] R *transposes.*
88. *of* (2)] ouer R. *In margin of* O—Curatis.
89. *treuth*] truþes WCOB. *hede*] he (!) C. *lyketh*] lokes C.
90. *As*] And B. [*honeste* WCRO B] honestete L.
91. *lawe*] lawes R.
92. *yueles*] euel B. *spredeth*] spredes C; spreden O; sprungeþ W.
93. *prechoures*] and prechoures R.
94. *And*] I W. *trowes*] trewes R.
96. *more*] more (*printed* morre) W; moore O.
97. *so*] so bi W. *cherche*] cherches R.
98. *þat aren*] Is þe R.
99. *Ac*] And WC.

Shal neure floure ne frute · ne faire leef be grene.
[Fol. 63 b.] If ye clerks would leave rich clothing,
For-þi, wolde 3e lettred leue · þe leccherye of clothynge,
And be kynde, as bifel for clerkes · and curteise of crystes goodes,
Trewe of 3owre tonge · and of 3owre taille bothe,
And hatien to here harlotrye · and nou3t to vnderfonge
Tythes of vntrewe þinge · ytilied or chaffared,
unlearned men would amend. ¶ Lothe were lewed men · but þei 3owre lore folwed,
And amenden hem þat mysdon · more for 3owre ensamples,
þan forto *p*rechen & *p*reue it nou3t · ypocrysie it semeth.
Hypocrisy is a snow-hidden dunghill, or a whited wall. For ypocrysie in latyn · is lykned to a dongehul,
þat were bysnewed with snowe · and snakes wyth-inne;
¶ Or to a wal þat were whitlymed · and were foule wyth-inne.
Ri3t so many prestes · prechoures and *p*relates,
"Faier wordes" [*in margin of* C]. 3e aren enblaunched with *bele paroles* · and with clothes also,
Ac 3owre werkes and 3owre wordes *þere*-vnder · aren ful vnlouelich.
¶ *Iohannes crysostomus* · of clerkes speketh and prestes,
Sicut de templo omne bonum progreditur, sic de templo omne malum procedit.

101. *3e*] þe RB. *lettred*] lettred men O.
102. *bifel*] fel O. *curteise*] curtesie C.
103. *taille*] taile R; tail WCOB.
104. *hatien*] hauen (1) C. *nou3t*] au3t R.
105. *Tythes*] Tethes C. *of vntrewe*] of trewe R; but of trewe W. *ytilied —chaffared*] I-tyled or I-chafared R.
107. *amenden*] amendeden W. *þat*] þat þei R.
109. *For ypocrisie*] The which W. *is lykned*] likned is CB. *dongehul*] dongoun R.
111. CB *omit*. *whitlymed*] why3tlymed wiþout O. *were*] O *om*.
113. *3e*] CB *om*. *aren*] Er C. *also*] R *om*.
114. *Ac*] And RC. *3owre* (2)] COB *om*. *þere*] B *om*. *ful*] B *om*. *vnlouelich*] wlueliche (*sic*) R.
115. *crysostomus*] criostomus R. *progreditur*] egreditur COB; procedit R. *floret*] floreret O. *coruptum*] corupta R. *omnium*] omnium (*printed* omnis) W. *sacerdocium*] sacerdos R. *peccandum*] peccatum R. *pallidam —marcidam*] marcidam & pallidam OCB. *inteligis*] In-tellis R.

Si sacerdocium integrum fuerit, tota floret ecclesia; si autem coruptum fuerit, omnium fides marcida est.

A sound priesthood makes a flourishing church,

Si sacerdocium fuerit in peccatis, totus populus co[n]uertitur ad peccandum.

Sicut cum videris arborem pallidam & marcidam, inteligis quod vicium habet in radice,

but, as a withered tree has an evil root,

Ita cum videris populum indisciplinatum & irreligiosum, sine dubio sacerdocium eius non est sanum.

so a wicked people shews an unsound priesthood.

¶ If lewed men wist · what þis latyn meneth,
And who was myn auctor · moche wonder me þinketh,
But if many a prest bere · for here baselardes and here broches,
A peyre bedes in her hande · and a boke vnder her arme.
Sire Iohan & sire Geffray · hath a gerdel of syluer,
A basellarde, or a ballokknyf · with botones ouergylte.

Sir John and Sir Geoffrey have a silver girdle.

Ac a portous þat shulde be his plow · *placebo* to segge,
Hadde he neure seruyse to saue syluer þer-to · seith it with yvel wille!
Allas! ȝe lewed men · moche lese ȝe on prestes,
Ac þinge þat wykkedlich is wonne · and with false sleigthes,

Things wickedly won go to wicked men.

Wolde neuere witte of witty god · but wikked men it hadde;

116. *In margin of* O—Prestis.
117. *who*] B *om.*
118. *a*] R *om.* *bere*] heer O. *here* (2)] B *om.* *for—broches*] for here broches and for here baselardes R.
119. *peyre*] peire of W. MS. O (*which in* l. 118 *has* heer *for* bere) *has a totally different line here, viz.* Schulden go synge seruyseles · wiþ sire philip þe sparwe.
120. *hath—gerdel*] han gyrdeles O.
121. *or a*] and a CB; & O. *with botones*] & barres O.
122. *Ac*] And C. *portous*] porthors WB; porthous C; porthos O; portos R. *segge*] saye C.
123. *saue*] haue R. *seith*] sayes C. *it*] B *om.* *seith—wille*] for spendyng at ale O. *yvel*] euel R; ydel WCOB.
125. *Ac*] And C.
126. *witte*] þe wit WCOB. *witte—god*] of witty god þe wit COB. *hadde*] maked R.

þe which aren prestes inparfit · and prechoures after syluer,

Sectoures and sudenes · somnoures and her lemmannes.

Evil got is evil spent.

þis þat with gyle was goten · vngraciouslich is spended;
So harlotes and hores · ar hulpen with such goodis,
And goddes folke for defaute þer-of · forfaren and spillan.

Covetous clerks die intestate,

¶ Curatoures of holykirke · as clerkes þat ben auerouse,
Liȝtlich þat þey leuen · loselles it habbeth,
Or dyeth intestate · and þanne þe bisshop entreth,
And maketh murthe *þere*-with · and his men bothe,

and are blamed after death.

And seggen, 'he was a nygarde · þat no good myȝte [aspare]
To frende ne to fremmed · þe fende haue his soule!
For a wrecched hous he helde · al his lyf tyme;
[Fol. 64.] And þat he spared and bispered · spene we in murthe.'
¶ By lered, by lewed · þat loth is to spende,
Þus gone her godes · be þe goste faren.

Good men are lamented."

Ac for good men, god wote · gret dole men maken,
And bymeneth good mete-ȝyueres · and in mynde haueth,
In prayers and in penaunces · and in parfyt charite."

"What is charity?" said I.

¶ "What is charite?" *quod* I þo · "a childissh þinge," he seide;

128. *Sectoures*] Seketoures R; Executours W. *sudenes*] Sodenes WRB; suddenes CO. *somnoures*] Somonours W.

129. *þis*] That W. *spended*] spened R; despended W.

130. *hulpen*] *so in* R; holpe WO; holpen C. *with*] þoruȝ O. *goodis*] godeth (!) R.

131. *And*] Ac R.

133. *habbeth*] hase C; haþ B.

134. *þanne*] þer B.

135. *þere-with*] þer-myd W.

136. [*aspare* WCRB] spare O; aspire L.

137. *fremmed*] fremde C; frem B.

138. *he helde*] held he W.

139. *bispered*] bi-sperred R; bisperde O; bispared CB. *spene*] *so in* R; spende COB; dispende W. *we*] we hit B; C *om.*

140. *By—lewed*] Be þei lered be þei lewide O; Be he lewid be he lerid B. *spende*] spene R; despende W.

141. *gone*] goon WC; goen R. *be*] by C.

142. *dole*] deel O; del B; doel WC.

143. *in*] C *om.* *haueth*] hem haueth RB.

144. *penaunces*] penaunce COB.

145. *childissh*] childist B. *sicut*] sicut W (*but not printed*). *in—celorum*] &c O. *In margin of* L—quid est caritas.

"*Nisi efficiamini sicut paruuli, non intrabitis* Mat. xviii. 3
in regnum celorum;
With-outen fauntelte or foly · a fre liberal wille."
¶ "Where shulde men fynde such a frende · with so
fre an herte?
I haue lyued in londe," quod I · "my name is longe "My name, said I, "is Long
wille, 148 Will; I have never found
And fonde I neuere ful charite · bifore ne bihynde! charity.
Men beth mercyable · to mendynantz & to pore,
And wolen lene þere þei leue · lelly to ben payed.
¶ Ac charite þat poule preyseth best · and most
plesaunte to owre saueoure, 152
As *non* [*inflatur,*] *non* [*est*] *ambiciosa, non querit* 1 Cor. xiii. 4, 5.
que sua sunt,
I seigh neuere such a man · so me god helpe,
That he ne wolde aske after his · and otherwhile coueyte All whom I have seen are
þinge þat neded hym nouȝt · and nyme it if he myȝte." covetous."
¶ Clerkis kenne me þat cryst · is in alle places; 156
Ac I seygh hym neuere sothly · but as my-self in a
miroure,
It[*a*] *in enigmate, tunc facie ad faciem.* 1 Cor. xiii. 12.
And so I trowe trewly · by þat men telleth of charite,
It is nouȝt championes fyȝte · ne chaffare, as I trowe."
¶ "Charite," quod he, "ne chaffareth nouȝte · ne "Charity," said he, "is no
chalengeth, ne craueth. 160 trader.
As proude of a peny · as of a pounde of golde,

146. *fauntelte*] fauntee O.
147. *fynde*] CB *om.*
148. *I* (1)] B *om.* *lyued*] CB *om.* *I* (2)] he W. *longe*] lange C. *In margin of* L—*nota.* the name of thauctour *(in a later hand).* *In margin of* R *and* O—Longe Wylle.
150. *pore*] þe pore O.
151. *leue*] loue C. *payed*] apayed R.
152. *Ac*] And C. *preyseth*] prechep O. *plesaunte to*] pleses C; plesep OB. *owre saueoure*] oure lord W; god R. *As*] Is W; CB *om.* [*inflatur* WCROB] inflatus L. [*est* WCROB] L *om.*
155. *neded hym*] nedeth hym CO; hym neded R. *nyme*] take C. *he*] thay C.
156. *kenne*] tellen O.
157. *Ac*] And C. *neuere*] O *om.* (1) *a*] R *om.* [*Ita* COB] It L; Hic R; W *om.*
158. *And so*] Also B.
160. *ne* (2)] noper R.
161. *of* (1)] as CB.

And is as gladde of a goune · of a graye russet
As of a tunicle of tarse · or of trye scarlet.

He is ever glad.

He is gladde with alle gladde · and good ty[l] alle wykked,
And leueth and loueth alle · þat owre lorde made.

He curses no one.

Curseth he no creature · ne he can bere no wratthe,
Ne no lykynge hath to lye · ne laughe men to scorne.
Al þat men seith, he let it soth · and in solace taketh,
And alle manere meschiefs · in myldenesse he suffreth;

He covets not.

Coueiteth he none erthly good · but heuene-riche hli. se."

¶ "Hath he any rentes or ricchesse · or any riche frendes?"

¶ "Of rentes ne of ricchesse · ne reccheth he neuere.
For a frende þat fyndeth hym · failled hym neuere at nede;

Mat. vi. 10.

Fiat-voluntas-tua · fynt hym euer more.

Ps. xli. 6 (Vulg.).

And if he soupeth, ette but a soppe · of *spera-in-deo*.

[Fol. 64 b.]

He can purtreye wel þe *pater-noster* · and peynte it with *aues*.
And other-while is his wone · to wende in pilgrymage,

He visits men in prison.

þere pore men and prisones liggeth · her pardoun to haue.
þough he bere hem no bred · he bereth hem swetter lyflode,
Loueth hem as owre lorde biddeth · and loketh how þei fare.

163. *tarse*] Carse C; say B. *trye*] tried CO; fyn B.
164. *tyl*] til WCRO; to B; *miswritten ty in* L; *but marked for correction.*
165. *And*] He R.
166. *Curseth*] Corseþ W; Cursees C.
167. *hath to*] haue R. *men*] me R.
168. *let*] leet W; lat O.
170. *good*] godes R.
172. *ne* (1)] nor W. *ne* (2)] COB *om.* *reccheth*] rekkeþ W.
173. *fyndeth*] fynt R. *failled*] failles C. *hym* (2)] hy R.
174. *fynt*] fyndes C; fyndiþ OB.
175. *soupeth*] soupe CO. *ette*] eet R; eteþ W; he ete C; he etiþ OB.
176. *wel*] O *om.* *aues*] aue R; C *om.*
177. *is his wone*] is wone R; is woned WB; he is wonte C; he is wone O. *in*] on W; o R; C *om.* *pilgrymage*] pilgrymages WCOB.
178. *prisones*] prisoners COB. *liggeth*] lygges C; been O.
179. *hem* (1)] hym C. *lyflode*] O *om.*
180. *biddeth*] bit R.

¶ And whan he is wery of þat werke · þanne wil he some tyme
Labory in a lauendrye · wel þe lengthe of a myle;
And ȝerne in-to ȝouthe · and ȝepliche speke
Pryde with al þe appurtenaunce · and pakken hem to-gyderes,
And bouken hem at his brest · and beten hem clene,
And leggen on longe · with *laboraui in gemitu meo*,
And with warme water at his eyghen · wasshen hem after.
And þanne he syngeth whan he doth so · & some tyme seith wepyng,
Cor contritum & humiliatum, deus, non despicies."

He works in the laundry,

washing clean all proud things

Ps. vi. 7 (Vulg.).

Ps. l. 19 (Vulg.).

¶ "By cryst, I wolde þat I knewe hym," quod I · "no creature leuere!"
¶ "With-outen helpe of Piers plowman," quod he · "his persone seestow neuere."

Only Piers Plowman can shew him to you.

¶ "Where clerkes knowen hym," quod I · "þat kepen holykirke?"
¶ "Clerkes haue no knowyng," quod he · "but by werkes and bi wordes.
Ac piers þe plowman · parceyueth more depper
What is þe wille and wherfore · þat many wyȝte suffreth,
Et vidit deus cogitaciones eorum.
For þere ar ful proude-herted men · paciente of tonge,

Mat. ix. 4; Luke xi. 17.

181. *tyme*] B *om.*
182. *Labory*] *so in* R; Labouren WCOB. *a* (1)] WCOB *om.* *wel*] O *om.*
183. *ȝouthe*] þouȝt B. *speke*] seche R (*which seems better*).
184. *appurtenaunce*] appurtenaunces W; appurtenantz C; purtenaunce R.
186. *leggen*] lyggen C. *on*] a B.
187. *eyghen*] eyȝes R; yen O.
188. *And*] R *om.*
189. *quod I*] COB *om.*
190. *Piers*] peres þe R. *seestow*] seest þow ROB.
191. *Where*] Wheiþer W. *clerkes knowen*] clergie knew CB. *þat*] þa R. *kirke*] cherche RCB.
192. *knowyng*] knowlechynge R. *bi*] COB *om.*
193. *Ac*] An C. *parceyueth*] perceyued CO.
194. [*What* W] þat LR (*marked in* L) Wher COB. *þe*] R *om.* *wille*] welle CB. *wyȝte*] wit R; a wiȝt O. *Et*] And R. *vidit*] vidis C.
195. *ar*] er C; arn O; is B: *herted*] herte R.

Some proud men are servile.

And boxome as of berynge · to burgeys and to lordes,
And to pore peple · han peper in þe nose,
And as a lyoun he loketh · þere men lakketh his werkes.
¶ For þere ar beggeres and bidderes · bed[e]men as it were,

Some beggars feign innocence.

Loketh as lambren · and semen lyf-holy,
Ac it is more to haue her mete · with such an esy manere,
þan for penaunce and *par*fitnesse · þe pouerte þat such taketh.

Man is known only by his will.

¶ þere-fore by coloure ne by clergye · knowe shaltow hym neuere,
Noyther þorw wordes ne werkes · but þorw wille one.
And þat knoweth no clerke · ne creature in erthe,

Piers is Christ; 1 Cor. x. 4.

But piers þe plowman · *petrus, id est, christus.*
For he ne is nouȝte in lolleres · ne in lande-leperes hermytes,
Ne at ancres, *þere* a box hangeth · alle suche þei faiten.
Fy on faitoures · and *in fautores suos!*

Charity is God's champion.

For charyte is goddis champioun · and as A good chylde hende,
And þe meryest of mouth · at mete where he sitteth.
þe loue þat lith in his herte · maketh hym lyȝte of speche,
And is [companable] and confortatyf · as cryst bit hym-selue,

196. *burgeys*] burgeises W.
199. *ar*] aren R; arn O; er C. [*bedemen* WROB] bedmen LC.
200. *lambren*] lambroun R; lambern C. *semen*] semed R. *lyf*] ful W.
201. *Ac*] And C. *with*] on R; in COB. *an*] COB *om.*
202. *and*] or COB.
203. *coloure*] colon B. *hym*] hem C; W *om.* Cf. l. 189.
205. *ne*] in (?) C. *in*] on W; an R.
206. *id est*] i. W; hit is B.
207. *ne is*] nys WR; is COB. *lolleres*] losellis O; freris B. *lande-leperes*] land-lepynge B.
208. *at*] in B.
209. *faitoures*] a faytour B. *in*] on C.
211. *meryest*] merþe B. *mouth*] muthe R.
212. *þe*] To R.
213. [*companable* RCO] compaignable WB; compenable L. *confortatyf*] confortif C. *fieri—&c.*] tristes fieri sicut yporcrite (*sic*) R.

Nolite fieri sicut ypocrite, tristes, &c. Mat. vi. 16.

For I haue seyn hym in sylke · and *som*me tvme in russet, [Fol. 65.] He wears both silk and russet.
Bothe in grey and in grys · and in gulte herneys,
And as gladlich he it gaf · to gomes þat it neded. 216
¶ Edmonde and Edwarde · eyther were kynges, Edmund and Edward were kings and saints.
And seyntes ysette · tyl charite hem folwed.
¶ I haue seyné charite also · syngen and reden,
Ryden and rennen · in ragged wedes, 220
Ac biddyng as beggeres · bihelde I hym neuere.
Ac in riche robes · rathest he walketh,
Ycalled and ycrimiled · and his crowne shaue,
[And clenlich ycloþed · in cipres & in tartaryne.] 224 He once wore a friar's frock, long ago.
And in a freres frokke · he was yfoundé ones,
Ac it is ferre agoo · in seynt Fraunceys tyme;
In þat secte sitthe · to selde hath he be knowen. 227
¶ Riche men he recomendeth · and of her robes taketh,
þat with-outen wyles · leden her lyues,
Beatus est dives, qui, &c. Eccius. xxxi. 8.
¶ In kynges courte he cometh ofte · þere þe conseille is trewe,
Ac if coueityse be of þe conseille · he wil nouȝt come þer-inne.
In courte amonge iaperes · he cometh but selde, 232 He seldom comes amongst scoffers.

214. *seyn*] seyen W; seen O.
215. *gulte*] gilt WCOB. *herneys*] hernes C.
216. *as*] also B.
217. *eyther*] ayther C; eyþer of hem B; boþe W.
218. *tyl*] so R; for W.
219. *seyne*] yseyen WR. *reden*] redend (*altered to* redAnd) C.
221. *Ac*] And C. *beggeres*] a begger B. *bihelde*] biholde C. *I*] CB *om.*
222. *Ac*] And C.
223. *and*] O *om.* *ycrimiled*] I-crymeled R; y-crymyled W; ycry-maylid O; crymailed C. *shaue*] y-shaue WR; schauen O.
224. *From* O; *also in* CB; LWR *omit.* *cipres*] cipyrs C; *pu*rpre B. *in* (2)] B *om.* *tartaryne*] tarterine C. *Possibly a spurious line; not in* Crowley.
225. *freres*] frere R.
226. *Ac*] And C. *ferre*] *so in* R; fer COB; fern W.
227. *In*] And in COB. *he*] O *om.* *knowen*] knowe R; founde W.
228. *of*] B *om.*
229. *est*] B *om.*
231. *Ac*] And C. *nouȝt*] C *om.*
232. *but*] noȝt but WOB; nouȝt be C.

For braulyng and bakbytyng · and beryng of fals witnesse.

He is seldom in the consistory.

¶ In þe constorie bifor þe comissarie · he cometh nouȝt ful ofte,

For her lawe dureth ouer-longe · but if þei lacchen syluer ȝ

And matrimoigne for monye · maken & vrmaken, 236

And þat conscience and cryst · hath yknitte faste,

Þei vndon it vnworthily · þo doctours of lawe.

Once he lived with bishops,

[¶ Amonges erchebischopes and oþer bischopes · And prelates of holy cherche,

For to wonye with hem · his wone was sum tyme, 240

And cristes patrimonye to þe pore · parcel-mel dele.

but now avarice bears the keys.

Ac auerice hath þe keyes now · and kepeth for his kynnesmen,

And for his seketoures & his seruants · & somme for here children.]

¶ Ac I ne lakke no lyf · but lorde, amende vs alle, 244

And gyue vs grace, good god · charite to folwe!

For who so myȝte mete with hym · such maneres hym eyleth,

He neither blames nor bans, nor craves more.

Noyther he blameth ne banneth · bosteth, ne prayseth,

Lakketh, ne loseth · ne loketh vp sterne; 248

Craueth, ne coueiteth · ne crieth after more,

Ps. iv. 9.

In pace in id-ipsum dormiam, &c.

Þe moste lyflode þat he lyueth by · is loue in goddis passioun,

Noyther he biddeth, ne beggeth · ne borweth to ȝelde;

233. *braulyng*] braggyng B.
234. *þe*] B *om.* *constorie*] *so in* RB; Consistorie WCO. *ful*] ful (*printed* but) W.
236. *monye*] mone R.
237. *yknitte*] knyt C.
238. *þei*] þat C. *þo*] the C.
239—243. *In* R *only.* Cf. C-Text.
244. CB *omit.*
245. *And*] But B. *god*] C *om.*
246. *with*] myd W. *eyleth*] ayliþ OB; C *om.*
247. *blameth ne banneth*] bannes ne blamed C; banneþ ne blameþ O; blanneþ ne blameþ B.
248, 249. *Transposed in* COB. *In pace—&c.*] R *om.* *id*] C *om.*
250. *þat*] COB *om.* *by*] R *om.*
251. *he*] he ne R. *ne* (I)] ne he C.

Misdoth he no man · ne with his mouth greueth.
¶ Amonges cristene men · þis myldnesse shulde laste;
In alle manere angres · haue þis at herte—
þat þough þei suffred al þis · god suffred for vs more, — God suffered yet more for us.
In ensample we shulde do so · and take no veniaunce
Of owre foes þat doth vs falsenesse · þat is owre fadres wille.
For wel may euery man wite · if god hadde wolde hym-selue, — All was by God's permission.
Sholde neuere Iudas ne iuwe · haue Iheſu don on Rode,
Ne han martired peter ne Poule · nê in prisoun holden. [Fol. 65 b.]
Ac he suffred in ensample · þat we shulde suffre also,
And seide to suche þat suffre wolde · þat *pacientes vincunt.*
¶ *Verbi gratia,*" quod he · "and verrey ensamples manye,
In *legenda sanctorum* · þe lyf of holy seyntes, — Read the Lives of the Saints,
What penaunce and pouerte · and passioun þei suffred,
In hunger, in hete · in al manere angres.
Antony and Egidie · and other holi fadres — of Anthony and Egidius,
Woneden in wildernesse · amonge wilde bestes;
Monkes and mendynauntz · men bi hem-selue,
In spekes an in spelonkes · selden speken togideres.
Ac noyther antony ne Egidy · ne hermite þat tyme
Of liouns ne of leoperdes · no lyflode þe toke, — who were fed chiefly by birds.
But of foules þat fleeth · þus fynt men in bokes.
Excepte þat Egydie · after an hynde cryede,

254. *at*] atte R.
255. *god*] go R.
256. *shulde*] schul C. *no*] R *om.*
257. *owre*] O *om.*
258. *wel—man*] euery man may wel R. *hadde*] R *om.* *wolde*] wold W; walde C. *selue*] sulue R.
259. *Sholde*] Shul C. *ne*] þe B.
260. *han*] haue RB.
261. *Ac*] And C. *shulde*] CB *om.*
266. *in* (2)] and in COB. *manere*] maneres C.
268. *wildernesse*] wildernesses R. *amonge*] amonges R.
270. *an*] and WCROB. *in*] RCOB *om.* *spelonkes*] spekelonkes CB.
271. *Ac*] And C.
272. *liouns*] leons W; lyons R; lyouns COB. *ne* (2)] þei B.
273. *foules*] þe foules R; foloughes (!) C. *fleeth*] fleigh C; flyen O. *þus*] þat B. *fynt*] fyndeþ W; fyndes C.

Egidius was sustained by a hind,

And þorw þe mylke of þat mylde best · þe man was susteyned;
And day by day had he hir nouȝt · his hunger forto slake,
But selden and sondrie tymes · as seith þe boke and techeth.

Anthony by a bird.

¶ Antony a dayes · aboute none tyme,
Had a bridde þat brouȝte hym bred · þat he by lyued;
And þough þe gome hadde a geste · god fonde hem bothe.

Paul the first hermit founded the Augustine friars.

¶ Poule *primus heremita* · had parroked hym-selue,
Þat no man miȝte hym se · for mosse and for leues;
Foules hym fedde · fele wynteres with alle,
Til he founded freres · of austines ordre.

St Paul made baskets.

Poule, after his prechyng · panyers he made,
And wan with his hondes · þat his wombe neded.

St Peter fished.

Peter fisched for his fode · and his felawe andrewe;
Some þei solde and some þei sothe · and so þei lyued bothe.

Mary Magdalen lived in desert places.

And also Marie Magdeleyne · by mores lyued and dewes,
Ac moste þorw deuocioun · and mynde of god almiȝty.
I shulde nouȝt þis seuene dayes · seggen hem alle,
Þat lyueden þus for owre lordes loue · manye longe ȝeres.

275. *mylde*] meke R; hynde B. *susteyned*] ysusteyned R.
276. *And*] Ac B (*which seems better*).
277. *tymes*] tyme R. *seith*] sayes C. *techeth*] teches C.
278. *a dayes*] on a day R. *none*] þe noon O.
279. *bred*] his brede R.
281. *had parroked*] and parroke (!) C; hadde parroked in R.
284. *ordre*] ordre or ellis freris lyen B.
285. *Poule*] An-oþer poule O.
panyers] payneres R.
286. *his* (1)] R *om.*
288. *solde*] shalde C. *sothe*] soþen O; seþ B; sethed C; soden W; eeten R.
289. *Magdaleyne*] Maudeleyne W RO. *lyued*] R *om.* *and*] and by R.
290. *Ac*] And C.
291. *shulde*] shol C. *seggen*] tellen C.
292. *manye—ȝeres*] amonges wilde bestes R.

Ac þere nə was lyoun ne leopart · þat on laundes wenten, — No lion, leopard, nor wild beast harmed them.
Noyther bere, ne bor · ne other best wilde,
þat ne fel to her feet · and fauned with þe tailles.
And if þei couth han ycarped · by cryst, as I trowe,
þei wolde haue fe lde þat folke · bifor wilde foules. 297
[For alle þe curteisie þat bestes kunne · þei kidde þat folke ofte
In likkyng and in lowynge · þere þei on laundes ȝede.]
Ac god sent hem fode bi foules · and by no fierse bestes, — God fed them by birds, not by beasts.
In menynge þat meke þinge · mylde þinge shulde fede;
As who seith, religious · ryȝtful men shulde fynde, 302
And lawful men to lyf-holy men · lyflode brynge.
And þanne wolde lordes and ladyes · be loth to agulte, — Lords would not exact too much,
And to take of her tenauntz · more þan treuth wolde, — if friars took less alms.
Fonde þei þat Freres · wolde forsake her almesses, 306
And bidden hem bere it · þere it was yborwed.
For we ben goddes foules · and abiden alwey, 308 · [Fol. 66.]
Tyl briddes brynge vs · þat we shulde lyue by.
For had ȝe potage and payn ynough · and peny-ale to drynke, — Pottage and bread and penny-ale should suffice you.
And a messe þere-mydde · of o manere kynde,
ȝe had riȝt ynough, ȝe Religious · and so ȝowre reule me tolde: 312

293. *lyoun*] leon W. *leopart*] leopard W; leopartz R; lyberde C.
295. *ne*] hit ne B. *fel*] fil WB. *þe*] hir C; here B. *tailles*] taile R.
298, 299. *In* R *only.*
300. *Ac*] And C. *foules*] fowle C. *no*] none B.
301. *shulde*] schul C.
302. *As*] As (*printed* Ac) W. *religious*] Religiouses WO. *shulde*] schol C. *fynde*] fede W.
303. *brynge*] sholde brynge W.
306. *Fonde*] *so in* R; Founde (*printed* Foulde) W; Founde CB; Founden O. *almesses*] almesse CR; almysse B.
307. *hem*] hym B. *yborwed*] borwed R.
308. *In margin of* O—Dietyng of religious.
309. *vs*] vs meet C; vs mete OB.
310. *had*] haue O. *ynough*] O *om.*
311. *a messe*] a mees W; on messe R. *þere-mydde*] therwith C; þe mydde B. *o*] on R; any COB.
312. *had*] han O. *rugiet*] *so in* R; rugit WCOB. [*onager* WCROB] onerger L. *herbam habuerit*] habuerit herbam R. *brutorum—sufficiat*] R *om.* *quia*] O *om.*

Job vi. 5.

Nunquam, dicit Iob, rugi[e]t [onager] cum herbam habuerit? aut mugiet bos cum ante plenum presepe steterit?

brutorum animalium naturaste condempnat, quia cum eis pabulum commune sufficiat; ex adipe prodijt iniquitas tua.

Unlearned men might hence learn to give less.

¶ If lewed men knewe þis latyn · þei wolde loke whom þei 3eue,

And auyse hem bifore · a fyue dayes or sexe,

Or þei amortesed to monkes · or chanouns her rentes.

Why should lords leave lands away from their heirs?

Allas! lordes and ladyes · lewed conseille haue 3e

To 3yue fram 3owre eyres · þat 3owre ayeles 3ow lefte,

And 3iueth to bidde for 3ow · to such þat ben riche,

And ben founded and feffed eke · to bidde for other.

¶ Who perfourneth þis prophecye · of the peple þat now lybbeth,

Ps. cxi. 9 (Vulg.).

Dispersit, dedit pauperibus, &c.?

Truly, 'tis the friars that give to the poor!

If any peple perfourme þat texte · it ar þis pore freres!

For þat þei beggen abouten · in buildynge þei spene,

And on hem-self sum · and such as ben her laboreres,

And of hem þat habbeth þei taken · and 3yue hem þat ne habbeth!

Rich men add trees to a forest.

¶ Ac clerkes & kny3tes · and comuneres þat ben riche,

Fele of 3ow fareth · as if I a forest hadde,

þat were ful of faire trees · and I fonded and caste

313. *whom*] wham R. *3eue*] gyfue C.
314. *a*] RO *om.*
315. *Or*] Er WOB; Ar RC. *amortesed*] amortiseden C; mortiseden O; enmorteysed B. *rentes*] rente W.
317. *3owre* (2)] C *om.* *ayeles*] Ailes C. *3ow lefte*] laddo CB.
318. *3iueth*] 3yueþ it WB. *to* (2)] to (*misprinted* Fo) W. *þat*] as R.
319. *founded*] I-founded R.
320. *þis*] the COB. *dedit*] deus B.
321. *þat*] this COB. *ar*] er C. *þis*] þe B. *In margin of* O—Deridendo.
322. *spene*] spenen O; spende RB; spende it WC.
323. *such as*] on hym þat B. *as*] R *om.*
324. *hem* (1)] CB *om.* *þei taken*] y-take B. *and*] B *om.* *3yue*] 3yueþ W; 3euen B; gyfes C. *ne*] na C; nede B; W *om.*
325. *Ac*] And C; As B.
327. *I*] B *om.* *fonded and*] fond and B; foonddand C.

How I myȝte mo þer-inne · amonges hem sette.
Riȝt so, ȝe riche · ȝe robeth þat ben riche, — Ye rich clothe the rich,
And helpeth hem þat helpeth ȝow ; and ȝiueth þere no nede is.
As who so filled a tonne of a fresshe ryuer, — and add water to the Thames.
And went forth with þat water · to woke with themese,
Riȝt so, ȝe riche · ȝe robeth and fedeth
Hem þat han as ȝe han ; · hem ȝe make at ese.
¶ Ac Religious þat riche ben · shulde rather feste beggeres
þan burgeys þat riche ben · as þe boke techeth ;

Quia sacrilegium est res pauperum non pauperibus dare. — Peter Cantor, cap. 47. S. Hieron. Epist. 66. 8.
Item, peccatoribus dare, est demonibus immolare. — Peter Cantor, cap. 47.
Item, monache, si indiges et accipis, pocius das quam accipis. Si autem non eges, & accipis, rapis. — Id. cap. 48.
Porro, non indiget Monachus, si habeat quod nature sufficit.

For-þi I conseille alle cristene · to confourmen hem to charite ;
For charite with-oute chalengynge · vnchargeth þe soule, — Charity delivers souls from purgatory.
And many a prisone fram purgatorie · þorw his preyeres he delyu[e]reth.
Ac þere is a defaute in þe folke · þat þe faith kepeth ;
Wherfore folke is þe feblere · and nouȝt ferme of bilieue.

329. *ȝe* (1)] þe B. *robeth*] *so in* W ; robet C ; robbeth R ; robben O ; robbiþ B. *See* l. 333.
331. *tonne*] toune *or* tonne W ; tonne ful R ; tunne OB. *fresshe*] ful R.
332. *woke—themese*] wooke wiþ þe temse O. *In margin of* O—Quid est dare impijs.
333. *robeth*] *so in* WC ; robbeth R ; robben O ; robbiþ B.
335. *Ac*] And C. *feste*] fede R.
336. *burgeys*] burgeises W. *Item* (1)] Item idem R. *Item* (2)—*rapis*] R *om.*
337. *confourmen*] conforte B.
338. *þe soule*] R *om.*
339. *his*] is B. *he*] COB *om.* ; is R. *delyuereth*] *so in* WOB ; deliueres C ; deliuered R ; delyuereth L.
341. *Wherfore*] Where R. *is*] been O. *feblere*] fibler C.

Of counterfeit coin.

As in lussheborwes is a lyther alay · and ȝet loketh he lyke a sterlynge,
Þe merke of þat mone is good · ac þe metal is fieble;
[Fol. 66 b.] And so it fareth by some folke now · þei han a faire speche,
Croune and crystendome · þe kynges merke of heuene,
Man's soul is alloyed with sin. Ac þe metal, þat is mannes soule · with synne is foule alayed;
Bothe lettred and lewede · beth allayed now with synne,
That no lyf loueth other · ne owre lorde, as it semeth.
For þorw werre and wykked werkes · and wederes vnresonable
Weatherwise men are now-a-days at fault. Wederwise shipmen · and witti clerkes also
Han no bilieue to þe lifte · ne to þe lore of philosofres.
¶ Astrymyanes alday · in her arte faillen,
Þat whilum warned bifore · what shulde falle after.
Shipmen and shep[h]erdes · þat with shipp & shepe wenten,
Wisten by þe walkene · what shulde bityde;
As of wederes and wyndes · þei warned men ofte.
Tillers could once calculate the yield of the soil; Tilieres þat tiled þe erthe · tolden her maistres,
By þe sede þat þei sewe · what þei selle miȝte,
And what to lene and [what] to lyue by · þe londe was so trewe.
Now failleth þe folke of þe flode · and of þe londe bothe,

342. *As*] And COB. *lyther*] luþer W.
343. *mone*] moneie C; monee W. *ac*] and C.
346. *Ac þe*] And þat C. *mannes*] man C. *alayed*] allaied C.
347. CB *omit*.
348. *it semeth*] I leue O.
349. *For*] For what R.
350. *witti*] O *om*.
351. *lyfte*] lif B. *philosofres*] philosophie R.
352. *Astrymyanes*] Astrimyanes R; Astromyens OB; Astronomiens WC.
353. *falle*] byfalle R.
354. *Shipmen*] Chapmen CB. *shepherdes*] *so in* W; schepherdes R; sheperdes L; scheperdis B; shiperdes C; heerdis O. *shepe*] shipmen CB.
355. *walkene*] walkne W; wolken C; welken OB; wakkne R.
356. *As*] And B. *and*] and of RB.
357. *tiled*] tilien B.
358. *By*] Whi B.
359. [*what* WCOB] LR *om*. *lyue*] leue RB.
360. *þe* (2)] O *om*.

Shep[h]erdes and shipmen · and so do þis tilieres; 361
Noither þei kunneth ne knoweth · one cours bi-for an- but are now at a loss.
other.
Astrymyanes also · aren at her wittes ende;
Of þat was calculed of þe element · þe contrarie þei
fynde. 364
Gramer, þe grounde of al · bigyleth now children;
For is none of þis newe clerkes · who so nymeth hede, None of these new clerks
þat can versifye faire · ne formalich enditen; can versify,
Ne nouȝt on amonge an hundreth · þat an auctour can
construe, 368
Ne rede a *lettre* in any langage · but in latyn or in nor read more than Latin or
englissh. English.
Go now to any degre · and but if gyle be mayster,
And flaterere his felawe · vnder hym to fourmen,
Moche wonder me thynketh · amonges vs alle. 372
Doctoures of decres · and of diuinite Maistres, Masters of divinity know
þat shulde konne and knowe · alkynnes clergye, no logic.
And answere to argumentz · and also to a *quodlibet*,
(I dar nouȝt seggen it for shame) · if suche weren
apposed, 376
þei shulde faillen in her philosofye · and in phisyk
bothe.
Wher-fore I am afered · of folke of holikirke, Even churchmen
Lest þei ouerhuppen as other don · in offices & in perhaps, skip the services.
houres.

361. *Shepherdes*] *so in* WO; Shepperdes L; Schipherdes C; Schepȝerdes R; sheepperdis B.
362. *kunneth—knoweth*] kanne ne knawes C.
363. *Astrymyanes*] Astrimyanes R; Astromyens B; Astronomyens WCO.
364. *þe element*] þe elementz C; þe elementis OB; clement (*sic*) R.
365. *bigyleth*] bigles (*sic*) C.
366. *newe*] now CB. *nymeth*] takes C.
367. W *omits*. *enditen*] endenten R.
368. *Ne nouȝt*] Nauȝt W; Is no O.
369. *in* (2)] COB *om*. *or in*] and COB.
370. *if*] B *om*. *be*] me (!) C.
371. *flatterere*] flatre R.
372. *Moche*] And muche R.
374. *alkynnes*] alkynne R; all kynnes WCB; alkyns OB.
377. *in* (1)] of WCOB. *in* (2)] in her O; B *om*.
379. *ouerhuppen*] ouer-hippen RC] *offices*] office W.

Ac if þei ouerhuppe, as I hope nouȝte · owre byleue suffiseth;
As clerkes in *corpus-christi* feste · singen & reden,
Mere faith, they say, suffices. þat *sola fides sufficit* · to saue with lewed peple.
¶ And so may sarasenes be saued · scribes and iewes;
Allas þanne! but owre loresmen · lyuen as þei leren vs,
And, for her lyuynge, þat lewed men · be þe lothere god agulten.
Saracens too believe in one God. For sarasenes han somwhat · semynge to owre bileue,
For þei loue and bileue · in o *per*sone almiȝty;
And we, lered and lewede · in on god bileueth.
Ac one Makometh, a man · in mysbileue
Brouȝte sarasenes of Surre · and se in what manere.
[Fol. 67.] Mahomet went to Syria, and tamed a dove. þis Makometh was a crystene man · and for he moste nouȝte be a pope,
In-to Surre he souȝte · and þorw his sotil wittes
Daunted a dowue · and day and nyȝte hir fedde;
þe corne þat she cropped · he caste it in his ere.
And if he amonge þe poeple *pre*ched · or in places come,
The dove pecked at his ear for corn. þanne wolde þe coluer come · to þe clerkes ere,
Menynge as after meet · þus Makometh hir enchaunted,
A[nd] dide folke þanne falle on knees · for he swore in his *pre*chynge,
þat þe coluer þat come so · come fram god of heuene

380. *Ac if*] And if WC; Ac þouȝ R. *ouerhuppe*] oue-hippe (*sic*) R; ouerhyppe CB. *suffiseth*] suffise C; sufficit R.
381. *singen—reden*] syngynge and redynge C.
383. *may*] many B.
384. *lyuen*] leuen CB.
385. *agulten*] agylte C; to agulten O; a-gilten B.
387. *o*] on R; oo B.
388. *bileueth*] bileues C; beleuen O; almyȝty W; Crowley *has* beleue. *Here* R *adds a line, which seems superfluous*—Cristene and vncristene · on one god bileueth.
389. *Ac*] And WO; An C. *in*] of (!) O.
390. *Brouȝte*] *at the end of l.* 389 *in* W.
391. *a*] RCOB *om.* *crystene*] cristend C. *man*] WCOB *om.*
393. *Daunted*] He daunted W.
394. *ere*] here R.
395, 396. R *omits.*
395. *places*] place CB. *come*] commue (*sic*) B.
396. *þe* (1)] C *om.* *to*] in-to O.
397. *as*] B *om.* *enchaunted*] chaunted R.
398. *And* WCROB] A L.
399. *coluer*] culuer RB.

As messager to Makometh · men forto teche.
And þus þorw wyles of his witte · and a whyte dowue,
Makometh in mysbileue · men and wommen brouȝte,
þat lered þere and lewed ȝit · lyuen on his lawes.
¶ And sitth owre saueoure suffred · þe sarasenes so bigiled,
þorw a crystene clerke · acursed in his soule;
Ac for drede of þe deth · I dar nouȝt telle treuthe,
How englissh clerkes a coluer feden · þat coueityse hatte,
And ben manered after Makometh · þat no man vseth treuth.
¶ Ancres and hermytes · and monkes and freres
Peren to apostles · þorw her parfit lyuynge.
Wolde neuere þe faithful fader · þat his min[i]stres sholde
Of tyrauntz þat teneth trewe men · taken any almesse,
But done as Antony did · Dominik and Fraunceys,
Benet & Bernarde · þe which hem firste tauȝte
To lyue bi litel & in lowe houses · by lele mennes almesse.
Grace sholde growe & be grene · þorw her good lyuynge,
And folkes sholde fynde · þat ben in dyuerse sykenesse,
þe better for her byddynges · in body and in soule.
Her preyeres and her penaunces · to pees shulde brynge
Alle þat ben at debate · and bedemen were trewe;

Thus he misled many.

But Englishmen nourish a dove named Avarice.

God's ministers should take no alms,

but live like St Francis.

Their prayers should bestow peace;

400. *As*] And R.
401. *a*] B *om.*
403. *lered—leued*] lyued þo þere and lyue W. *þere*] CB *om.* *lyuen*] leuen RCO; leeuen W; lieuen B. Cf. l. 576.
404. *so*] þus B.
406. *Ac*] *so in* R; And COB; W *om.*
407. *hatte*] hiȝte W; hatteþ B.
408. *vseth*] vsed C.
410. *Peren*] Peeren W; Peres R. *to*] to þe W.
411. *fader*] fadiþ B. *ministres* WC] mynystres O; mynystris B; minstres LR; Crowley *has* ministers.
412. *teneth*] tenees C.
413. *Antony*] domynyk O. *Dominik*] antony O. *and*] or R.
415. *&*] O *om.* *almesse*] fyndynge R.
416. *Grace*] Grasse R. *good*] lele R.
417. *folkes*] folke RO. *fynde*] fare W (*which seems better, but lacks authority*); Crowley *has* find.
419. *shulde*] schuld hem R.

Mat. vii. 7. *Petite & accipietis, &c.*

Salt preserveth. Salt saueth catel · seggen þis wyues;

Mat. v. 13. *Vos estis sal terre, &c.*

þe heuedes of holicherche · and þei holy were,
Cryst calleth hem salt · for crystene soules;
Et si sal euanuerit, in quo salietur.

Unsalted flesh is unsavoury. Ac fresshe flesshe other fisshe · whan it salt failleth,
It is vnsauory, for soth · ysothe or ybake.
So is mannes soule sothly · þat seeth no good ensaumple
Of hem of holycherche · þat þe heigh weye shulde teche,
And be gyde, and go bifore · as a good baneoure,
And hardy hem þat bihynde ben · and ȝiue hem good euydence.

Eleven men converted the world; we have more preachers now. ¶ Elleuene holy men · al þe worlde torned
In-to lele byleue; · þe liȝtloker, me thynketh,
Shulde al maner men · we han so manye Maistres,
Prestes and prechoures · and a pope aboue,

[Fol. 67 b.] þat goddes salt shulde be · to saue mannes soule.
¶ Al was hethenesse some tyme · Ingelond and Wales,
Til Gregory gerte clerkes · to go here and preche.

St Augustine converted the king of Kent. Austyn at Caunterbury · crystened þe kynge,
And þorw myracles, as men may rede · al þat marche he torned
To cryst and to crystendome · and crosse to honoure,
And fulled folke faste · and þe faith tauȝte
More þorw miracles · þan þorw moche prechynge,

421. *catel*] þe catel WB. *seggen*] saynge C.
422. *heuedes*] heedis O.
423. *crystene*] cristynes C; cristned B.
424. *Ac*] For W; And C.
425. *ysothe*] *so in* O; y-sothen B; ysoothe C; sothen R; ysoden W; Crowley *has* sodden. *ybake*] baken R.
426. *seeth*] sayes C. *ensaumple*] ensamples W; saumple B.
428. *baneoure*] banner C; *but in margin of* C *is* baneour; Banyer W.
429. *bihynde ben*] been bihynde O.
430. *Elleuene*] Enleuene B.
431. *liȝtloker*] liȝtliker O. *thynketh*] thynke C.
435. *Ingelond*] Engelond WC; Englond O; englong B; england R.
436. *gerte*] *so in* CO; garte W; and grete RB. *to—and*] to go and to RCO; gunnen go and B.
437. *kynge*] kynge þere R.
438. *may*] *so in* R; mowe C; mowen O; mown B; mow (*printed* now) W.
440. *fulled*] follede W. *faste*] R *om.*

As wel þorw his wèrkes · as with his holy wordes,
And seyde hem what fullynge · and faith was to mene.
¶ Cloth þat cometh fro þe weuyng · is nouȝt comly to were, 444
Tyl it is fulled vnder fote · or in fullyng stokkes,
Wasshen wel with water · and with taseles cracchec
Ytouked, and ytented · & vnder tailloures hande.
And so it fareth by a barne · þat borne is of wombe,
Til it be crystened in crystes name · and confermed of þe bisshop, 449
It is hethene as to heueneward · and helpelees to þe soule.
¶ Hethene is to mene after heth · and vntiled erthe;
As in wilde wildernesse · wexeth wilde bestes, 452
Rude and vnresonable · rennenge with-out [croperes].
¶ ȝe [mynnen] wel how matheu seith · how a man made a feste;
He fedde hem with no venysoun · ne fesauntes ybake,
But with foules þat fram hym nolde · but folwed his whistellynge; 456
Ecce altilia mea & omnia parata sunt, &c.;
And wyth calues flesshe he fedde · þe folke þat he loued.
þe calfe bytokeneth clennesse · in hem þat kepeth lawes.
¶ For as þe cow þorw kynde mylke · þe calf norissheth til an oxe,
So loue and lewte · lele men susteyneth, 460

Cloth new-woven is not fit for wear.

A child new-born is not fit for heaven.

The word *hecthen* is from *heath*.

Mat. xxii. 4.

A calf betokens cleanness.

443. *what*] wat was B.
445. *is*] *so in* R *and* Crowley; be WCOB. *fulled*] foulled (!) C. *stokkes*] stoke B.
446. *Wasshen*] I-waschen R. *taseles*] taselles C; taslis B.
447. *Ytouked*] Ywalked C. *ytented*] *so in* C; tentted R; y-teynted WOB. *hande*] handes R.
448. *And*] Riȝt W. *of*] of a W.
453. [*croperes* C] croperis B; cropers (*and* crepers *in margin*) O; cropiers W; keperes R; *miswritten* creperes *in* L; Crowley *has* cropers.
454. [*mynnen* W] menen O (*and* Crowley); *miswritten* nymmen *in* L; nemen B; take CR; *observe the alliteration.* *how*] hede whate R.
455. *hem*] hem (*printed* him) W.
456. *folwed*] folowen C; folwe B. *altilia*] volatilia B.
457. *And*] O *om.*
459. *norissheth*] norisshe C.
460. *So*] So doth R. *and*] & and L (*by mistake*). *lele*] and lele R. *susteyneth*] sustened CB.

As a calf desires milk, so just men desire mercy.

And maydenes and mylde men · mercy desiren;
Riȝt as þe cow-calf · coueyteth swete mylke,
So don riȝtful men · mercy & treuthe.
[And by þe hande-fedde foules · his folk vnderstonde,
þat loth ben to louye · with-outen lernynge of ensaumples.

As fowls come when whistled to, so rude men follow clerks.

Riȝt as capones in a court · cometh to mennes whistlynge,
In menynge after mete · folweth men þat whistlen,
Riȝt so rude men · þat litel reson cunneth,
Louen and by-leuen · by lettred mennes doynges,
And by here wordes and werkes · wenen and trowen.
And, as tho foules to fynde · fode after whistlynge,
So hope þei to haue · heuene þoruȝ her whistlynge.

The maker of the feast is God.

And by þe man þat made þe feste · þe mageste bymeneth;
þat is, god of his grace · gyueth al men blisse;
With wederes and with wondres · he warneth vs with a whistlere,
Where þat his wille is · to worschipen vs alle,
And feden vs and festen vs · for euere-more at ones.]

Parsons and priests will be wroth with me;

¶ Ac who beth þat excuseth hem · þat aren persounes and prestes,
þat heuedes of holycherche ben · þat han her wille here,
With-oute trauaille, þe tithe del · þat trewemen biswynkyn,
þei wil be wroth for I write þus · ac to witnesse I take

but see Ps. cxxxi. 1, 6 (Vulg.).

Bothe Mathew and Marke · and *Memento-domine-dauid;*

[*Ecce audiuimus eam in effrata, &c.*]

What Pope or prelate now · perfourneth þat cryst hiȝte,

462. *as*] so O. *swete mylke*] melk swete W.

464—477. *In* R *only. A very curious passage. Cf.* l. 456 *above.*

465. *louye*] *written like* loupe.

478. *Ac*] And C. *beth*] ben C. *þat* (2)] R *om.* *aren*] *so in* RC; arn OB; ben W.

479. *heuedes*] hedes CB. *cherche*] cherches R.

481. *wil*] wol W; wole R; wolen O; wiln B. *ac to*] ac OB; and C.

482. [*Ecce—&c.*] *in* R *only;* eam *is miswritten* eum; *see* Pass. X. 68.

Ite in vniversum mundum & predicate, &c. ! Mark xvi. 15.

¶ Allas! þat men so longe · on Makometh shulde byleue,

So many prelates to preche · as þe Pope maketh, See how many bishops the pope makes!
Of Nazareth, of Nynyue · of Neptalim, and damaske,
þat þei ne went as cryst wisseth · sithen þei wil[ne] a name,

¶ To be pastours and preche · þe passioun of Ihesus, [Fol. 68.]
And as hym-self seyde · so to lyue and deye;

Bonus pastor animam suam ponit, &c.; John x. 11.

And seyde it in sauacioun · of sarasenes & other.
For crystene & vncristene · cryst seide to prechoures,

Ite vos in vineam meam Mat. xx. 4.

And sith þat þis sarasenes · scribes, & Iuwes
Han a lippe of owre byleue · þe liȝtloker, me thynketh,
þei shulde torne, who so trauaille wolde · to teche hem of þe Trinite,

Querite & inuenietis, &c. Mat. vii. 7.

¶ It is reuth to rede · how riȝtwis men lyued, Good men of old suffered many things.
How þei defouled her flessh · forsoke her owne wille,
Fer fro kitth and fro kynne · ȝuel yclothed ȝeden,
Badly ybedded · no boke but conscience,
Ne no richchesse but þe Rode · to reioyse hem Inne;

Absit nobis gloriari, nisi in cruce domini nostri, &c. Gal. vi. 14.

¶ And þo was plente & pees · amonges pore & riche;
And now is routhe to rede · how þe red noble The noble is preferred to the cross.
Is reuerenced or þe Rode · receyued for þe worthier

484. *shulde*] schullen R. *byleue*] so beleue O.
487. *wisseth*] wissed C. [*wilne a* R] wil a L; wille haue W; wol haue C; wolen haue OB; *but* R *is right.*
488, 489. *þe passioun—seyde*] *retained in* MS. W, *but omitted in printed copy.* *so*] W *om.* *deye*] to dye W. *ponit*] B *om.*
490. *it*] it is B.
491. *For*] To R. *&*] and to R.
492. *sith*] sitthen R.
493. *Han*] Hand (*h* C. *liȝtloker*] liȝtliker O; lightlier WC. *me thynketh*] it semeth R.
494. *trauaille wolde*] trauailed W. *to*] & R.
495—531. R *omits.*
496. *forsoke*] & forsoken B.
498. *Badly*] ful baddeli B.
501. *red*] reed C; rede B.
502. *or*] er WCOB. *receyued*] and receyued WB. *þe* (2)] W *om.*

þan crystes crosse, þat ouer-cam · deþ and dedly synne.
¶ And now is werre and wo · and who so why axeth,
For coueityse after crosse · þe croune stant in golde.
All men honour the *cross* that is engraved upon coins.
Bothe riche and religious · þat Rode þei honoure,
þat in grotes is ygraue · and in golde nobles.
For coueityse of þat crosse · men of holykirke
Shul tourne as templeres did · þe tyme approcheth faste.
¶ Wyte 3e nou3t, wyse men · how þo men honoured
More tresore þan treuthe? · I dar nou3t telle þe sothe;
The fall of the Templars.
Resoun & ri3tful dome · þo Religious demed.
Ri3t so, 3e clerkes · for 3owre coueityse, ar longe,
Shal þei demen *dos ecclesie* · and 3owre pryde depose,
Luke i. 52.
Deposuit potentes de sede, &c.
¶ 3if kny3thod & kynde wytte · and *comune* conscience
Bishops shall live like Levites.
Togideres loue lelly · leueth it wel, 3e bisshopes,
þe lordeship of londes · for euere shal 3e lese,
And lyuen as *leuitici* · as owre lorde 3ow techeth,
Per primicias & decimas.
¶ Whan costantyn of curteysye · holykirke dowed
Constantine's gift condemned by an angel.
With londes and ledes · lordeshipes and rentes,
An Angel men herde · an heigh at Rome crye,
'*Dos ecclesie* þis day · hath ydronke venym,
And þo þat han petres powere · arn apoysoned alle.'
A medecyne mote þer-to · þat may amende *prelates*,
[Fol. 68 b.] þat sholden preye for þe pees; · possessioun hem letteth,
Take her landes, 3e lordes · and let hem lyue by dymes.

504. *axeth*] askeþ W.
505. *stant*] standes C.
507. *in* (2)] C *om.* *nobles*] nobiles C.
509. *tourne*] ouerturne B.
510. *wyse*] ye wise WO. *In margin of* L—the fall of the church throwgh covitovsnes (*in a later hand*).
512. *þe*] þoo O; þe W. *demed*] damneden B.
514. *þei*] *glossed* i. resoun &c. *in* L.
515. *comune*] þe commune by W; comune & B. Crowley *has*—& commune by conscience.
517. *londes*] youre londes W. *shal 3e*] 3e schul O; ye shul CB.
518. *lyuen*] leuen C. *3ow*] W *om.* *decimas*] diuicias CB.
521. *an heigh*] on hy3 O; on hei3 B.
522. *In margin of* O—Hodie venenum *est* effusum in ecclesia domini.
524. *mote*] moot W; mot C; mo B; muste O.
526. *let hem*] leteth hym C. *dymes*] dismes CB.

If possessioun be poysoun · &-inparfit hem make,
Good were to dischargen hem · for holicherche sake,
And purgen hem of poysoun · or more perile falle.
¶ 3if presthod were parfit · þe peple s[h]olde amende,
þat contrarien crystes lawe · and crystendome dispise.
For al paynym[es] prayeth · and parfitly bileueth
In þe holy grete god · and his grace þei asken,
And make her mone to makometh · her message to shewe.
þus in a faith lyueth þat folke · and in a false mene,
And þat is routhe for riȝtful men · þat in þe Rewme wonyen,
And a peril to þe pope · and prelatis þat he maketh,
þat bere bisshopes names · of Bedleem & babiloigne;
[¶ Whan þe heye kynge of heuene · sent his sone to erthe,
Many miracles he wrouȝte · man for to turne;
In ensaumple þat men schulde se · þat by sadde resoun
Men miȝt nouȝt be saued · but þoruȝ mercy and grace,
And thoruȝ penaunce and passion · and parfit byle[f];
And by-cam man of a mayde · and *metropolitanus*,
And baptised and [bishoped] · with þe blode of his herte
Alle þat wilned, and [wolde] · with inne-wit by-leue it.

It were well to free churchmen from such poison.

Paynyms pray to God and Mahomet,

which is a pei to the pope.

Christ wrought many miracles,

baptized men, and confirmed them with his blood.

527. *In margin of* L (*in a late hand*)—a medycyne to emende prelates, &c.
528. *were*] it were B. *cherche*] *so in* CB; chirches WO.
529. *of*] of þat B. *or*] er WCOB.
530. *presthod*] prested C. *sholde*] solde L, *but marked;* schul C.
532. *paynymes*] *so in* WCROB; paynym L. *prayeth*] preire B. *and —bileueth*] to on persone to helpe R.
533. *In—god*] On o god þei greden R. *þei*] R *om.*
535. *in* (2)] B *om.*
536. *for*] for þe R.
537. *a*] in a CB; in O. *and* (2)] and to R.
538. *bere*] bereth R. *Bedleem*] Bethleem WRCOB. *&*] and of RCOB
539—556. *In* R *only. Properly, this passage belongs to the* C-text, *as, in the other MSS., l.* 538 *is closely joined to the line following it. Thus we find in* L—of Bedleem & babiloigne, þat hippe aboute in Engelonde, &c. *See l.* 557.
543. *byle f*] *miswritten* byle *in* R; *cf.* C-text.
545. [*bishoped*] *written* bischiued *in* R; *cf.* C-text.
546. [*wolde*] woled R; cf. C-text. *inne-wit*] *a better spelling would be* inwit

Many a seint sytthen · hath soffred to deye,
Saints suffered death in many countries. Al for to enforme þe faith · in fele contreyes deyeden,
In ynde and in alisaundre · in ermonye and in Spayne,
In delfol deth deyeden · for there faith sake; 550
St Thomas died a martyr. In sauacion of þe fayth · seynt thomas was ymartired,
Amonges vn-kende cristene · for cristes loue he deyede,
And for þe riȝt of al þis reume · and al reumes cristene.
Holy cherche is honoured · heyȝliche þoruȝ his deynge,
He is a pattern to all bishops. He is a forbysene to alle bishopes · and a briȝt myroure,
And souereyneliche to suche · þat of surrye bereth þe name,] 556
þat hippe aboute in Engelonde · to halwe mennes auteres,
And crepe amonges curatoures · [and] confessen ageyne þe lawe,
Cf. Deut. xxiii. 25. *Nolite mittere falcem in messem alienam, &c.*
Many man for crystes loue · was martired in Romanye,
Er any crystendome was knowe þere · or any crosse honoured. 560
Bishops are bound to teach their people. ¶ Euery bisshop þat bereth crosse · by þat he is holden,
Thorw his prouynce to passe · and to his peple to shewe hym,
Tellen hem and techen hem · on þe Trinite to bileue,
And feden hem with gostly fode · [and nedy folke to fynden. 564
Isaiah and Hosea [Malachi]. Ac ysaie of ȝow speketh · and osyas bothe,
þat no man schuld be bischopȝ · but if he hadde bothe,

551. *thomas*] *nearly erased in* R; *cf.* C-text.
557. *hippe*] huppe WO; *in*] O *om.* *Engelonde*] Englong B. *In* R *the line is*—And nauȝt to huppe aboute here in englande · for to halwe autres.
558. *crepe*] crepe in R. *curatoures*] creatouris (!) B. [*and* WR] LCOB *om.* *confessen*] confesse men R; confessioun B. *alienam*] R *om.*
559. *Many*] Many a R. *in Romanye*] in Romayne WCOB; in Romaigne C; amonges romaynes R.
560. *Er*] Er ar LC (*by mistake*); Er W; Ar R; er þat B; Er þan O. *any*] R *om.* *was*] were R. *crosse*] cros þere R.
561. *he*] R *om.*
563. *techen*] schewen R. *on*] of OB.
564—567. [*and nedy—fode*] *In* R *only. Not in* C-text. *Omitted in* LWCOB, *probably owing to the repetition of* gostly fode.

Bodily fode and gostly fode] · and gyue þere it nedeth;
In domo mea non est panis neque vestimentum, Isa. iii. 7.
et ideo nolite constituere me regem.
Ozias seith for such · þat syke ben and fieble,
Inferte omnes decimas in oreum meum, vt [sit] Malachi iii. 10.
cibus in domo mea.
¶ Ac we crystene creatures · þat on þe crosse byleuen,
Aren ferme as in þe faith · goddes forbode elles!
And han clerkes to kepen vs þer-Inne · and hem þat shal come after vs.
¶ And iewes lyuen in lele lawe · owre lorde wrote it hym-selue, Jews trust to the law.
In stone, for it stydfast was · and stonde sholde eure—
Dilige deum & proximum · is parfit iewen lawe—
And toke it moyses to teche men · til Messye come;
And on þat lawe þei [lyuen] ȝit · and leten it þe beste.
¶ And ȝit knewe þei cryst · þat crystendome tauȝte, They knew Christ to be a prophet
For a parfit prophete · þat moche peple saued
Of selcouth sores · þei [seyen] it ofte,
Bothe of myracles & meruailles · and how he men fested. by His many miracles.
With two fisshes an fyve loues · fyue thousande peple;
And bi þat maungerye men miȝte wel se · þat Messye he semed.
And whan he luft vp lazar · þat layde was in graue, He raised Lazarus.

567. *and* (2)] to R. *nedeth*] nedede R. *me*] me in CB. *After* regem *both* L *and* R *add*—yz: *meaning* yzaias (Isaiah). Cf. I. 565.
568. *oreum*] *so in* LCRB; orreum W. [*sit* O] LWCROB *om.* *me i*] CB *om.*
569. *Ac*] And C.
570. *ferme*] for me (!) R.
571. *vs* (2)] COB *om.*
572. *it*] OB *om.*
573. *was*] is COB. *sholde*] schal O.
574. *proximum*] proximum tuum O. *iewen*] Iues O.
575. *And*] And he C; Ac he B. *men*] it hem R. *Messye*] messias B.
576. *on*] O *om.* *lyuen*] lyue WO; leuen CB; leue R. Cf. ll. 403, 576. *ȝit*] R *om.*
577. *knewe*] knowen O; knowe B; knaw C.
578. *For*] And for R.
579. [*seyen* RB] seyn C; seiȝen WO; seyne L (*but see* Pass. xvi, 116, 117).
580. *meruailles*] miruaille C. *&*] and of B. *he*] R *om.*
581. *an*] and WCROB.
582. *men*] þei R.
583. *luft*] lufte R; lifte WCOB.

And vnder stone ded & stanke · with styf voys hym called,

John xi. 43. *Lazare, veni foras,*

[Fol. 69.] Dede hym rise and rowme · riȝt bifor þe iuwes.

Ac þei seiden and sworen · with sorcerye he wrouȝte,

They sought to slay Him. And studyeden to stroyen hym · and stroyden hemself;

And þorw his pacyence her powere · to pure nouȝt he brouȝte,

Pacientes vincunt.

Cf. Dan. ix. 24, 26. ¶ Danyel of her vndoynge · deuyned and seyde,

Cum sanctus sanctorum veniat, cessabit vnxio vestra.

Jews still think Christ a false prophet. And ȝet wenen þo wrecches · þat he were *pseudo-propheta,*

And þat his lore be lesynges · and lakken it alle,

And hopen þat he be to come · þat shal hem releue,

Moyses eft, or Messye · here maisteres ȝet deuyneth.

¶ Ac pharesewes and sarasenes · Scribes & Grekis

Aren folke of on faith · þe fader god þei honouren;

Since they know the first clause of the creed, And sitthen þat þe sarasenes · and also þe iewes

Konne þe firste clause of owre bileue · *credo in deum patrem omnipotentem,*

Prelates of crystene prouynces · shulde preue, if þei myȝte,

they should be taught the second, Lere hem litlum & lytlum · *& in ihesum christum filium,*

584. *ded—stanke*] stanke and dede R. *hym*] he COB.

586. *Ac*] And C.

587. *studyeden*] stoded C. *stroyen*] struyen WR. *hym*] C *om.* *stroyden*] struyden W; struyeden R.

589. *vndoynge*] vndirstondyng (!) B. *sanctus—vestra*] veniat sanctus sanctorum, &c. R.

590. *ȝet*] W *om.* *þo*] the CB.

591. CB *om.*

593. *here—ȝet*] ȝet here maystries R.

594. *Ac—sarasenes*] Ac farisewes and sarasines R; And sarazens and pharasees COB. *Grekis*] *so in* OB; grekes CR; Iewes W. Crowley *has* Grekes.

595. *of*] B *om.*

597. *Konne*] Kunnen R. *omnipotentem*] COB *om.*

598. *prouynces*] prouince R.

599. *Lere*] To lere WB. *filium*] filium eius, &c. COB.

Tyl þei couthe speke and spelle · *et in spiritum sanctum,* till they know it all."
And rendren it & recorden it · with *remissionem*
peccatorum, 601
Carnis resurreccionem, et vitam eternam; amen."

600. *et*] and R. Crowley *has* reade. *Yet* rendren
601. *rendren*] reden WCROB; *seems right.*

PASSUS XVI. (DO-BET I.)

Passus xvj^us^, & primus de dobet.

"I thank you," said I, "but what is Charity?"

"Now faire falle 3ow!" q*uod* I þo · "for 3owre faire shewynge,
For haukynnes loue þe actyf man · euere I shal 3ow louye;
Ac 3eþ I am in a were · what charite is to mene."

"There is a tree named Patience,

¶ "It is a ful trye tree," q*uod* he · "trewly to telle.
Mercy is þe more þer-of · þe myddel stokke is reuthe,
þe leues ben lele wordes · þe lawe of holycherche,
þe blosmes beth boxome speche · and benygne lokynge;
Pacience hatte þe pure tre · and pore symple of herte,

of which Charity is the fruit."

And so, þorw god and þorw good men · groweth þe frute charite."

¶ "I wolde trauaille," q*uod* I, "þis tree to se · twenty hundreth myle,
And forto haue my fylle of þat frute · forsake al other eduljum. saulee.

"Where grows it?" said I.

Lorde," q*uod* I, "if any wi3te wyte · whider-oute it groweth?"

TITLE. *So in* LW; Passus xvi*us* OC; Passus xv*us* de visione vt *supra* R; Passus septodecim*us* et secund*us* de dobet B.
4. *trye*] tried O. *trewly*] treuthe R.
5. *more*] moore O. *reuthe*] rycthe (*sic*) C.
8. *and pore*] *so in* R; and pouere C; and pure WO; pore and B.
9. *þorw* (2)] RCB *om.* *þe*] þat B. *charite*] caritas B.
10. *wolde*] wole B.
11. *forto*] to CROB. *fylle*] fulle WB. *saulee*] *so in* C; saule OB; soule R; saulees W. *In margin of* R—Agite penitenciam. Cf. Pass. xiii. 48.
12. *oute*] out þat R.

¶ "It groweth in [a] gardyne," *quod* he · "þat god made hym-seluen,
Amyddes mannes body · þe more is of þat stokke;
Herte hatte þe [h]erber · þat it in groweth,
And *liberum arbitrium* · hath þe londe to ferme,
Vnder Piers þe plowman · to pyken it and to weden it."
"Piers þe plowman!" *quod* I þo · and al for pure ioye
þat I herde nempne his name · anone I swouned after,
And laye longe in a lone dreme · and atte laste me þouȝte,
þat Pieres þe plowman · al þe place me shewed,
And bad me toten on þe tree · on toppe and on rote.
With þre pyles was it vnder-piȝte · I perceyued it sone.
"Pieres," *quod* I, "I preye þe · whi stonde þise piles here?"

"It grows," said he, "in the heart, in land belonging to Piers the Plowman."

Then dreamt I that Piers shewed me the tree, supported on three props.

[Fol. 69 b.]

¶ "For wyndes, wiltow wyte," *quod* he · to witen it fram fallynge;
Cum ceciderit iustus, non collidetur; quia dominus supponit manum suam;
And, in blowyng-tyme, abite þe floures · but if þis piles helpe.
þe worlde is a wykked wynde · to hem þat wolden treuthe,
Coueityse cometh of þat wynde · and crepeth amonge þe leues,
And forfret neigh þe frute · þorw many faire siȝtes.
þanne with þe firste pyle I palle hym down · *þat is, potencia dei patris.*

Ps. xxxvi. 24 (Vulg.).

"The world," said Piers, "is a wind that blows against it.

The first prop is the Father's might.

13. [*a* WCROB] L *om.*
14. *more*] moore O.
15. *hatte*] hat B; highte W. *herber* WCO] erber LR; herbergh B.
16. *to*] þe W.
17. *Vnder*] And vnder R. *to* (2)] COB *om.*
18. *I*] he B.
20. *lone dreme*] loue derne C.
22. *me*] me to WC.
24. *I* (2)] R *om.* *piles*] pikes C.
25. *witen*] weten B; kepen R.
26. *piles*] floures (!) CB.
27, 28. *to hem—wynde*] R *om hem*] hym C. *wolden*] willen WCOB
29. *forfret*] fofrete (*sic*) C; for fretep WOB.
30. *þanne*] And R; That CE *palle*] *so in* WR; pulle COB; Crow ley *has* pale. Cf. l. 51. *patris*] V *om.*

The flesh is also a fell wind.

þe flesshe is a fel wynde · and in flouryngе-tyme
þorw lykyng and lustes · so loude he gynneth blowe
þat it norissheth nice siȝtes · and some tyme wordes,
And wikked werkes þer-of · wormes of synne,
And forbiteth þe blosmes · riȝt to þe bare leues.

The second prop is the Son, or the Father's Wisdom.

¶ þanne sette I to þe secounde pile · *sapiencia dei patris*,
þat is, þe passioun and þe power · of owre prynce Ihesu.
þorw preyeres and þorw penaunces · and goddes passioun in mynde,
I saue it til I se it rypen · & somdel y-fruited.

The third enemy is the devil,

And þanne fondeth þe fende · my fruit to destruyę,
With alle þe wyles þat he can · and waggeth þe rote,
And casteth vp to þe croppe · vnkynde neighbores,
Bakbiteres breke-cheste · brawleres and chideres,
And leith a laddre þere-to · of lesynges aren þe ronges,

who steals my flowers.

And fecche th away my floures sumtyme · afor bothe myn eyhen.
Ac *liberum arbitrium* · letteth hym some tyme,
þat is lieutenant to loken it wel · by leue of my-selue;

Mat. xii. 32.

Videatis qui peccat in spiritum sanctum, nunquam remittetur, &c.;
Hoc est idem, qui peccat per liberum arbitrium non repugnat.

Against the world, the flesh, and the devil,

Ac whan þe fende and þe flesshe · forth with þe worlde
Manasen byhynde me · my fruit for to fecche,
þanne *liberum arbitrium* · laccheth þe thridde plante,

31. *fel*] feble B.
32. *lykyng*] libyng C. *and*] of O. *loude he*] lowe be B.
35. *forbiteth*] forbetes C.
38. *þorw* (1)] With R. *þorw* (2)] COB *om.* *penaunces*] penaunce O.
40. *þe*] R *om.* *fende*] fynde C.
41. *waggeth*] wagged CO.
43. *breke*] brewe R. *cheste*] þe cheste W; chestes C.
44. *ronges*] longes (!) B.
45. *afor*] by-fore CR; to-fore B.
46. *Ac*] And C. *letteth*] lacches C; lacchiþ B. *hym*] hem R.
47. *repugnat*] *written* repugꝫ *or* repũg' *in all the MSS.* Crowley *has* repurgatur, *which reading Mr Wright follows.* *See* Critical Note.
48. *Ac*] And C. *whan*] what R.
50. *laccheth*] takes C. *thridde*] firste WCOB; *but cf. ll.* 30, 36 *above.* *plante*] planke R.

And palleth adown þe pouke · purelich þorw *grace* — the third prop is the Holy Ghost."
And helpe of þe holy goste · and þus haue I þe maystrie."
¶ "Now faire falle 3ow, Pieres," q*uod* I · "so faire 3e discryuen
þe powere of þis postes · and her p*ro*pre my3te.
Ac I haue þou3tes a threve · of þis þre piles, — "Tell me," said I, "where these props grew?"
In what wode thei woxen · and where þat þei growed;
For alle ar þei aliche longe · none lasse þan other,
And to my mynde, as me þinketh · on o More þei growed,
And of o gretnesse · and grene of greyne þei semen."
¶ "þat is soth," seide Pieres · "so it may bifalle;
I shal telle þe as tite · what þis tree hatte.
þe grounde þere it groweth · goodnesse it hi3te, — "They denote the Trinity."
And I haue tolde þe what hi3te þe tree · þe trinite it meneth"—
And egrelich he loked on me · & þer-fore I spared
To asken hym any more ther-of · and badde hym ful fayre — [Fol. 70.] "What is the fruit?"
To discreue þe fruit · þat so faire hangeth.
¶ "Here now bineth," q*uod* he þo · "if I nede hadde,
Matrymonye I may nyme · a moiste fruit with-alle. — "Beneath, is the fruit of Matrimony."
þanne contenence is nerre þe croppe · as cal[e]wey bastarde,
þanne bereth þe croppe kynde fruite · and clenneste of alle,

51. *purelich*] priuelich R.
54. *postes*] postles C. *my3te*] my3tes W.
55. *Ac*] And CB. *þou3tes*] toughes (!) B. *threve*] thrane (*for* thraue) R; trewe B.
56—91. CB *omit.* *See* Preface. *This passage is collated with* MS. Y (Mr Yates Thompson's MS.).
56. *woxen*] waxen O; wexen Y. *þat*] Y *om.* *growed*] groweden O.
57. *ar—longe*] yliche longe þei ben Y; yliche been þei longe O.
58. *growed*] groweth Y; growen O.
59. *of* (1)] R *om.* *o*] oon Y. *greyne*] oo greyn O.
60. *seide*] q*uod* YWO. *so—may*] it myght so Y; so it my3te O; so may R.
61. *tite*] stit Y; tid W; tyt R; tyte O. *hatte*] highte W.
62. *hi3te*] hatte W.
68. *may nyme*] my3te neuen Y.
69. *þanne*] That YO. *contenence*] continnance Y. *nerre*] neer W; ner Y; nere R. *calewey*] *so in* O; caylewey R; kaylewey W; calawey Y; calwey L.

Maydenhode, angeles peres · and rathest wole be ripe,
And swete with-oute swellyng · soure worth it neuere."

I prayed him to pull down an apple.

¶ I prayed pieres to pulle adown · an apple, and he wolde,
And suffre me to assaye · what sauoure it hadde.
¶ And pieres caste to þe croppe · and þanne comsed it to crye,
And wagged wydwehode · and it wepte after.

A sad noise issued from the tree.

And whan it meued Matrimoigne · it made a foule noyse,
þat I had reuth whan Piers rogged · it gradde so reufulliche.

The devil gathered up all that fell,

For euere as þei dropped adown · þe deuel was redy,
And gadred hem alle togideres · bothe grete and smale,
Adam & abraham · and ysay þe prophete,
Sampson and samuel · and seynt Iohan þe baptiste;
Bar hem forth boldely · no body hym letted,

and placed his prey in *limbo*.

And made of holy men his horde · in *lymbo inferni*,
There is derkenesse and drede · and þe deuel Maister.
¶ And Pieres for pure tene · þat o pile he lauȝte,
And hitte after hym · happe how it myȝte,

Piers strives to regain the fruit.

Filius, bi þe fader wille · and frenesse of *spiritus sancti*,
To go robbe þat raggeman · and reue þe fruit fro hym.
¶ And þanne spakke *spiritus sanctus* · in Gabrieles mouthe,

The Annunciation.

To a mayde þat hiȝte Marye · a meke þinge with-alle,

71. *rathest*] rapest Y. *wole*] wolde O.
73. *pieres*] Piers þo W.
77. *it* (1)] be R. *noyse*] nose (1) Y.
78. *þat I*] And I W; þat R. *rogged*] rused R.
81. *abraham*] Eue Y. *ysay*] ysaac O.
83. *boldely*] baldely R; bodily WY. *hym*] hem RY. *letted*] lette R.
84. *men*] O *om.*
85. *There—drede*] Ther as derknesse & drede is Y.
86. *o*] oo O; oon Y. *þat—lauȝte*] of þat a pil he rauȝte W.
87. *And*] He W. *happe*] hitte W. *it*] he O; happe Y.
88. *fader*] faderes R. *spiritus sancti*] Y *om.* (*by mistake*).
89. *raggeman*] Rageman WRO; ragman Y. *reue*] reuend R.
90. *Gabrieles*] gabriel R.
91. *mayde*] maiden Y.

"Þat one Ihesus, a iustice sone · moste iouke in her chambre, 92 — Gabriel's address to Mary.
Tyl *plenitudo temporis* · fully comen were,
Þat Pieres fruit floured · and fel to be ripe.
And þanne shulde Ihesus iuste *þere*-fore · bi iuggement of armes,
Whether shulde [fonge] þe fruit · þe fende or hym-selue." 96
¶ Þe mayde myldeliche þo · þe messager graunted, — Mary assents.
And seyde hendelich to hym · "lo me, his hande-mayden,
For to worchen his wille · with-outen any synne;"
Ecce ancilla domini; fiat michi [secundum verbum tuum], &c. — Luke i. 38.
And in þe wombe of þat wenche · was he fourty wokes,
Tyl he wex a faunt þorw her flesshe · and of fiȝtyng couthe, 101 — The Incarnation.
To haue y-fouȝte with þe fende · ar ful tyme come.
And Pieres þe plowman · parceyued plenere tyme, — Piers learns leech-craft,
And lered hym lechecrafte · his lyf for to saue, 104
Þat þowgh he were wounded with his enemye · to warisshe hym-self;
And did him assaye his surgerye · on hem þat syke were, — essays to cure the sick,
Til he was parfit practisoure · [if] any *peril* [felle], — [Fol. 70 b.]
And souȝte oute þe syke · and synful bothe, 108

92. Obs: *Henceforward only a few readings are given from* Y. *See note to* l. 56.
92. *iustice*] Iustices WO. *iouke*] iouken R.
93. *fully comen*] tyme I-come R. *In margin of* O—Annis quingentis decies rursum*que* ducentis, vn*us* defu-*erat* cu*m* deus ortus erat.
95. *shulde*] schul C. *bi*] & by R.
96. [*fonge* WO] fonde LCRB; foonde Y. *þe fende*] the fynde C; to fynde B.
99. [*secundum—tuum*] *in* B *only.*
100. *wokes*] woukes W; wookes C; wekes R; wikes B.
101. *wex*] weex W.
102. *y-fouȝte*] fouȝten OB; foughte C.
103. *plenere*] þe plener R.
104. *hym*] hym a B.
105. *þowgh*] þouȝt B. *his*] CB *om.* *warisshe*] warschen R; warsche B.
106. *surgerye*] surgerie WB.
107. [*if* WCROBY] of L. [*felle* CBY] fel O; fille W; fulle LR.
108. *oute*] out of CB. *and*] and þe O.

and heals many. And salued syke and synful · bothe blynde & crokede,
And comune wo*m*men conuerted · and to good torned;
Mat. ix. 12. *Non est sanis opus medicus, set [infirmis], &c.*
Bothe meseles & mute · and in þe menysou*n* blody,
Ofte he heled suche · he ne helde [it] for no maistrye,
He restores life to Lazarus; Saue þo he leched lazar · þat hadde yleye in graue,
Quatriduanus quelt; · quykke did hym walke.
John xi. 35. Ac as he made þe maistrye · *mestus cepit esse,*
And wepte water with his eyghen · þere seyen it manye.
Some þat þe si3te [seyen] · saide þat tyme,
þat he was leche of lyf · and lorde of heigh heuene.
The Jews said He was a wizard. Iewes iangeled *þere*-a3eyne · and iugged lawes,
And seide he wrou3te þorw wicchecrafte · & with þe deueles mi3te,
John x. 20. *Demonium habes, &c.*
¶ "þanne ar 3e cherles," *quod* [ihesus] · "and 3owre children bothe,
Mat. xii. 27. And sathan 3owre saueoure · 3ow-selue now 3e wit-nessen.
He reminds the Jews of His miracles. For I haue saued 3ow-self," seith cryst · "and 3owre sones after,
3owre bodyes, 3owre bestes · and blynde men holpen,
And fedde 3ow with fisshes · and with fyue loues,

110. *And*] R *om.* [*infirmis*] *so in* O; LWCB *have* in.; R *has* m. h. *See* Critical Note.
111. *mute*] dome C.
112. *Ofte*] Of C. *he* (1)] W *om.* *heled*] helip B. *suche*] swiche W; swilke C. *ne*] nowth C. [*it* WROB] LC *om.*
113. *þo*] than C.
115. *Ac*] And C. *þe*] þat R.
116. *seyen*] seen C.
117. *Some*] And som CB. [*seyen* CB] seye R; seizen W; seyne L (*but see last line*). *saide*] sayed C.
119. *a3eyne*] ayenis C; a3enst B. *and*] þat R.
120. *þorw*] with COB. *with*] wit R. *habes*] habet W.
121. *cherles*] clerkis (!) B. [*ihesus*] *only* R *has the right reading, viz.* ihc; *this is corrupted into* ich *in* LWCY; B *has* I, *partly erased; see l.* 123.
122. *3ow*] *so in* RY; ye W; youre COB. *3e*] O *om.*
123. *3ow*] youre C. *self*] B *om.* *seith cryst*] R *om.*
125. *fisshes*] two fisshes W. *with* (2)] C *om.*

And left baskettes ful of broke mete · bere awey who so wolde;—"

And mysseide þe iewes manliche · and manaced hem to bete, — He threatens to beat them;

And knokked on hem with a corde · and caste adown her stalles, — John ii. 15.

þat in cherche chaffareden · or chaungeden any moneye,

And seyde it in siȝte of hem alle · so þat alle herden,

"I shal ouertourne þis temple · and adown throwe, — John ii. 19.

And in thre dayes after · edifye it newe,

And make it as moche other more · in alle manere poyntes,

As euere it was, and as wyde · wher-fore I hote ȝow,

Of preyeres and of *parfitnesse* · þis place þat ȝe callen;

Domus mea domus oracionis vocabitur." — Mat. xxi. 13.

Enuye and yuel wille · was in þe iewes; — The Jews seek to slay Him.

Thei casten & contreueden · to kulle hym whan þei miȝte,

Vche daye after other · þeire tyme þei awaited.

Til it bifel on a fryday · a litel bifor Paske,

þe þorsday byfore · þere he made his maundee, — On Maundy Thursday He says that He is betrayed.

Sittyng atte sopere · he seide þise wordes—

"I am solde þorw one of ȝow · he shal þe tyme rewe

þat euere he his saueoure solde · for syluer or elles."

¶ Iudas iangeled þere-aȝein · ac Ihesus hym tolde,

It was hym[-self] sothely · and seide, "*tu dicis.*" — Mat. xxvi. 25.

126. *broke mete*] broken brede CB; breed broken O.
129. *þat*] And C.
130. *it*] O *om.*
131. *throwe*] þrowe it W.
132. CB *omit.*
133. *other*] ouþer W; or B.
135. *þis*] the C.
136. *was*] aren R.
138. *þeire*] thair C; O *om.*; hir W; here B. *awaited*] awaiteden W; waited CB.
139. *it*] C *om.* *Paske*] pasche R; the paske CB; Pasqe W.
140. *þorsday*] thoresday CR; þorusday O; þursday WB. *maundee*] cene R; maundé COB.
141. *Sittyng*] Sittande R. *atte*] at þe WCROB.
142. *solde*] salde C. *one*] summe R.
143. *he*] R *om.* *solde*] salde C.
144. *ac*] and C.
145. *hym-self*] *so in* WCROB; hym L.

Judas appoints the token,

Þanne went forth þat wikked man · and with þe iewes mette,
And tolde hem a tokne · how to knowe with ihesus,
And which tokne to þis day · to moche is y-vsed,
viz. a kiss. Þat is, kissyng and faire contenaunce · & vnkynde wille;
And so was with iudas þo · þat Ihesus bytrayed.

[Fol. 71.] Mat. xxvi. 49. "*Aue raby*," quod þat ribaude · and riȝt to hym he ȝede,
And kiste hym, to be cauȝt þere-by · and kulled of þe iewes.

¶ Þanne Ihesus to Iudas · and to þe iewes seyde,

"I find gall in thy laughter," said Jesus. "Falsenesse I fynde · in þi faire speche,
And gyle in þi gladde chere · and galle is in þi lawghynge.
Þow shalt be myroure to manye · men to deceyue,
Ac þe wors and þi wikkednesse · shal worth vpon þi-selue;

Mat. xviii. 7. *Necesse est vt veniant scandala; ve homini illi per quem scandalum venit!*

John xviii. 8. Þow I bi tresoun be ytake · at ȝowre owne wille,
Suffreth my postles in pays · & in pees gange."

On the Friday He jousted in Jerusalem, On a thoresday in thesternesse · þus was he taken
Þorw iudas and iewes · ihesus was his name;
Þat on þe fryday folwynge · for mankynde sake
Iusted in ier*usalem* · a ioye to vs alle.

146. *þe*] C *om.* 147. *hem*] hym C. *knowe*] C *om.* 148. *And*] þe R. *y-vsed*] vsed RO. *to—y-vsed*] is to myche vsed O. 150. *And so*] As B; And C. *þat*] he COB. 151. *ribaude*] ribalde C. *ȝede*] ȝode R. 152. *of*] þorw R. 154. *I*] ich R. 156. *be*] be a OY. *manye · men*] many man · hem B. 157. *Ac*] And C. *þi*] þe RO; þi (*printed* the) W. *vpon*] on O. *veniant*] venient B; veniat C. *homini*] B *om.* *scandalum venit*] COB *om.* 158. *Þow*] Þouȝt B. *ytake*] take WYRB; taken CO. *at*] and R. 159. *Suffreth*] Suffyres C. *postles*] *so in* R; Apostles W; apostyles C; apostelis O; apostlis B. *pays*] *so in* RYO; pais B; pees WC. *pees*] *so in* RYCOB; pays W. 160. *On*] In R. *in*] in þe O. *thesternesse*] Mirkenesse C. 162. *mankynde*] mankyndes WO; mankende R.

On crosse vpon caluarye · cryst toke þe bataille,
Aȝeines deth and þe deuel · destruyed her botheres myȝtes,
Deyde, and deth fordid · and daye of nyȝte made.
¶ And I awaked þere-with · & wyped myne eyghen,
And after piers þe plowman · pryed and stared.
Estwarde and westwarde · I awayted after faste,
And ȝede forth as an ydiote · in contre to aspye
After Pieres þe plowman; · many a place I souȝte.
And þanne mette I with a man · a mydlenten sondaye,
As hore as an hawethorne · and Abraham he hiȝte.
I frayned hym first · fram whennes he come,
And of whennes he were · and whider þat he þouȝte.
¶ "I am feith," quod þat freke · "it falleth nouȝte to lye,
And of Abrahames hous · an heraud of armes.
I seke after a segge · þat I seigh ones,
A ful bolde bacheler · I knewe hym by his blasen."
"What bereth þat buirn?" quod I þo · "so blisse þe bityde!"
¶ "þre leodes in o lith · non lenger þan other,
Of one mochel & myȝte · in mesure and in lengthe;
þat one doth, alle doth · & eche doth by his one.
þe firste hath miȝte and maiestee · maker of alle þinges;

and defeated death on the cross.

Then I awoke, and sought everywhere for Piers.

On Midlent Sunday I met Abraham, or FAITH.

Abraham is seeking one whose blazon is the Trinity,

164. *On*] On a CB.
165. *deth*] þe deþ O. *her*] þere R. *botheres*] *so in* W; bother CYOB; beire R.
166. *deth*] deed W.
168. *þe*] CB *om.*
169. *I*] and CB. *awayted*] waited WCROB.
171. O *omits.*
172. *a* (2)] on O.
173. *hore*] hoor W; hoer R; heor B. *an*] any CB.
174. *frayned*] frain C.
175. *þouȝte*] *so in* CROBY; souȝte W.
176. *þat*] þis COB. *to*] me to R.
177. *an*] and CB.
178. *I* (1)] And W. *segge*] man C.
179. *knewe*] knawe C; knowe O.
180. *bereth*] berþ W. *buirn*] barne CB.
181. *in*] on RCOB.
182. *myȝte*] oo mageste O; oon myȝt and mageste CYB. *in* (2)] CB *om.*
184. *þinges*] thynge RCOB.

the Father, the Son,

Pater is his *pro*pre name · a *per*sone by hym-selue.
Þe secounde of þat sire is · sothfastnesse, *filius*,
Wardeyne of þat witte hath · was euere with-oute gynnynge.

and the Holy Ghost.

Þe þridde hatte þe holygoost · a *per*sone by hym-selue,
Þe liȝte of alle þat lyf hath · a londe & a watre,
Confortoure of creatures · of hym cometh al blisse.
So þre bilongeth for a lorde · þat lordeship claymeth,
Myȝte, and a mene · to knowe his owne myȝte,

"The Father sent forth His Son as a servant.

Of hym & of his *ser*uaunt · and what þei suffre bothe.
So god þat gynnyng hadde neure · but þo hym good þouȝte,

[Fol. 71 b.]

Sent forth his sone · as for seruaunt þat tyme,
To occupien hym here · til issue were spronge,
Þat is, children of charite · & holicherche þe moder.
Patriarkes & *pro*phetes · and aposteles were þe chyldren,
And cryst and crystenedome · and crystene holy-cherche.
In menynge þat man moste · on o god bileue,
And þere hym lyked & loued · in þre persones hym shewed.

Wedlock, widowhood, and virginity denote the Trinity.

And þat it may be so & soth · manhode it sheweth,
Wedloke and widwehode · with virgynyte ynempned,
In toknynge of þe Trinite · was taken oute of o man.
Adam owre aller fader · Eue was of hym-selue,
And þe issue þat þei hadde · it was of hem bothe,
And either is otheres ioye · in thre sondry persones,

185. *propre*] COB *om.*
186. *þat*] þa W. *of—is*] is of þat sire COB. *sothfastnesse*] stedfastnesse C; stefast (*sic*) B.
187. *of*] of al O.
188. *hatte*] highte W; has C; haþ B; hat R.
189. *Þe—hath*] þat alle þe liȝt of þe lif R. *a* (1)] on B. *a* (2)] on COB.
191. *þre*] ther C; þer B. *claymeth*] laymes (!) C.
192. *a*] WCO *om.* *knowe*] R *om.*
193. *hym*] hym-selue R. *þei suffre*] soffret hem R.
198. *chyldren*] barnes R.
199. *and* (3)] and alle R.
200. *on*] in R.
202. O *omits.*
204. *taken—man*] out of man taken W. *o*] a COB.
205. *owre*] was oure W. *aller*] alþer OB. *Eue*] and Eue W.
206. *þei*] he COB.

And in heuene & here · one syngulere name;
And [þus] is mankynde or manhede · of matrimoigne yspronge,
And bitokneth þe Trinite · and trewe bileue.
¶ Mi3te is matrimoigne · þat multiplieth þe erthe,
And bitokneth trewly · telle if I dorste,
[Hym] þat firste fourmed al · þe fader of heuene.
Matrimony denotes the Father of all.
þe sone, if I it durst seye · resembleth wel þe wydwe,
Deus meus, deus meus, vt quid dereliquisti me?
þat is, creatour wex creature · to knowe what was bothe;
The Son resembles a widow (Ps. xxi. 1; Vulg.).
As widwe with-oute wedloke · was neure 3ete yseye,
Na more my3te god be man · but if he moder hadde;
So wydwe with-oute wedloke · may nou3te wel stande,
Ne matrimoigne with-oute moillerye · is nou3t moche to preyse;
There can be no widow without wedlock.
Maledictus homo qui non reliquit semen in israel, &c.
þus in þre persones · is perfitliche manhede,
þat is, man & his make · & moillere her children,
And is nou3t but gendre of o generacioun · bifor Ihesu cryst in heuene,
Man and his wife and children form a Trinity.
So is þe fader forth with þe sone · and fre wille of bothe;
Spiritus procedens a patre & filio;
Which is þe holygoste of alle · and alle is but o god.
þus in a somer I hym seigh · as I satte in my porche;
I Abraham saw

208. *here*] in erþe O.
209. [*þus* WCOBY] þis L; þat R; *the line is marked for correction.* *or*] and W. *yspronge*] C *om.*
210. COBY *omit.*
211. *Mi3te*] *so in* R; Might COYB; Mighty W. *is*] is in R.
212. *if*] it if COBY.
213. [*Hym* WO] He LCRBY.
214. *if I it*] is if I CO; if y B. *resembleth—þe*] resemblaunt to COB. *wydwe*] widuwes B.
215. *wex*] weex W; wax R.
217. *Na*] Ne na R.
219. *moillerye*] moillerie YB; moylere R; Muliere W; mulerie O; moilliere C.
220. *manhede*] puir manhode R.
221. *man*] a man CB. *moillere*] moillerie Y; moilliere C; mulliere W; moilre B; mulerer O. *her*] here R; WCOBY *om.*
222. *gendre*] genderd C. *a*] a WC; OB *om.* *Ihesu*] B *om.*
224. *holy*] O *om.*
225. *a*] O *om.*

the three Persons (Gen. xviii. 2).

I ros vp and reuerenced hym · & riȝt faire hym grette;
Thre men to my syȝte · I made wel et ese,
Wesche her feet & wyped hem · and afterward þei eten
Calues flesshe & cakebrede · and knewe what I thouȝte;
Ful trewe tokenes bitwene vs is · to telle whan me lyketh.

God asked me if I loved Him more than Isaac.

Firste he fonded me · if I loued bettere
Hym, or ysaak myn ayre · þe which he hiȝte me kulle.
He wiste my wille by hym · he wil me it allowe,
I am ful syker in soule þer-of · and my sone bothe.
I circumcised my sone · sitthen for his sake;
My-self and my meyne · and alle þat male were
Bledden blode for þat lordes loue · and hope to blisse þe tyme.

God promised me an inheritance.

Myn affiaunce & my faith · is ferme in þis bilieue;
For hym-self bihiȝte to me · and to myne issue bothe
[Fol. 72.] Londe and lordship · And lyf with-outen ende;
To me and to myn issue · more ȝete he me graunted,
Mercy for owre mysdedes · as many tyme as we asken;

Luke i. 55. *Quam olim abrahe promisisti, & semini eius.*

And sith he sent me to seye · I sholde do sacrifise,
And done hym worshipe with bred · and with wyn bothe,
And called me þe fote of his faith · his folke forto saue,
And defende hem fro þe fende · folke þat on me leueden.

Thus have I ever been God's herald.

Þus haue I ben his heraude · here and in helle,
And conforted many a careful · þat after his comynge wayten.

226. *ros*] roos W; raas C; aros B; aroos O.
228. *&*] in R. *hem*] hes R.
230. *is*] been O. *me*] we B.
232. *he hiȝte*] het B.
233. *he*] a R.
235. *sitthen*] sith BO; sibe B.
237. *leue*] sake O.
238. *faith*] fay R. *þis*] his CB; þis (*printed* his) W.
241. *ȝete*] if (!) B. *me*] men B; W *om.*
242. *Mercy*] More CB.
245. *þe fote*] þe forþ O; stot CB.
246. *leue*] hym C. *leueden*] bileueden B.
248. *a*] COB *om.* *wayten*] waiteden W.

And þus I seke hym," he seide · "for I [herde] seyne late — I seek Him whom John lately baptized.
Of a barne þat baptised hym · Iohan Baptiste was his name,
þat to patriarkes and to prophetes · and to other peple in derknesse
Seyde þat he seigh here · þat sholde saue vs alle; 252 — and of whom He prophesied" (Jo. i. 29).
Ecce agnus dei, &c."
¶ I hadde wonder of his wordes · and of his wyde clothes;
For in his bosome he bar a thyng · þat he blissed euere.
And I loked on his lappe · a lazar lay þere-Inne — I saw a leper in Abraham's lap,
Amonges patriarkes and profetes · pleyande togyderes.
"What awaytestow?" quod he · "and what woldestow haue?" 257
"I wolde wyte," quod I þo · "what is in 3owre lappe?" — which I asked him to shew me.
¶ "Loo!" quod he, and lete me se · "lorde, mercy!" I seide,
"þis is [a] present of moche prys · what Prynce shal it haue?" 260
"It is a preciouse present," quod he · "ac þe pouke — "The devil," said he, "has claimed this leper and
it hath attached, me:
And me þere-myde," quod þat man · "may no wedde vs quite,
Ne no buyrn be owre borwgh · ne bryng vs fram his daungere;
Oute of þe poukes pondfolde · no meynprise may vs — no one can ransom us
fecche, 264

249. [*herde* WCROB] L *omits, but the line is marked.*
251. *to* (2)] CB *om.* *to* (3)] COB *om.*
252. *seigh*] seyde R. *here*] hir C; hym O. *sholde*] shul C. *vs*] hem R.
254. *For*] And R. *þat*] and þat R.
255. *on*] in W.
256. CB *om.* *pleyande*] pleyinge WYO; pleyede R.
257. *awaytestow*] art þou B.
258. *is*] is þis O.
260. [*a* WCROB] L *om.*
261. *ac*] and C.
262. *þere-myde*] þere-with RC. *man*] weye R.
263. *buyrn*] barne CO.
264. R *omits.* *pondfolde*] ponfeld CY; pynfold OB. *no*] ne no CB. *may*] O *om.*

till Christ comes,

Tyl he come þat I carpe of · cryst is his name,
þat shal delyure vs some daye · out of þe deueles powere,
And bettere wedde for vs legge · þan we ben alle worthy,

and offers life for life."

þat is, lyf for lyf · or ligge þus euere
Lollynge in my lappe · tyl such a lorde vs fecche."

¶ "Allas!" I seyde, "þat synne · so longe shal lette
þe myȝte of goddes mercy · þat myȝt vs alle amende!"

Then I wept, but soon beheld another

I wepte for his wordes · with þat sawe I an other
Rapelich renne forthȝ · þe riȝte waye he went.
I affrayned hym fyrste · fram whennes he come,

whose name I asked.

And what he hiȝte & whider he wolde · and wightlich he tolde.

266. *some daye*] O *om.*

270—273. R *has*—Allas, thouȝte I
þo · þat is a longe a-bydynge,
And sued hym · for he softe ȝede,
þat he toek vs as tit · ac, trewly to telle.

274. *affrayned*] fraynede O.

275. *And*] R *om.* *wightlich*] whith-liche R.

PASSUS XVII. (DO-BET II.)

Passus xvij^us^, et secundus de do-bet.

"I am *spes*," quod he, "a spye · and spire after a knyȝte, "I am Hope," said he, "and bear a letter,
That toke me a maundement · vpon þe mounte of synay,
To reule alle rewmes with; · I bere þe writte here."
"Is it asseled?" I seyde · "may men se þi *lettres*?" 4
"Nay," he sayde, "I seke hym · þat hath þe sele to kepe; and seek Him who shall seal it."
¶ And þat is, crosse and crystenedome · And cryst þer-on to hange. [Fol. 72 b.]
And whan it is asseled so · I wote wel þe sothe,
þat Lucyferes lordeship · laste shal no lenger." 8
"Late se þi lettres," quod I · "we miȝte þe lawe knowe." "Shew me," said I.
¶ þanne plokked he forth a patent · a pece of an harde roche,
Wher-on [were] writen two wordes · on þis wyse y-glosed, Then he shewed me a stone,

TITLE. Passus xvij*us* OCYB; Passus xvj*us* de visione vt supra R; W *adds* —et ij*us* de Do-bet; B *adds* — et tercius de dobet.

1. *quod—spye*] a spie, quod he R. *and spire*] spere R.

3. *with*] þere-with R. *þe writte*] it writen O; it write Y.

4. *asseled*] enseled W. *þi*] the COB.

5. *I*] W *om.* *þe sele*] þeal (!) C.

7. *asseled*] enseled W. *I—sothe*] R *om.*

8. R *has*—Sathanas power schal last no lenger, And þus my *lettre* meneth. *See* Critical Note.

9. *þi lettres*] þat lettre R.

10. *þanne—he*] A plucked R. *patent*] pauntelet B.

11. [*were* WCBY] weren O; was LR.

whereon were the Commandments.

Dilige deum & proximum tuum, &c.

þis was þe tixte trewly · I toke ful gode ȝeme; 12
þe glose was gloriousely writen · with a gilte penne,

Mat. xxii. 40.

In hijs duobus mandatis tota lex pendet & prophetia.

¶ "[Ben] here alle þi lordes lawes?" *quod* I · "ȝe, leue me wel," he seyde,

"He that doeth thus is safe."

"And who so worcheth after þis writte · I wil vndertaken, 15
Shal neuere deuel hym dere · ne deth in soule greue.
For þough I seye it my-self · I haue saued with þis charme
Of men & of wommen · many score þousandes."

"Yes," said the herald; "behold here are Joshua, Judith, and others."

¶ "He seith soth," seyde þis heraud · "I haue yfounde it ofte;
Lo here in my lappe · þāt leued on þat charme, 20
Iosue and Iudith · and Iudas Macabeus,
ȝe, and sexty þousande bisyde forth · þāt ben nouȝt seyen here."

"Which of you must I believe?" said I.

¶ "ȝowre wordes aren wonderful," *quod* I tho · "which of ȝow is trewest,
And lelest to leue on · for lyf and for soule? 24
Abraham seith þat he seigh · holy þe Trinite,
Thre persones in parcelles · departable fro other,
And alle þre but o god · þus Abraham me tauȝte,
And hath saued þat bileued so · and sory for her synnes, 28

12. *ȝeme*] gome R.
13. *writen*] I-write R. *mandatis*] R *om.* *tota—pendet*] pendet tota lex R. *prophetia*] prophete CB.
14. [*Ben* WCBY] Been O; Is LR. *leue*] lef R. *wel*] wille C; R *om.*
15. *And*] COB *om.* *þis writte*] my wit R.
16. *deth*] dette COB; deet Y.
18. *of* (2)] CB *om.* *þousandes*] þousand W.
19. *He seith*] Ye seien W. *seyde þis*] sayed þe C; seide þe B; seiþ þe O. *yfounde*] founded CBY; founden O.
20. *on*] of R.
22. *ȝe*] R *om.*
23. *aren*] be C; ben B; been O. *tho*] CB *om.*
24. *on*] so W.
25. *holy*] hoolly W.
26. *departable*] despartable B.
28. *þat*] þat I CB. *bileued*] bileueth R. *synnes*] synne COB.

He can nou3te segge þe so*mme* · and some aren in his lappe.
What neded it þanne · a newe lawe to bigynne, "What need of a new law,
Sith þe fyrst sufficeth · to sauacioun & to blisse?
¶ And now cometh *spes*, and speketh · þat hath aspied þe lawe,
And telleth nou3te of þe Trinitee · þat toke hym his lettres,
'To byleue and louye · in o lorde almy3ty, such as Hope now proclaims?
And sitthe ri3t as my-self · so louye alle peple.'
¶ þe gome þat goth with o staf · he semeth in gretter hele To walk with o staff is better than walking with two.
þan he þat goth with two staues · to sy3te of vs alle.
And ri3te so, by þe Rode! · resoun me sheweth,
It is ly3ter to lewed men · a lessou*n* to knowe,
þan for to techen hem two · and to harde to lerne þe leest!
It is ful harde for any man · on abraham byleue, Hope's law is harder than Abraham's.
And welawey worse 3it · for to loue a shrewe!
It is li3ter to leue · in þre louely persones
þan for to louye and leue · as wel lorelles as lele.
Go þi gate," q*uo*d I to *spes* · "so me god helpe! Go thy way, *Spes!*"
þo þat lerneth þi lawe · wil litel while vsen it!"
And as we wenten þus in þe weye · wordyng togyderes, [Fol. 73.]
þanne seye we a samaritan · sittende on a mule, Then we saw a Samaritan, riding on a mule,
Rydynge ful rapely · þe ri3t weye we 3eden,

29. *He*] I O. *and some*] of þo þat B. *his*] my O.
30. *neded it*] nediþ þee O; nedes it C; nediþ it B. *bigynne*] bringe R.
32. *cometh*] bigynneþ OY; bicometh CB. *hath*] W *om.*
36—46. R *omits.*
36. *gome*] mane C. *goth*] gaes C. *o*] a COB. *in*] in a B.
37. *goth*] gos C.
39. *It*] That it W. *a*] o W. *knowe*] lere B.
40. *lerne*] lere C; here B. *þe*] þe (*printed* to the) W.
42. *welawey*] waylawey C; wel awey W; weiloway B.
43. *li3ter*] *written* li3tor; *cf.* l. 39.
44. *leue*] leue *or* lene (*uncertain in the* MSS.) *lele*] lelles O; leles CB.
45. *I*] *erased in* B. *to*] COB *om.*
46. *wil*] wol W; wel B; O *om.*
47. *wenten*] wente vs B.
48. *sittende*] *so in* R; sittynge WCOB.
49. *Rydynge*] Ryden R.

coming from Jericho.

Comynge fro a cuntre · þat men called Ierico;
To a iustes in iher*usalem* · he chaced awey faste.

Faith, Hope, and the Samaritan find a wounded man (Lu. x. 33).

Bothe þe heraud and hope · and he mette at ones
Where a man was wounded · and with þeues taken.
He myȝte neither steppe ne stonde · ne stere fote ne handes,
Ne helpe hym-self sothely · for semiuyf he semed,
And as naked as a nedle · and none helpe aboute hym.

Faith passes by him.

¶ Feith had first siȝte of hym · ac he flegh on syde,
And nolde nouȝt neighen hym · by nyne londes lengthe.

Hope also passes by him.

¶ Hope cam hippyng after · þat hadde so ybosted,
How he with Moyses maundement · hadde many men y-holpe;
Ac whan he hadde siȝte of þat segge · a-syde he gan hy*m* drawe,
Dredfully, by þis day! as duk · doth fram þe faucou*n*.

But the Samaritan alights,

¶ Ac so sone so þe samaritan · hadde siȝte of þis lede,
He liȝte adown of lyard · and ladde hym in his hande,
And to þe wye he went · his woundes to biholde,
And parceyued bi his pous · he was in p*er*il to deye,
And but if he hadde recourere þe rather · þat rise shulde he neure;
[And breyde to his boteles · and bothe he atamede;]

and washes his wounds with wine and oil,

Wyth wyn & with oyle · his woundes he wasshed,
Enbawmed hym and bonde his hed · & in his lappe hym layde,

50. *Comynge*] Com CB.
52. *þe*] CB *om.* *and* (2)] B *om.* *he*] *glossed by* i. xpc. (*meaning* id est Christus) *in* LWR.
53. *wounded*] I-wounded R.
54. *He*] A R. *stere*] stire C; sterie B. *handes*] hand B.
56. *hym*] R *om.*
57. *of*] on R. *ac*] and C. *flegh*] fled C. *on*] a W.
58. *nolde*] walde C. *by*] B *om.*
59. *þat*] & O.
61. *segge*] grome C.
62. *Dredfully*] Dredful B. *duk*] doke WCRO; a doke B.
64. *of*] B *om.* *ladde*] CB *om.* *hande*] handes R.
65. *to þe*] with þat R.
66. *bi*] in R.
67. *if*] ȝif R; WB *om.* *recourere*] recouerer WOY; recouered B; socur C. *rather*] rapelier W.
68. *In* R *only; but see* C-text.
70. *hym* (2)] he CB.

And ladde hym so forth on lyard · to *lex christi*, a graunge,
Wel six myle or seuene · biside þe newe market;
Herberwed hym at an hostrye · and to þe hostellere called,
And sayde, "haue, kepe þis man · til I come fro þe iustes,
And lo here syluer," he seyde · "for salue to his woundes."
And he toke hym two pans · to lyflode as it were,
And seide, "what he speneth more · I make þe good here-after;
For I may nou3t lette," *quod* þat leode · & lyarde he bistrydeth,
And raped hym to-iher*usalem*-ward · þe ri3te waye to ryde.
¶ Faith folweth after faste · and fonded to mete hym,
And *spes* spaklich hym spedde · spede if he my3te,
To ouertake hym and talke to hym · ar þei to toun come.
¶ And whan I sey3 þis, I soiourned nou3te · but shope me to renne,
And suwed þat samaritan · þat was so ful of pite,
And graunted hym to ben his grome · "gramercy," he seyde,
"Ac þi frende and þi felawe," *quod* he · "þow fyndest me at nede."
¶ And I thanked hym þo · and sith I hym tolde,

takes him to a grange called *lex christi*,
and tells the innkeeper to take care of him,
giving him two pence for his expenses.
Then he rides on to Jerusalem.
Faith and Hope ride after him.
Then ran I after the kind Samaritan, and offered to serve him.

78. *hostrye*] ostrie COB. *to*] R *om.* *hostellere*] ostiler CB.
74. *haue*] *there is a point after this word in* C *and* O.
76. *pans*] pens WCO.
77. *speneth*] spendeþ WB; spendes C.
78. *lette*] O *om.* (!) *bistrydeth*] bistroode C; bistrode OB.
80. *folweth*] folwede WCOB.
81. *spaklich*] sparkliche R; scharpli B.
82. *to* (2)] til COB.
83. *to*] C *om.*
84. þat (1)] þe R. *pite*] piete C.
85. *grome*] gome R. *gramercy*] graunt mercy WCRO.
86. *quod he*] he saide CB; O *om.*

I told him what Faith and Hope had done.

How þat feith fleigh awey · and *spes* his felaw bothe,
For siȝte of þe sorweful man · þat robbed was with þeues. 89

[Fol. 73 *b*.]

"Haue hem excused," q*uod* he · "her help may litel auaille;

He told me that nothing could cure the wounded man but the blood of a child born of a virgin.

May no medcyn on molde · þe man to hele brynge,
Neither feith ne fyn hope · so festred ben his woundis,
With-out þe blode of a barn · borne of a mayde. 93
And be he bathed in þat blode · baptised, as it were,
And þanne plastred with penaunce · and passiou*n* of þat babi,
He shulde stonde and steppe; · ac stalworth worth he neure, 96
Tyl he haue eten al þe barn · and his blode ydronke.

"Nearly all," said he, "who pass through that wilderness are robbed.

For went neuere wy in þis worlde · þorw þat wilder-nesse,
þat he ne was robbed or rifled · rode he þere or ȝede,
Saue faith, & his felaw · *spes*, and my-selue, 100
And þi-self now, and such · as suwen owre werkis.

Outlaws lie in wait there.

¶ For outlawes in þe wode · and vnder banke lotyeth,
And may vch man se · and gode merke take, 103
Who is bihynde and who bifore · and who ben on hors,
For he halt hym hardyer on horse · þan he þat is a fote.

Their chief was afraid of me.

For he seigh me, þat am samaritan · suwen feith & his felaw 106
On my caple þat hatte *caro* · (of mankynde I toke it),

88. *fleigh*] fleed C; fleȝ R.
89. *þe*] þat W.
91. *on*] vnder R.
93. *mayde*] mayden O.
94. *be he*] he be COB; be he (*printed* he be) W, *he*] R *om.*
95. *plastred*] pastrid B. *and*] and þe R.
96—340. *Here* MS. O *has lost three leaves; this portion is collated with* MSS. C2 *and* Y.
96. *ac*] and CC2.
97. *ydronke*] drunkyn C2.
99. *or* (1)] ne R.
101. *as*] þat RC2.
102. *outlawes*] outlawe is R. *lotyeth*] lowted C.
103. *may*] mowen W; mowe C; mown C2.
104. *who* (2)] wo is B.
105. *halt*] haldes C. *a*] on YBC2; at C; W *om.*
106. *seigh*] seith RC2. *feith*] forth Y.
107. *hatte*] hattiþ B; highte W.

He was vnhardy, þat harlot · and hudde hym *in inferno*. 108

Ac ar þis day þre dayes · I dar vndertaken, — In three days' time he shall be bound.

þat he worth fettred, þat felouне · fast with cheynes,

And neure eft greue grome · þat goth þis ilke gate;

[*O mors, ero mors tua, &c.*] — Hosea xiii. 14.

¶ And þanne shal feith be forester here · and in þis fritth walke, 112 — Then shall Faith be keeper of the forest here,

And kennen out *comune* men · þat knoweth nouȝte þe contre,

Which is þe weye þat ich went · and wherforth to iher*usalem*.

And hope þe hostelleres man shal be · *þere* þe man lith an helynge; — and Hope shall be the innkeeper's man,

And alle þat fieble and faynt be · þat faith may nouȝt teche, 116

Hope shal lede hem forth with loue · as his *lettre* telleth,

And hostel hem and hele · þorw holicherche bileue, — and take care of the feeble ones.

Tyl I haue salue for alle syke · and þanne shal I retourne, 119

And come aȝein bi þis contree · and confort alle syke

þat craueth it or coueiteth it · and cryeth *þere*-after.

For þe barne was born in bethleem · þat with his blode shal saue — The child born in Bethlehem shall save all."

108. *vnhardy—harlot*] vn harlot (*by mistake*) R. *hudde*] hud R; hidde WYC2B; hid C.

109. *Ac*] And CC2. *þis—dayes*] þise daies þre B; thise dayes thre dayes C.

111. *grome*] gome WRC2. [*O—tua*] *in* R *only*.

112—123. R *omits*.

112. *forester*] forster WCC2Y. *walke*] C *om*.

113. *out*] CC2BY *om*. *comune*] vnkunnande (*miswritten* unkunmande) B.

115. *an*] in Y; to CC2B.

117. *telleth*] hem telles CB.

118. *hostel*] herber C. *hele*] hel hem C; heele hem B. *holicherche*] holichirchis B.

119. *retourne*] turne W.

121. *it* (1)] C2 *om*. *or*] and W. *and*] or W.

122, 123. For the barne was borne
in Bethlem · of a clene mayde,
That shal with his blood · saue alle
þat lyuen in feith,
And foloweth the techynge · of holpe
þat is his felawe Y.

So also CC2B; *but* C *omits* borne, C2 *omits the first* his, C *the second* his, *and all three rightly have* hope *for* holpe. LW *are alike, and better*.

Alle þat lyueth in faith and folweth · his felawes techynge."

"Shall I believe in the Trinity, as Faith taught me?" said I,

¶ "A! swete syre!" I seyde þo · "wher [shal I] byleue,
As feith and his felawe · enfourmed me bothe?
In þre *per*sones departable · þat *per*petuel were euere,
And alle þre but o god · þus abraham me tau3te;—

"or in the law of Love, as Hope taught me?"

And hope afterwarde · he bad me to louye
O god wyth al my good · and alle gomes after,
Louye hem lyke my-selue · ac owre lorde aboue alle."
¶ "After abraham," *quod* he · "þat heraud of armes,
Sette faste þi faiþ · and ferme bileue.

"Follow the teaching of both. [Fol. 74.]

And, as hope hi3te þe · I hote þat þow louye
Thyn euene-crystene euermore · euene forth with þiself.
And if conscience carpe *þere*-a3ein · or kynde witte oyther,

Shew to heretics thy HAND.

Or heretykes with argumentz · þin honde þow [hem] shewe;
For god is after an hande · yhere now and knowe it.

The Father is like the folded FIST;

¶ þe fader was fyrst, as a fyst · with o fynger foldynge,
Tyl hym loued and lest · to vnlosen his fynger,
And profre it forth as with a paume · to what place it sholde.

THE PALM betokens the Holy Ghost;

þe paume is purely þe hande · and profreth forth þe fyngres
To mynystre and to make · þat my3te of hande knoweth,

124. *I seyde*] seide I B. *wher*] whether R. [*shal I* YCC2B] I shal LWR.
125. *enfourmed*] enformen CBYC2.
127. *þre*] this C; þis is B.
129. C2 *omits*.
130. *my-selue*] my-saluen R. *ac*] and CC2.
132. *faste*] fully W.
133. *hi3te*] bihi3t R.
136. [*hem* WR] hym LCC2B.
138. *as*] CC2Y *om.* *o*] a CYB. *foldynge*] folden R.
139. *loued*] leued R. *lest*] liste WCC2BY; luste R. *vnlosen*] vnclosen B.
140. *profre*] profered R.
141. *profreth*] profer C.
142. *mynystre*] minstre R; mynstre Y.

And bitokneth trewly · telle who so liketh,
þe holygost of heuene · he is as þe paume.
þe fyngres þat fre ben · to folde and to serue,
Bitokneth sothly þe sone · þat sent was til erthe,
þat toched and tasted · atte techynge of þe paume
Seynt Marie a Mayde · and mankynde lauȝte;
Qui conceptus est de spiritu sancto, [natus,] &c.
þe fader is þanne as a fust · with fynger to touche,
Quia omnia traham ad me ipsum, &c.,
Al þat þe paume parceyueth · profitable to fele.
Thus ar þei alle but one · as it an hande were,
And þre sondry siȝtes · in one shewynge.
þe paume, for he putteth forth fyngres · and þe fust bothe,
Riȝt so redily · reson it sheweth,
How he þat is holygoste · sire & sone preueth.
And as þe hande halt harde · and al þynge faste
þorw foure fyngres and a thombe · forth with þe paume,
Riȝte so þe fader and þe sone · & seynt spirit þe þridde
Halt al þe wyde worlde · with-in hem thre,
Bothe welkne and þe wynde · water and erthe,
Heuene & helle · and al þat *þere* is Inne.
þus it is, nedeth no man · to trowe non other,
That thre þinges bilongeth · in owre lorde of heuene,
And aren [serelepes] by hem-self · asondry were neure,

the FINGERS betoken the Son.

The FIST, PALM, and FINGERS are but ONE HAND. (Jo. xii. 32).

The palm puts forth both the fingers and the fist.

The hand holds things by help of the fingers and palm.

The Trinity is a Unity.

143. *liketh*] it liketh Y; it liked CB.
144. *he*] C2 *om.*
145—147. CB *om.*
146. *til*] to C2.
147. *atte*] and R.
148. [*natus* CBY] LWRC2 *om.*
149. *þanne*] pawme W. *a*] R *om.* *touche*] thouche R.
151. *an hande*] a fust R.
152. *in one*] in oen in R.
153. *he*] it W. *he putteth*] þe paume put (!) R.
156. *halt*] haldes C.
157. *a*] B *om.*
159. *Halt*] Haldes C; W *om.* *with-in*] with R. *thre*] þre holden W.
160. *welkne*] wolkne WR; þe welkene B; welken CC2.
161. *þere is Inne*] *so in* R; is þer-Inne W; ther-Inne is CYC2B.
162. *is*] RCB *om.* *nedeth*] it nedeþ C2. *to*] WCB *om.*
164. [*serelepes*] *so in* Y; serelopes W; surleps R; sereples CC2B; serclepes L (*but marked for correction*). *were*] were þei WCYC2B.

Namore þan myn hande may · meue with-outen fyngeres.

The folded fist is like God the Creator.

¶ And as my fust is ful honde · yfolde togideres,
So is þe fader a ful god · formeour and shepper,
Tu fabricâtor omnium, &c.,
And al þe myȝte myd hym is · in makyng of þynges.

The fingers are as the Son, who is the Skill or Science of the Father.

¶ The fyngres fourmen a ful hande · to purtreye or peynten
Keruynge and compassynge · as crafte of þe fyngres;
Riȝt so is þe sone · þe science of þe fader,
And ful god, as is þe fader · no febler ne no better.
þe paume is purelich þe hande · hath power bi hymselue,
Otherwyse þan þe wrythen fuste · or werkmanschip of fyngres;

The palm unfolds the fist, and [Fol. 74 *b*.] receives from the fingers,

For þe paume hath powere · to put oute alle þe ioyntes,
And to vnfolde þe folden fuste · [for hym it bilongeth;
And receyue þat þe fyngres recheth · and refuse bothe,
Whan he feleth þe fust · and] þe fyngres wille.
So is þe holygoste god · nother gretter ne lasse
þan is þe sire and þe sone · & in þe same myȝte,

and fingers, fist, and palm are but one hand.

And alle ar þei but o god · as is myn hande & my fyngres,
Vnfolden or folden · my fuste & myn paume,
Al is but an hande · how so I torne it.

165. *myn—may*] may an hand R. *fyngeres*] my fyngres WCC2YB.

166. *And*] B *om.* *fust*] neef C. *yfolde*] y-holden W.

167. *shepper*] scheppere R; shappere WC2; chappere B; shapeour Y; schipper C.

168. *And*] CYC2B *om.* *myd*] with C. *of*] of alle CYC2B.

169. *or*] or te CC2B.

170. *and*] or R. *as*] is R. *crafte*] crist C.

173. *hath*] and hab WC2.

174. *þe wrythen*] he writhes þe C; he wriþeþ þe B; þe writen R.

175. *þe paume*] he W. *put*] pult R. *alle*] R *om.* *After* l. 175 B *inserts*—and to strecche out þe synwes · and weynes boþe.

176—178. [*for—and*] *in* R *only; but cf.* C-text.

176. *folden*] R *om.* *fuste*] Neue C.

178. *and*] atte L; at WC2; as CYB.

179. *So*] Te (I) C.

180. *and*] or R.

181. *myȝ*] C *om.*

183. *is*] is it R. *an*] *so in* WR; on CC2B; oon Y.

183, 184. *how so — þe hande*] WCC2YB *omit; retained in* R *and* Crowley.

Ac who is herte in þe hande · euene in þe myddes, 184
He may receyue riȝt nouȝte · resoun it sheweth;
For þe fyngres, þat folde shulde · and þe fuste make,
For peyne of þe paume · powere hem failleth
To [clucche] or to clawe · to clyppe or to holde. 188

¶ Were þe myddel of myn honde · ymaymed or yperssshed,
I shulde receyue riȝte nouȝte · of þat I reche myȝte.
Ac þough my thombe & my fyngres · bothe were to-shullen,
And þe myddel of myn hande · with-oute male ese, 192
In many kynnes maneres · I myȝte my-self helpe,
Bothe meue and amende · þough alle my fyngres oke.
Bi þis skil, me þynke[th] · I se an euydence,
þat who so synneth in þe seynt spirit · assoilled worth he neure, 196
Noither here ne elles-where · as I herde telle,
Qui peccat in [spiritum sanctum, nunquam,] &c.,
For he prikketh god as in þe paume · þat *peccat in [spiritum sanctum]*.
For god þe fader is as a fuste · þe sone is as a fynger,
The holy goste of heuene · is, as it were, þe pawme.
So who so synneth in seynt spirit · it semeth þat he greueth 201

He who is hurt in the palm fails in power over the fingers and the fist.

If the fingers only are hurt, the palm still retains power.

Likewise he who sins against the Holy Ghost is never forgiven,

(Mk. iii. 29),

for he grieves the HAND in the PALM.

185. CC2YB *omit.*
186. *fuste*] Neeue C.
187. *paume*] loofe C.
188. [*clucche* WY] cluche RC2; cleuche CB; clicche L. *to* (3)] or CB.
189. *ymaymed*] ymayheymed (*sic*) C. *yperssshed*] ypersed R; I-perisshed Y; y-perissed WC; perished C2B.
190. *of*] and of CB.
191. *Ac*] And C2; As C. *to-shullen*] to-schiruerd (*sic*) C; to-swolle R.
192. *male ese*] ma layse (*sic*) B.
194. *meue*] moeue CY; meue (*printed* mene) W; moue C2. *oke*] oken C2.
195. *þynketh*] *so in* WCC2YB; þynke L; *but see* l. 278. *skil—þynketh*] kile he seyde (*sic*) R.
196. *þe*] CC2YB *om.*
197. *herde*] here C2. [*spiritum sanctum*] *most* MSS. *have* spiritu sancto; *but* C2 *has the right reading here, though not in the next line.* [*nunquam*] *in* R *only.*
198. *as*] C2 *om.*
198, 199. *as in—fader*] C *om. a fynger*] the fynger CC2YB.
200. *þe*] C2 *om.*
201. *so*] C2 *om. in*] in þe WCB; aȝeynes þe R.

God, þat he grypeth with · and wolde his grace quenche.

The Trinity is like a TORCH, having WAX, WICK, and FIRE.

¶ And to a torche or a tapre · þe trinitee is lykned;
As wex and a weke · were twyned togideres,
And þanne a fyre flaumende · forth oute of bothe;
And as wex and weyke · and hote fyre togyderes
Fostren forth a flaumbe · and a feyre leye,
So doth þe sire & þe sone · & also *spiritus sanctus*
Fostren forth amonges folke · loue & bileue,
þat alkyn crystene · clenseth of synnes.

Like a smouldering torch without light,

And as þow seest some tyme · sodeynliche a torche,
The blase þere-of yblowe out · 3et brenneth þe weyke,
With-oute leye or li3te · þat þe macche brenneth,

so is the quenching of the Spirit.

So is þe holygost god · & grace with-oute mercy
To alle vnkynde creatures · þat coueite to destruye
Lele loue other lyf · þat owre lorde shapte.

Glowing coals give no light like a blazing torch does;

¶ And as glowande gledes · gladieth nou3te þis werkmen,
þat worchen & waken · in wyntres ni3tes,
As doth a kex or a candel · þat cau3te hath fyre & blaseth,
Namore doth sire ne sone · ne seynt spirit togyderes,
Graunteth no grace · ne for3ifnesse of synnes,
{Fol. 75.} Til þe holi goste gynne · to glowe and to blase.

the Spirit, blown upon by Love, flames like FIRE.

So þat þe holygoste · gloweth but as a glede,
Tyl þat lele loue · ligge on hym & blowe,
And þanne flaumbeth he as fyre · on fader & on *filius*,

203. *And*] For R. *or*] or to R. *lykned*] ylikned CYB.
205. *fyre*] fere R. *flaumende*] flawmende R; flawmynge WB; flaumyng CC2Y. *oute*] ou3t R.
206. *hote fyre*] watme fere R.
207. *a* (2)] B *om.* *leye*] lowe C; light C2.
209. W *omits.* *Fostren*] Brynges C. *bileue*] loiale bileue C2.
210. *þat*] C2 *om.* *clenseth*] clensede R.
213. *leye*] lowe C. *macche*] smacche C2Y. *brenneth*] swellith C2.
216. *other*] or W; eiþer B. *shapte*] schupte R; 3af C2.
217—243. R *omits.*
217. *as*] as a CC2BY. *glowande*] glowynge WCC2B. *gledes*] glede CC2BY. *gladieth*] ne gladeth CC2BY.
219. *kex*] kyse C2; kixe B.
221. *Graunteth*] Graunte WCC2B.
223. *þat*] doth C2. *gloweth*] glowe B. *glede*] glade W.
225. *fader*] pater YC2.

And melteth her myȝte in-to mercy · as men may se in wyntre
Ysekeles in eueses · þorw hete of þe sonne, — As icicles are melted by the Sun's heat, so the Spirit inclines the Trinity to mercy.
Melteth in a mynut while · to myst & to watre;
So grace of þe holygoste · þe grete myȝte of þe trinite
Melteth in-to mercy · to mercyable, & to non other.
And as wex with-outen more · on a warme glede — As WAX laid on an ember will blaze,
Wil brennen & blasen · be þei to-gyderes,
And solacen hem þat may se · þat sitten in derkenesse,
So wole þe fader forȝif · folke of mylde hertes — so the Father forgives
þat reufulliche repenten · & restitucioun make, — penitents.
In as moche as þei mowen · amenden & payen.
And if it suffice nouȝte for assetz · þat in suche a wille deyeth,
Mercy for his mekenesse · wil make good þe remenaunte.
And as þe weyke and fyre · wil make a warme flaumbe — As a WICK, when lighted, burns,
For to myrthe men with · þat in merke sitten,
So wil cryst of his curteisye · and men crye hym mercy, — so Christ forgives also.
Bothe forȝiue & forȝete · & ȝet bidde for vs
To þe fader of heuene · forȝyuenesse to haue.
¶ Ac hew fyre at a flynte · fowre hundreth wyntre, — But FIRE without tow or tinder will not be of service;
Bot þow haue towe to take it with · tondre or broches,
Al þi laboure is loste · and al þi longe trauaille;
For may no fyre flaumbe make · faille it his kynde.
So is þe holy gost god · & grace with-outen mercy — so is the Spirit like Grace without Mercy (Mat. xxv. 12).
To alle vnkynde creatures · cryst hym-self witnesseth,
Amen dico vobis, nescio vos, &c.

226. *in-to*] to C2YB; o C.
227. *Ysekeles*] Iseyokels C. *in*] and W. *eueses*] euesynges WCC2B. *þe*] CB *om.*
228. *Melteth*] Melte W.
230. *in-to*] to WCC2BY. *non*] W *om.*
236. *In*] þi B.
237. *assetz*] asseth C; aseth C2; to a-seeþ B. *þat*] Y *om.* *a*] CC2BY *om.*
238. *wil*] & Y.
239. *warme*] faire Y.
240. *myrthe*] norische B. *with*] myd W. *merke*] þe derke W.
244. *Ac*] And C; But C2. *fyre—a*] fuyr and R.
245. *towe*] tacche R. *tondre*] tunder R.
247. *his*] is WC.

If thou art unkind,

¶ Be vnkynde to þin euene-cristene · and al þat þow canst bidden,

Delen & do penaunce · day & nyȝte euere,

then, for all the pardons thou canst buy, the Spirit hears thee not.

And purchace al þe pardoun · of Pampiloun & Rome,
And indulgences ynowe · & be *ingratus* to þi kynde,
Þe holy goste hereth þe nouȝt · ne helpe may þe by resoun;
For vnkyndenesse quencheth hym · þat he can nouȝte shyne,
Ne brenne ne blase clere · for blowynge of vnkyndenesse.

Poule þe apostle · preueth wher I lye,

1 Cor. xiii. 1. *Si linguis hominum loquar, &c.*

Beware, ye wise men,

For-thy beth war, ȝe wyse men · þat with þe wo[r]lde deleth,
That riche ben & resoun knoweth · reuleth wel ȝowre soule.

of unkindness,

Beth nouȝte vnkynde, I conseille ȝow · to ȝowre euene-crystene.

For many of ȝow riche men · bi my soule, men telleth,

lest ye burn, but blaze not.

ȝe brenne, but ȝe blaseth nouȝte · þat is a blynde bekene;

Mat. vii. 21. *Non omnis qui dicit domine, domine, intrabit, &c.*

¶ Diues deyed dampned · for his vnkyndenesse
[Fol. 75 b.] Of his mete & his moneye · to men that it neded.

Remember Dives.

Vch a riche I rede · rewarde at hym take,
And gyueth ȝowre good to þat god · þat grace of ariseth.

250. *þat*] C2B *om.* *þow*] þau B.
251. *&* (1)] or CC2BY. *&* (2)] or B.
252. *Pampiloun*] paemploen R.
253. *ingratus*] ingratis CY; ingrat R. *kynde*] kynne R.
255. *quencheth hym*] qwenche hem R.
256. *for*] but Y.
257. *wher*] wheiþer W. *linguis*] lingua B.
258. *worlde*] CWRC2YB; *miswritten* wolde L (*but marked*).
259. *seule*] soulis B; self C2.
262. *þat*] & þat R. *a blynde*] an vnkynde CB. *intrabit*] CC2BY *om.*
263. *dampned*] Idampned R.
264. *his* (2)] of his WC2; RY *om.* *neded*] nedes C; nediþ B.
265. *a riche*] riche man B.
266. *grace of ariseth*] alle grace of riseth B.

For [þei] þat ben vnkynde to his · hope I none other,
But þei dwelle *þere diues* is · dayes with-outen ende.
Þus is vnkyndenesse þe contrarie · þat quencheth, as it were,
Þe grace of þe holy gooste · goddes owne kynde.
For þat kynde dothe, vnkynde fordoth · as þese cursed theues,
Vnkynde cristene men · for coueityse & enuye,
Sleeth a man for his moebles · wyth mouth or wyth handes.
For þat þe holygoste hath to kepe · þo harlotes destroyeth,
Þe which is lyf & loue · þe leye of mannes bodye.
For euery manere good man · may be likned to a torche,
Or elles to a tapre · to reuerence þe Trinitee;
And who morthereth a good man · me thynketh, by myn Inwyt,
He fordoth þe leuest lyȝte · þat owre lorde loueth.
¶ Ac ȝut in many mo manȝres · men offenden þe holygoste,
Ac þis is þe worste wyse · þat any wiȝte myȝte
Synnen aȝein þe seynt spirit · assenten to destruye,
For coueityse of any kynnes þinge · þat cryst dere bouȝte.
How myȝte he axe mercy · or any mercy hym helpe,
Þat wykkedlich & willefullich · wolde mercy anynte?
Innocence is nexte god · & nyȝte and day it crieth,
'Veniaunce, veniaunce · forȝiue be it neuere,

Unkindness quenches the Holy Spirit,

as thieves quench a man's life.

Every good man is like a torch;

he who murders him, quenches the light.

How shall the merciless expect mercy?

267. [*þei* WCC2BY] LR *om.*
268. *þei*] thay schul CC2Y; þat þei shal B.
269. *vnkyndenesse*] kyndenesse (!) B.
271. *dothe*] deth R. *cursed*] corsede W.
272. *&*] of C2.
274. *þo*] þe WC2.
275. *lyf*] þe lif CB.
278. *who*] who-so CBC2Y; ho-so R.
280. *Ac*] But C2; And WC.
281. *Ac*] And C; But C2.
282. *Synnen*] Synegen R. *þe*] CBYC2 *om.*
283. *kynnes*] CYC2B *om.*
284. *Also in* R; WCYC2B *omit;* Crowley *retains it.*
285. *anynte*] *so in* R; aniente WC; anientice YC2B.
286. *nexte*] nex C.

That shent vs & shadde owre blode · forshapte vs, as it were; 288

Rev. vi. 10. *Vindica sanguinem iustorum!'*

Even Love cries out for vengeance." Thus 'veniaunce, veniaunce' · verrey charite asketh;
And sith holicherche & charite · chargeth þis so sore,
Leue I neure that owre lorde wil loue · þat charite lakketh, 291
Ne haue pite for any preyere · þere þat he pleyneth."

"But were I to pray for the Holy Ghost's forgiveness," said I, "should I be saved?" ¶ "I pose I hadde synned so · and shulde now deye,
And now am sory, þat so · þe seint spirit agulte,
Confesse me, & crye his *grace* · god, þat al made,
And myldliche his mercy axe · myȝte I nouȝte be saued?" 296

"Thou mightest; ¶ "ȝus," seide þe Samaritan · "so wel þow myȝte repente,
þat riȝtwisnesse þorw repentance · to reuthe myȝte torne.
Ac it is but selden yseye · þere sothenesse bereth witnesse,

yet how seldom is a condemned felon pardoned for his penitence! Any creature þat is coupable · afor a kynges iustice,
Be raunsoned for his repentaunce · *þere* alle resoun hym dampneth. 301
For þere þat partye pursueth · þe pele is so huge,
þat þe kynge may do no *mercy* · til bothe men acorde,
And eyther haue equite · as holy writ telleth; 304

288. *vs* (1)] R *om.* *shadde*] shad CYB; shedde WR; schede C2. *forshapte*] for-schupte R. *were*] semed R. *Vindica*] Vindicta CB.
290. *sith*] sit C.
291. *lakketh*] hattes C; hatiþ B.
293. *pose*] sopose C2. *synned*] syneged R. *now*] nouȝt (!) C; nouȝth C2; noȝt B; nouȝ R.
294. *now*] nouȝt (!) R. *am*] I am W. *so*] I so WCC2YB. *spirit*] Spiriȝt I R.
295. *grace*] mercy C2.
296. *mercy*] grace C2. *saued*] I-saued R.
297. *ȝus*] Thus (!) C; þus B; ȝis WYC2. *wel*] R *om.* *myȝte*] miȝtest R.
298. *þorw*] to R.
299. *Ac*] And C; But ȝet C2. *it is*] is it B. *yseye*] yseiȝe W; seyen CB; seie C2Y. *þere*] the CB; that Y.
300. *þat is*] be R. *afor*] by-for R. *iustice*] Iustices C.
301. *repentaunce*] R *om.* (!). *dampneth*] dampned Y.
302. *pele*] peel R; peple WC2YB; pepile C; Crowley *has* plee. *is*] his C.
304. *eyther*] neither (!) C. *donec*] *in* Y *only; the two words following are supplied from* Pass. V. 279.

Numquam dimittitur peccatum, [donec restituatur ablatum.]

Þus it fareth bi suche folke · þat falsely al her lyues
Euel lyuen & leten nou3te · til lyf hem forsake;
[Drede of desperacion · dryueth a-weye þanne grace, Despair drives away grace.
Þat mercy in her mynde · may nau3t þanne falle;] 308
Good hope, þat helpe shulde · to wanhope torneth— [Fol. 76.]
Nou3t of þe nounpowere of god · þat he ne is my3tful It is not through God's lack of power,
To amende al þat amys is · and his mercy grettere
Þan alle owre wykked werkes · as holiwrit telleth, 312

Misericordia eius super omnia opera eius— (Ps. cxliv. 9, Vulg.),

Ac, ar his ri3twisnesse to reuthe tourne · some restitucioun bihoueth; but because some restitution is required.
His sorwe is satisfaccioun · for hym þat may nou3te paye.
¶ Thre þinges þere ben · þat doth a man by strengthe Three things drive a man out of his own house;
Forto fleen his owne hous · as holywryt sheweth. 316
Þat one is a wikked wyf · þat wil nou3t be chasted, a shrewish wife,
Her fiere fleeth fro hyr · for fere of her tonge.
And if his hous be vnhiled · and reyne on his bedde, rain dripping through a leaky roof,
He seketh and seketh · til he slepe drye. 320
And whan smoke & smolder · smyt in his sy3te, and smoke that irritates his eyes.
It doth hym worse þan his wyf · or wete to slepe.
For smoke & smolder · smyteth [in] his eyen,
Til he be blere-nyed or blynde · and hors in þe throte,

305. *lyues*] lyue R.
306. *Euel lyuen*] I wulle leuen C2.
307, 308. *In* R *only; but see* C-text.
309. *þat helpe*] CB *om.* *torneth*] turne B.
310. *þe nounpowere*] noun power Y; þe nounper R.
312. *eius* (1)] domini R.
313. *Ac*] But C2; And C. *ri3twisnesse*] rightfulnesse CYC2B.
314. R *omits.*
315. *þere*] that C. *In the margin of* L *is*—Fumus, Mulier, & stillicidia Expellunt hominem a domo *pro*[pria].
316. *Forto*] C2 *om.* *hous*] W *om.*
317. *chasted*] *so in* R; chastised W; schastisid C2; chastied C.
318. *fiere*] *so in* C2B; feere WCY; fere R. *fleeth*] flien B. *fro*] R *om.*
319. *his*] C *om.* *vnhiled*] vnhilled CC2Y; vnheled RB. *on*] in CBY.
320. *and seketh*] al aboute CC2BY. *slepe*] ligge CY; liggith C2; liegge B.
321. *&*] or CC2BY. *smyt*] smitte RC2. Y *omits from* smyt *to* smolder *in l.* 323.
323. *smyteth*] smerteth R. [*in* WC2YB] LRC *om.* Cf. l. 341.
324. *blere-nyed*] blereneyed R; blereighed WCC2Y; blerid B. *hors*] hoos CY; hos C2B; cowȝhe R. *þe*] his B.

Cougheth, and curseth · þat cryst gyf hem sorwe
þat sholde brynge in better wode · or blowe it til it brende.

¶ þise thre þat I telle of · ben þus to vnderstonde.

The scolding wife is the frailty of our flesh;

The wyf is owre wikked flesshe · þat wil nouȝt be chasted,
For kynde cleueth on hym euere · to contrarie þe soule.
And þowgh it falle, it fynt skiles · [þat] frelete it made,
And þat is liȝtly forȝeuen · and forȝeten bothe,
To man þat mercy asketh · and amende þenketh.

the dripping rain is like sicknesses;

¶ The reyne þat reyneth · þere we reste sholde,
Ben sikenesses & sorwes · þat we suffren oft,
As Powle þe Apostle · to þe peple tauȝte,

2 Cor. xii. 9.

Virtus in infirmitate perficitur, &c.

And þowgh þat men make · moche deol in her angre,

and impatience under sickness is pardonable.

And [ben] inpacient in here penaunce · pure resoun knoweth,
þat þei han cause to contrarie · by kynde of her sykenesse.
And liȝtlich owre lorde · at her lyues ende,
Hath mercy on suche men · þat so yuel may suffre.

But the smoke is like unkindness, quenching mercy.

¶ Ac þe smoke and þe smolder · þat smyt in owre eyghen,
þat is coueityse and vnkyndenesse · þat quencheth goddes mercy.

325. *Cougheth*] He kouȝeth R; Coughees C; Coughed Y; Than Cougheth he C2. *þat*] and bit B. *hem*] hym CRC2Y.
326. *it* (1)] B *om.* *brende*] brenne BC2Y.
327. *ben þus*] þus ben R. *to*] CR *om.*
328. *The*] þre B. *þat*] R *om.* *chasted*] chastised WB; schastisid C2.
329. *cleueth*] clyueþ W.
330. [*þat* WCRC2BY] þe L. *it*] is CC2Y.
332. *amende*] to amende hym B; to amende C2.
334. *sikenesses*] siknesse WCC2Y. *&*] and other R. *oft*] ouȝte R.
335. *in*] *retained in* MS. W. *perficitur*] C *om.*
336. *deol*] doel WC2RY; dole C; dol B. *her*] C *om.*
337. [*ben* W] be R; LCC2YB *om.*
338. *cause*] resoun R.
339. *liȝtlich*] ful liȝtli B.
340. *so*] CB *om.*
Here collation with Q *recommences, and with* C2 *and* Y *ceases.*
341. *Ac*] And C. *smyt*] smitte R.
342. *þat* (1)] COB *om.* *is*] R *om.* *þat* (2)] R *om.*

For vnkyndenesse is þe contrarie · of alkynnes resoun;
For þere nys syke ne sori · ne non so moche wrecche, — There is no man but can, if he will,
þat he ne may louye, & hym lyke · and lene of his herte
Goed wille & good worde · bothe wisshen and willen
Alle manere men · mercy & forȝifnesse, 347 — love his neighbour as himself."
And louye hem liche hym-self · and his lyf amende.—
I may no lenger lette," quod he · and lyarde he pryked, — The dreamer awakes.
And went away as wynde · and þere-with I awaked.

344. *moche*] yuele a O. *wrecche*] werche (!) C.
345. *lene*] lene *or* leue *in the* MSS.
346. *&*] R *om.* *bothe*] and W. *willen*] wilnen R.
349. *lyarde—pryked*] harde priked CB; harde prikede forþ O.
350. *away*] O *om.* *awaked*] wakede R; awakiþ B.

PASSUS XVIII (DO-BET III).

Passus xviij^us^, et tercius de dobet.

[Fol. 76 *b*.] The dreamer wanders wearily,

Wolleward and wete-shoed · went I forth after,
As a reccheles renke · þat of no wo reccheth,
And ȝede forth lyke a lorel · al my lyf tyme,

and falls asleep.

Tyl I wex wery of þe worlde · and wylned eft to slepe,
And lened me to a lenten · and longe tyme I slepte;
He dreams about Palm Sunday and its events (Mat. xxi.; Mk. xi.).

And of crystes passiou*n* and penaunce · þe peple þat of-rauȝte,
[Reste] me þere, and rutte faste · tyl *ramis palmarum;*
Of gerlis & of *gloria laus* · gretly me dremed,
And how *osanna* by orgònye · olde folke songen.

The good Samaritan, or Piers Plowman, comes riding onwards.

¶ One semblable to þe samaritan · & some del to Piers þe plowman,
Barfote on an asse bakke · botelees cam pryk[y]e,
Wyth-oute spores other spere · spakliche he loked,

TITLE. Passus decimus octauus CO; *to which* W *adds*—&c. et iij*us* de dobet, *and* B (*wrongly*) *adds*—et quart*us* de dobet; R has—Passus xvij*us* de visione, vt supra.

2. *As a*] And as a CB; And as O. *renke*] freek B. *we*] C *om. reccheth*] roughte WB.

4. *wylned*] wilnes C. *eft to*] efte R.

5. *slepte*] slepe B.

6. *þe*] *þer* B. *þat of-rauȝte*] *þat* of taughte C; ofte tauȝte O; *þer*-of tauȝte B. *This line is perhaps misplaced, and should follow l.* 8.

7. [*Reste*] *so in* WCOY; I reste B; Rested LR; (*but* reste *is the A.S. form*).

8. *&*] O *om.*

9. *osanna*] Osanna (*printed* hosanna) W. *orgonye*] Organye WC; orgene R; organ B. *folke*] folkes CB.

10. *þe* (2)] ✠B *om.*

11. *on*] and oon C; & on OB. *cam*] *so in* WR; gan COBY. *pryke*] prikye WO; prekie B; pryke LC; prikynge R.

12. *other*] or O. *spakliche*] spracliche R; sharpliche B.

As is þe kynde of a kny3te · þat cometh to be dubbed,
To geten hem gylte spores · or galoches ycouped.
¶ þanne was faith in a fenestre · and cryde "*a! fili dauid!*" Faith cries out, proclaiming the "Son of David."
As doth an Heraude of armes · whan [auntrous] cometh to iustes.
Olde iuwes of ierusalem · for ioye þei songen,
Benedictus qui venit in nomine domini. Mat. xxi. 9.
¶ þanne I frayned at faith · what al þat fare be-ment[e],
And who sholde iouste in Iher*usalem* · "Ihe*sus*," he seyde, Faith says that Jesus is coming to joust,
"And fecche þat þe fende claymeth · Piers fruit þe plowman."
"Is Piers in þis place?" q*uod* I · & he preynte on me,
"þis ihesus of his gentrice · wole iuste in piers armes, and will wear Piers' coat-armour.
In his helme & in his haberioun · *humana natura.*
þat cryst be nou3t biknowe here · for *consu[m]matus deus,*
In Piers paltok þe plowman · þis priker shal ryde;
For no dynte shal hym dere · as *in deitate patris.*"
"Who shal iuste with ihesus?" q*uod* I · "iuwes or scribes?"
¶ "Nay," q*uod* he, "þe foule fende · and fals dome & deth. He will joust against the foul fiend, and against false doom and death.
Deth seith he shal fordo · and adown brynge
Al þat lyueth or loketh · in londe or in watere.

13. B *omits. be*] C *om.*
14. *geten*] geute B. *or*] and COB.
15. *cryde*] crie C. *a* (2)] B *om.*
16. [*auntrous* RO] aunterous C; Auentrous W; aduentur*us* B; aun-tu*ros* L.
18. *þanne*] That C. *be-mente*] *so in* RO; bymente WCB; bement L.
19. *sholde*] R *om.*
20. *fecche*] feccheth R; fecche out B.
21. *þis*] þat B. *I*] C *om. preynte*] twynelid B; prent R.
22. *þis*] þus B. *gentrice*] gentries WC; gentrie RB.
23. *in his*] hise C; his B; O *om.*
24. *biknowe*] yknewe C; yknowen O; knowe B. *consummatus*] *so in* WROBY; consumat*us* LC. *Cf.* l. 57. *deus*] est COB. B *places* l. 24 *after* l. 25.
25. *priker*] prikiere W.
28. *he*] faith R. *þe*] but þe R. *foule*] R *om.* *& deth*] to deye R.
30. *or* (1)] and WR. *or* (2)] and W.

Life threatens to defeat Death,

Lyf seyth þat he likth · and leyth his lif to wedde,
þat for al þat deth can do · with-in þre dayes,
To walke and fecche fro þe fende · piers fruite þe plowman,
And legge it þere hym lyketh · and lucifer bynde,

for ever.

And forbete and adown brynge · bale [&] deth for euere :

Hosea xiii. 14.

O mors, ero mors tua !

Pilate comes with much people (Mat. xxvii. 19).

¶ þanne cam *pilatus with* moche peple · *sedens pro tribunali*,
To se how doughtilich deth sholde do · & deme her botheres riȝte.
þe iuwes and þe iustice · aȝeine ihesu þei were,
And al her courte on hym cryde · *crucifige* sharpe.

[Fol. 77.]

Tho put hym forth a piloure · bifor pilat, & seyde,

One bears false witness against Jesus.

" This ihesus of owre iewes temple · iaped & dispised,
To fordone it on o day · and in thre dayes after
Edefye it eft newe · (here he stant þat seyde it)
And ȝit maken it as moche · in al manere poyntes,
Bothe as longe and as large · bi loft & by grounde."
¶ " *Cru[ci]fige*," quod a cacchepolle · " I warante hym a wicche !"

John xix. 15.

" *Tolle, tolle !*" quod an other · and toke o[f] kene þornes,

The crown of thorns.

And bigan of kene thorne · a gerelande to make,

31. *he*] C *om.* *likth*] *so in* R ; L *really has* likthe (*but the* e *is not wanted*) ; lieþ WCO ; liȝeþ B.
34. *legge*] lede B.
35. *forbete*] forbite R ; for to bete COB. *adown*] doun R. [*& OY*] of B ; LWCR *om. ; but it seems necessary.* *ero—tua*] mors tua ero R.
36. *moche*] COB *om.*
37. *her botheres*] here beither R ; hir brotheres (!) CB. *riȝte*] myȝt O.
38. *þe*] B *om.* *iustice*] Iustices COB.
39. *her*] here R ; þe WCOB. *hym*] ihesu R.
40. *Tho*] to B.
41. *This*] þus B. *iewes*] R *om. temple*] peple CB. *iaped*] haþ laped W. *Here* B *adds the probably spurious line*—and seide he wolde felle a-doun þe temple · þat is so strong.
42. *To*] and B. *on o*] in a R ; in o B.
43. *seyde it*] he seide B.
44. *ȝit*] ȝut to B.
45. *bi*] a R ; on B.
46. *Crucifige*] *miswritten* Crufige L.
47. *of*] *so in* WCROB ; o L ; *see next line.*

And sette it sore on his hed · and seyde in envye,
"*Aue, rabby!*" *quod* þat Ribaude · and þrew redes at hym,
Nailled hym with þre nailles · naked on þe Rode, — Jesus is crucified with three nails,
And poysoun on a pole · þei put vp to his lippes,
And bede hym drynke his deth-yuel · his dayes were ydone.
"And ȝif þat þow sotil be · help now þi-seluen,
If þow be cryst, & kynges sone · come downe of þe Rode; — a id bidden to come down f om the cross.
þanne shul we leue þat lyf þe loueth · and wil nouȝt lete þe deye!"
¶ "*Consummatum est,*" *quod* cryst · & comsed forto swowe, — "IT IS FINISHED." John xix. 30.
Pitousliche and pale · as a prisoun þat deyeth;
þe lorde of lyf & of liȝte · þo leyed his eyen togideres.
þe daye for drede with-drowe · and derke bicam þe sonne, — The light of day withdraws.
þe wal wagged and clef · and al þe worlde quaued.
Ded men for that dyne · come out of depe *graues*, — Dead bodies rise.
And tolde whi þat tempest · so longe tyme dured.
"For a bitter bataille" · þe ded bodye sayde; — One of them tells of the battle between Life and Death.
"Lyf and deth in þis derknesse · her one fordoth her other;
Shal no wiȝte wite witterly · who shal haue þe maystrye,
Er sondey aboute sonne rysynge" · & sank with þat til erthe.

50. *þat Ribaude*] þe ribaudes R.
51. *Nailled*] þei nailid B. *þre*] thre (*with* foure *written in margin*) R. *on*] vp-on R.
52. *on*] vppon B. *vp*] R *om.*
53. *deth-yuel*] euyl deeþ B. *ydone*] doon C; done OB.
54. *þat*] CB *om.*
56. *shul*] shulde B.
57. *swowe*] *so in* OB; swowen C; swoune W; swowne R.
58. *Pitousliche*] Ful pitousliche B.
59. *The lorde*] Til lore R.
60. *bicam*] bigan O.
61. *wal*] wallis of þe temple B. *worlde*] word C. *quaued*] quakid B.
62. *dyne*] dene WR; deeþ B. *depe*] here R.
64. *bodye*] bodies B.
66. *wite*] wit C; witte R.
67. *sonne*] þe sunne OB. *til*] *in*-to B.

Some seyde þat he was goddes sone · þat so faire deyde,
Mat. xxvii. 54. *Vere filius dei erat iste, &c.*
And somme saide he was a wicche · "good is þat we assaye,
Where he be ded or nou3te ded · doun er he be taken."
The two thieves. ¶ Two theues also · tholed deth þat tyme,
Vppon a crosse bisydes cryst · so was þe comune lawe.
A cacchepole cam forth · and craked bothe her legges,
And her armes after · of eyther of þo theues.
No one breaks the legs of Christ. Ac was no boy so bolde · goddes body to touche;
For he was kny3te & kynges sone · kynde for3af þat tyme,
þat non harlot were so hardy · to leyne hande vppon hym.
But a blind knight, named Longeus, ¶ Ac þere cam forth a kny3te · with a kene spere ygrounde,
Hi3te *longeus*, as þe lettre telleth · and longe had lore his si3te.
Bifor pilat & other peple · in þe place he houed;
Maugre his many tethe · he was made þat tyme
jousts against Jesus, To take þe spere in his honde · & iusten with ihesus;
[Fol. 77 b.] For alle þei were vnhardy · þat houed on hors or stode,
To touche hym or to taste hym · or take hym down of Rode.
and pierces His heart. But þis blynde bacheler þanne · bar hym þorugh þe herte;
The blood heals his blindness. þe blode spronge down by þe spere · & vnspered þe kni3tes eyen.

69. *þat we*] R *om.*
70. *he* (1)] B *om.* *ded* (2)] B *om.* *doun*] a-doun B.
71. *deth*] dede R.
72. *a*] B *om.* *bisydes*] biside C.
73. *A*] Ac a R.
74. *her*] þe W. *of eyther*] B *om.* *þo*] the C; þo two B.
75. *was*] þer was R. *boy*] body W.
76. *tyme*] throwe R.
77. *hande*] an hand R.
79. *Hi3te*] þat hi3te B.
81. *Maugre*] and magre B. *his many*] he (!) B.
83. *or*] & COB. *stode*] stede R.
84. *hym* (1)] R *om.* *or to*] or COB. *hym* (3)] W *om.* *of*] of þe B; on (!) C.
85. *þanne*] þat R; WO *om.*
86. *þe* (1)] þat B. *spronge*] ran B. *vnspered*] opned R. *þe kni3tes*] hise CO; his B.

þanne fel þe kny3te vpon knees · and cryed hym mercy—

"A3eyne my wille it was, lorde · to wownde 3ow so sore!" 88 — Longeus cries mercy of Christ.

He seighed & sayde · "sore it me athynketh;
For þe dede þat I haue done · I do me in 3owre grace;
Haue on me reuth, ri3tful ihesu!" · & ri3t with þat he wept.

¶ Thanne gan faith felly · þe fals iuwes dispise, 92 — Then Faith reproves the Jews of cowardice,
Called hem caytyues · acurséd for euere,
For þis foule vyleynye · "veniaunce to 3ow alle,
To do þe blynde bete hym ybounde · it was a boyes conseille.
Cursed caytyue! · kni3thod was it neuere 96
To mysdo a ded body · by day or by ny3te.
Þe gree 3it hath he geten · for al his grete wounde.

¶ For 3owre champioun chiualer · chief kny3t of 3ow alle, — saying that their chief champion had yielded himself recreant.
3elt hym recreaunt rennyng · ri3t at ihesus wille. 100
For be þis derkenesse ydo · his deth worth avenged,
And 3e, lordeynes, han ylost · for lyf shal haue þe maistrye,
And 3owre Fraunchise, þat fre was · fallen is in thraldome,
And 3e, cherles, & 3owre children · chieue shal 3e neure, — "Ye shall never thrive except by usury."
Ne haue lordship in londe · ne no londe tylye, 105
But al bareyne be · & vsurye vsen,

87. *vpon*] vppon his B. *hym*] ihesu R.
89. *He*] And he B; How he C. *sore*] ful sore B.
93. *Called*] and kallid B. *for*] hem for R.
94. *alle*] falle W.
95. *ybounde*] bounden O.
96. *caytyue*] caytif WC; caityues R; kaitifs B; caytyues castyng O.
98. *þe*] þre (!) B. *gree—hath*] grythe ye hase (!) C.
100. *3elt*] *so in* RB; 3elte O; Yelde C; 3ilt W.
101. *þis*] C *om.* *his*] R *om.* *avenged*] I-venkesched R.
102. *3e*] CB *om.* *lordeynes*] lurdaynes W; lurdeynes O.
103. *is*] it B.
104. *cherles*] clerkes CB. *3e* (2)] W *om.*
105. *Ne*] To W. *londe*] honde CO. *no*] none R.

Which is lyf þat owre lorde · in alle lawes acurseth.
Now ȝowre good dayes ar done · as Danyel prophecyed,
Whan cryst cam, [of] her kyngdom · þe croune shulde [cesse]; 109

Cf. Dan. ix. 24. *Cum veniat sanctus sanctorum, cessabit vnxio vestra.*"

¶ What for fere of þis ferly · & of þe fals iuwes,
I drowe me in þat derkenesse · to *decendit ad infernu.*
And þere I sawe sothely · *secundum scripturas,* 112

From the West coast approaches Mercy. Out of þe west coste · a wenche, as me thouȝte,
Cam walkynge in þe wey · to-helle-ward she loked.
Mercy hiȝt þat mayde · a meke þynge with-alle,
A ful benygne buirde · and boxome of speche. 116
¶ Her suster, as it semed · cam softly walkynge,

From the East comes Truth. Euene out of þe est · and westward she loked.
A ful comely creature · treuth she hiȝte,
For þe vertue þat hir folwed · aferd was she neuere. 120
¶ Whan þis maydenes mette · mercy and treuth,
Eyther axed other · of þis grete wonder,

They wonder at the marvellous events. Of þe dyne & of þe derknesse · and how þe daye rowed,
And which a liȝte and a leme · lay befor helle. 124

[Fol. 78.] "Ich haue ferly of þis fare · in feith," seyde treuth,
"And am wendyng to wyte · what þis wonder meneth."
¶ "Haue no merueille," quod mercy · "myrthe it bytokneth.

"Mary the maiden," A mayden þat hatte marye · and moder with-out felyng

107. *lyf*] þe lif B. *acurseth*] acursid B.
108. *ar*] arn W; aren C; be R; been O.
109. [*of* W] LRCOBY *om.; but the line is marked for correction in* L. *her*] þe R. *þe*] and COBY. [*cesse* WCY] cece O; sesse B; lese R; L *has a blank space. cessabit—vestra*] R *om.*
110. *þe*] þo R.
114. *walkynge*] wandrynge B. *þe*] þat R.
116. *buirde*] burde WR; birde C; beerde O; berd B.
117. *softly*] softeli OB; softily C; sofly R; sooþly W.
119. *comely*] manli B; many (!) C.
121. *Whan*] And whan R.
123. *dyne*] dene ROB. *of* (2)] CB *om.*
126. *wonder*] wonde R.
128. *hatte*] hat R; hattiþ B; highte W.

Of any kynnes creature · conceyued þorw speche
And grace of þe holygoste; · wex grete with childe;
With-outen wem · in-to þis worlde she brouȝt hym;
And þat my tale be trewe · I take god to witnesse.
Sith þis barn was bore · ben xxx^{ti} wynter passed;
Which deyde & deth þoled · þis day aboute mydday.
And þat is cause of þis clips · þat closeth now þe sonne,
In menynge þat man shal · fro merkenesse be drawe,
þe while þis liȝte & þis leme · shal Lucyfer ablende.
For patriarkes & prophetes · han preched her-of often,
þat man shal man saue · þorw a maydenes helpe,
And þat was tynt þorw tre · tree shal it wynne,
And þat deth doun brouȝte · deth shal releue."
¶ "þat þow tellest," quod treuth · "is but a tale of waltrot;
For Adam & Eue · & abraham with other
Patriarkes & prophetes · þat in peyne liggen,
Leue þow neuere þat ȝone liȝte · hem alofte brynge,
Ne haue hem out of helle · holde þi tonge, mercy!
It is but a trufle þat þow tellest · I, treuth, wote þe sothe.
For þat is ones in helle · out cometh it neuere;
Iob þe prophete, patriarke · reproueth þi sawes,
Quia in inferno nulla est redempcio."
¶ þanne mercy ful myldly · mouthed þise wordes,

said Mercy, "bare a child,

thirty years ago.

His death causes this eclipse.

What was lost by a tree, a tree shall win back."

Truth refuses to believe what Mercy says.

Cf. Job vii. 9.

129. *any kynnes*] any kende R; mannys skynnes B.
130. *And*] þurgh B. *wex*] she wex B.
131. *wem*] hemme B. *hym*] hym forþ O.
133. *Sith*] Sit C. *bore*] *so in* R; ybore W; born COB. *xxxti*] thretty C; þrytti B.
134. *deth*] COB *om.*
136. *be*] is B.
137. *þis* (1)] þe B.
138. *her-of*] her-on O; here B.
141. *doun*] adown W.
142. *treuth*] C *om.* *is*] it is CB. *tale of*] C *repeats these words, and omits* waltrot.
145. *hem alofte*] a-loft schal CB; a-lofte schal hem O.
146. *hem*] hym B. *holde*] helde L (*by a mere slip*).
147. *a*] R *om.* *trufle*] tryfule C; truyfle B. *I*] R *om.*
148. *þat*] he þat W. *it*] he W.
149. *patriarke*] and patriark B. *þi*] þise B.

"Venom," said Mercy, "destroys venom."

"Thorw experience," quod she · "I hope þei shal be saued.
For venym for-doth venym · & þat I proue by resoun.
For of alle venymes · foulest is þe scorpioun,

A dead scorpion heals the scorpion's sting.

May no medcyne helpe · þe place þere he styngeth,
Tyl he be ded & do þer-to · þe yuel he destroyeth,
þe fyrst venymouste · þorw venym of hym-self.

This death shall destroy death."

So shal þis deth for-do · I dar my lyf legge,
Al þat deth [for]dyd furste · þorw þe deuelles entysynge;
And riȝt as þorw gyle · man was bigyled,
So shal *grace* þat bigan · make a good sleighte;
Ars vt artem falleret."

"See," said Truth, "here comes Righteousness from the North."

¶ "Now suffre we," seyde treuth · "I se, as me þinketh,
Out of þe nippe of þe north · nouȝt ful fer hennes,
Riȝtwisnesse come rennynge · reste we þe while;
For he wote more þan we · he was er we bothe."

¶ "That is soth," seyde *mercy* · "And I se here bi southe,

[Fol. 78 *b*.] "And Peace from the South," said Mercy.

Where pees cometh playinge · in pacience yclothed;
Loue hath coueyted hir longe · leue I none other
But he sent hir some *lettre* · what þis liȝte bymeneth,
þat ouer-houeth helle þus; · she vs shal telle."

¶ Whan pees, in pacience yclothed · approched nere hem tweyne,

Righteousness greets Peace.

Riȝtwisnesse hir reuerenced · for her riche clothyng,
And preyed pees to telle hir · to what place she wolde,

151. *she*] he R. *þei shal*] þow schalt R.
152. *I proue*] *se in* CR; preue I WO; *proue* B.
153. *venymes*] venym CB.
154. *he*] it O.
156. *venymouste*] venym is moost (!) O. *venym*] vertue R.
157. *for-do*] do R. *my*] y B.
158. *fordyd*] fordide W; LCROB *omit the prefix* for-, *which is wanted; cf.* l. 343.
160. *sleighte*] sighte CB; seeþ (*altered to* sighte) O.
163. *come*] cam CO. *we þe*] whe a B.
166. *pees cometh*] cometh pes R.
167. *leue*] leege B.
169. *she*] he R.
170. *yclothed*] clothed RO; is ycloþid B. *nere*] neiȝ CB; nyȝ O. *hem*] hym B.
171. *hir*] hem COB. *for*] by W.
172. *she*] he R.

And in her gay garnementz whom she grete þouȝte.
¶ "My wille is to wende," quod she · "and welcome hem alle, 174
Þat many day myȝte I nouȝte se · for merkenesse of synne,
Adam & Eue · & other moo in helle.
Moyses & many mo · mercy shal haue,
And I shal daunce þer-to · do þow so, sustre! 178
For ihesus iusted wel · ioye bygynneth dawe;
Ad vesperum demorabitur fletus, & ad matutinum leticia.
Loue, þat is my lemman · suche lettres me sente,
That mercy, my sustre, & I · mankynde shulde saue,
And þat god hath forgyuen · & graunted me pees & mercy, 182
To be mannes meynpernoure · for euere-more after.
Lo! here þe patent!" quod pees · "*in pace in idipsum*—
And þat þis dede shal dure—· *dormiam & requiescam.*"
¶ "What, rauestow?" quod riȝtwisnesse · "or þow art riȝt dronke! 186
Leuestow þat ȝonde liȝte · vnlouke myȝte helle,
And saue mannes soule? · sustre, wene it neure!
At þe bygynnynge, god · gaf þe dome hym-selue,
Þat Adam & Eue · and alle þat hem suwed, 190
Shulde deye doune riȝte · and dwelle in pyne after,
If þat þei touched a tre · and þe fruite eten.
Adam afterward · aȝeines his defence,
Frette of þat fruit · & forsoke, as it were, 194

Peace says she is come to welcome all the redeemed souls.

Ps. xxix. 6 (Vulg.).

"Mercy and Peace shall save mankind."

Ps. iv. 9 (Vulg.).

Righteousness rebukes her.

"Adam was to die if he ate of the fruit.

173. *garnementz*] garmentz R. *she*] he R.
174. *is*] his C. *she*] he R.
175. *myȝte*] nyȝte B.
178. R *omits*. *And*] COB *om*. *so*] also B.
179. *dawe*] to dawe OB. *leticia*] B *om*.
180. *me*] he me R.
181. *my sustre*] R *om*.
185. *dure*] endure B.
186. *rauestow*] rauest þou OB.
187. *Leuestow*] Leuest þou O. *ȝonde*] ȝonder OB.
188. *it*] þow it R.
189. *At—god*] For god þe bigynnere W.
190. *suwed*] sulked (l) C.
191. *Shulde*] Shul C.
193. *Adam*] And Adam B.

þe loue of owre lorde · and his lore bothe,
And folwed þat þe fendo tauȝte · & his felawes wille,
Aȝeines resoun, I, riȝtwisnesse · recorde þus with treuth,
His pain shall be perpetual." þat her peyne be perpetuel · & no preyere hem helpe.
For-þi late hem chewe as þei chose · & chyde we nouȝt, sustres,
For it is botelees bale · þe bite þat þei eten."
¶ "And [I] shal preue," quod pees · "her peyne mote haue ende,
Peace proves that there shall be an end of the pain.
And wo in-to wel · mowe wende atte laste;
For had þei wist of no wo · wel had þei nouȝte knowen.
For no wiȝte wote what wel is · þat neuere wo suffred,
Ne what is hote hunger · þat had neuere defaute.
If no nyȝte ne were · no man, as I leue,
Shulde wite witterly · what day is to mene;
Shulde neuere riȝte riche man · þat lyueth in reste & ese
[Fol. 79.] Wyte what wo is · ne were þe deth of kynde.
"For God became man, to know the sorrow of death." So god þat bygan al · of his good wille
Bycam man of a mayde · mankynde to saue,
And suffred to be solde · to see þe sorwe of deyinge,
The which vnknitteth al kare · & comsynge is of reste.
For til *modicum* mete with vs · I may it wel avowe,
Wote no wiȝte, as I wene · what is ynough to mene.
God suffered Adam to know sorrow, ¶ For-þi god of his goodnesse · þe fyrste gome Adam,
Sette hym in solace · & in souereigne myrthe;
And sith he suffred hym synne · sorwe to fele,

197. R *omits.* *I*] and WCOB. *riȝtwisnesse*] riȝt-fulnesse B.
199. *sustres*] syster CO; fuster B.
201. [*I* WCOB] LR *om.*; *but the line is marked for correction in* L. *preue*] preie R. *ende*] an ende CB.
202. *wo*] from wo W. *mowe*] schal B.
203. *had*] R *om.* *þei* (2)] þei (*printed* the) W.
205. *hote*] hoot WO; hot B.
206. *as*] is as C. *leue*] wene B.
207. *wite*] neuere wite W.
209. *is*] is ne wel CB.
211. *Bycam*] And bicam B.
212. *to* (2)] and R.
214. *mete*] mette ROB; met C. *vs*] hym O.
215. *is ynough*] ynogh is W; is nouȝte R.
216. *of his*] his of B.
217. *myrthe*] ioye R.
218. *sith*] syne C. *synne*] synege R.

To wite what wel was · kyndelich to knowe it.
And after god auntred hym-self · and toke Adames kynde, — and afterwards took Adam's nature.
To wyte what he hath suffred · in þre sondri places,
Bothe in heuene, & in erthe · & now til helle he þynketh,
To wite what al wo is · þat wote of al ioye.
¶ So it shal fare bi þis folke; · her foly & her synne — Man's sin and folly shall teach him what bliss is."
Shall lere hem what langour is · & lisse with-outen ende.
Wote no wighte what werre is · þere þat pees regneth,
Ne what is witterly wel · til weyllowey hym teche."
¶ Thanne was þere a wi3te · with two brode eyen, — Then appeared one named Book
Boke hi3te þat beupere · a bolde man of speche.
"By godes body," quod þis boke · "I wil bere witnesse, — who tells of the star in the East.
þat þo þis barne was ybore · þere blased a sterre,
That alle þe wyse of þis worlde · in o witte acordeden,
That such a barne was borne · in bethleem Citee,
þat mannes soule sholde saue · & synne destroye.
And alle þe elementz," quod þe boke · "her-of bereth witnesse.
þat he was god þat al wrou3te · þe walkene firste shewed; — The *air* showed God's power, when the comet shone at His birth.
þo þat weren in heuene · token *stella comata*,
And tendeden hir as a torche · to reuerence his birthe;
þe ly3te folwed þe lorde · in-to þe lowe erthe.
[þe] water witnessed þat he was god · for he went on it; — The *water* bare witness, when He walked upon it.

219. *was*] is R. *to*] and W. *it*] CB *om.*
220. *auntred*] grauntid COB.
221. *hath*] hase C. *þre*] the C; B *om.*
223. *þat—of*] and what is W. *wote*] woot CO; wot B.
225. *lisse*] blisse R.
229. *beupere*] bewpere R; bewpeer O; beaupeere W; beaupere CB.
231. *ybore*] born O.
232. *wyse of*] men in R. *acordeden*] acorden WCB.
233. *borne*] y-bore W; y-born R. *Citee*] þe Citee W; þe cite R.
235. C *omits.*
236. *walkene*] *so in* O; walkne R; wolkne W; welkne C; welkene B.
237. *comata*] cometa W.
238. *tendeden*] tenteden CB. *hir*] it W. *as*] O *om.*
240. [*þe* WRO] þat LCB. *witnessed*] witnes.iþ ORB; witnesse C.

Peter þe apostel · parceyued his gate,
And as he went on þe water · wel hym knewe, & seyde,
Mat. xiv. 28. *Iube me venire ad te super aquas.*
And now the *sun's* light fails. And lo! how þe sonne gan louke · her liȝte in her-self,
Whan she seye hym suffre · þat sonne & se (l. mare) made. 244
The erthe for heuynesse · that he wolde suffre,
The *earth* quakes. Quaked as quykke þinge · and al biquasht[e] þe roche.
Lo! helle miȝte nouȝte holde · but opened þo god þoled,
And lete oute symondes sones · to seen hym hange on Rode. 248
And now shal lucifer leue it · thowgh hym loth þinke;
For *gygas* þe geaunt · with a gynne engyned
To breke & to bete doune · þat ben aȝeines ihesus.
Jesus shall rise again!" "And I, boke, wil be brent · but ihesus rise to lyue,
[Fol. 79*b*.] In alle myȝtes of man · & his moder gladye, 253
And conforte al his kynne · & out of care brynge,
And al þe iuwen ioye · vnioignen & vnlouken;
And but þei reuerencen his Rode · & his resurexioun,
And bileue on a newe lawe · be lost lyf & soule." 257
A spirit speaks to hell. ¶ "Suffre we," seide treuth · "I here & se bothe,
How a spirit speketh to helle · & bit vnspere þe ȝatis,
Ps. xxiii. 9 (Vulg.). *Attollite portas, &c.*"
A voice loude in þat liȝte · to lucifer cryeth, 260
"Princes of hell, unbar the gates!" "Prynces of þis place · vnpynneth & vnlouketh!
For here cometh with croune · þat kynge is of glorie."
Thanne syked sathan · & seyde to hem alle,

242. *as*] C *om.* *þe*] þat R. *hym*] he hym B.
244. *se*] mone R.
245. *hewynesse*] buxomnesse CB.
246. *biquashte*] biquaschte O; biquasche R; biquasshed WC; to-clief B.
248. *sones*] sone W.
249. *leue*] R *om.* (!)
250, 251. R *omits.* *gynne*] gyn haþ W. *doune*] a-doun WCOB.
253. *of*] of a R.
256. *reuerencen*] reuersen W.
257. *bileue*] leuen CB; leue O. *After this line* COBY *have the* (*probably spurious*) *line*—Al this I book witnesse · and yet muche more; *where, for* Al, OY *have* And.
259. *How*] R *om.* *bit*] *so in* OB; bitt R; biddeþ W; biddes C.
260. *cryeth*] cried CO.
261. *vnpynneth*] oppeneþ O.
263. *syked*] siȝede R; siȝhede O. *hem alle*] helle R.

"Suche a lyȝte, aȝeines owre leue · Lazar it fette ; 264 Satan advises the fiends to keep the gates barred.
Care & combraunce · is comen to vs alle.
If þis kynge come in · mankynde wil he fecche,
And lede it þer hym lyketh · & lyȝtlych me bynde.
Patriarkes & prophetes · han parled her-of longe, 268
þat such a lorde & a lyȝte · shulde lede hem alle hennes."
¶ "Lysteneth," quod Lucifer · "for I þis lorde knowe, Lucifer says that none can prevail against Jesus.
Bothe þis lorde & þis liȝte ; · is longe ago I knewe hym.
May no deth hym dere · ne no deueles queyntise, 272
And where he wil, is his waye · ac war hym of þe periles ;
If he reue me my riȝte · he robbeth me by maistrye. "We must appeal to His justice."
For by riȝt & bi resoun · þo renkes þat ben here,
Bodye & soule ben myne · bothe gode & ille. 276
For hym-self seyde · þat sire is of heuene,
ȝif Adam ete þe apple · alle shulde deye, He said that Adam should die."
And dwelle with vs deueles · þis þretynge he made ;
And he þat sothenesse is · seyde þise wordes ; 280
And sitthen I seised · seuene hundreth wyntre,
I leue þat lawe nil nauȝte · lete hym þe leest."
¶ "That is sothe," seyde Sathan · "but I me sore drede, "True," said Satan, "but thou didst win by guile.
For þow gete hem with gyle · & his gardyne breke, 284

264. *leue*] loue B. *it*] *so in* RCO Y ; is B ; out W.
265. *combraunce*] encombraunce W.
267. *lede*] do O. *it*] hem R. *hym lyketh*] lazar is R.
268. *longe*] loude B.
269. *a* (2)] W *om.* *shulde*] schal R ; shol C.
270. *Lysteneth*] listneþ now B.
271. *is*] it is B.
272. *hym*] þis lorde R.
273. *wil—his*] wolde his is B. *his*] R *om.* *ac*] and C.
274. *reue*] *so in* ROB ; reueþ W ; reuees C. *me* (1)] C *om.* *my*] of my R. *he robbeth*] & robbe R.
275. *bi*] CB *om.* *þo*] þoo O ; þe WCRB. *renkes*] freikis B. *ben here*] ich haue O.
276. *ben*] been O ; beþ W.
277. COB *omit.*
278. *ȝif*] þat ȝif R ; If WC. *þe apple*] R *om.*
280. *he*] R *om.*
281. *sitthen*] I sitthen R. *I seised*] *so in* W ; I sessed R ; he seised CB ; is ysesid O ; is yCeisd Y. *seuene*] þise seue R ; many OY.
282. *nil*] wole O ; wil B.
284. *gete*] gatist B. *hem*] hym C.

And in semblaunce of a serpent · sat on þe appeltre,
Thy words to Eve were false." And eggedest hem to ete · Eue by hir-selue,
And toldest hir a tale · of tresoun were þe wordes;
And so þow haddest hem oute · & hider atte laste.
It is nouȝte graythely geten · þere gýle is þe Rote."
Goblin says their title is invalid. "For god wil nouȝt be bigiled" · quod Gobelyn, "ne bi-iaped;
We haue no trewe title to hem · for þorwgh tresoun were þei dampned."
Satan says "Certes, I drede me," quod þe deuel · "leste treuth wil hem fecche.
¶ þis þretty wynter, as I wene · hath he gone & preched;
that he has tempted Jesus in vain, for 32 years. I haue assailled hym with synne · & some tyme yasked
Where he were god or goddes sone? · he gaf me shorte answere.
[Fol. 80.] And þus hath he trolled forth · þis two & thretty wynter,
And whan I seighe it was so · slepyng, I went,
"I warned Pilate's wife. To warne pilates wyf · what dones man was ihesus;
For iuwes hateden hym · and han done hym to deth.
I would have lengthened His life. I wolde haue lengthed his lyf · for I leued, ȝif he deyede,
That his soule wolde suffre · no synne in his syȝte.
For þe body, whil it on bones ȝede · aboute was euere,
To saue men fram synne · ȝif hem-self wolde.

285. *semblaunce*] semblaunt OB; liknees C. *serpent*] Nedder C. *sat on*] sete vp-on W.
286. *eggedest*] eggest C. *ete*] ete þer-of B.
288. *so*] al-so R. *hem*] hym B.
290. *Gobelyn*] gobłyn O.
291. *title*] tilyle (!) R. *þorwgh*] wiþ B.
292. *þe*] þis O. *After this line* CBY. *have the (probably spurious) line*—Oute of oure poustee · and leden hem hennes.
293. *wene*] leue B. *hath—gone*] he wente aboute R.
294. *assailled*] assoiled (!) C. *tyme*] R *oni.*
295. *Where*] Wheiþer W; Were B.
296. *hath he*] he hath R. *trolled*] tollid B. *two*] to R; twa C.
297. *slepyng*] lepynge W; sepynge B.
298. *dones*] dones O; done WR; doone Y; doon C; dene B.
300. *I* (1)] And I R. *lengthed*] lenged C.
301. *suffre*] nauȝt suffre R.

And now I se where a soule · cometh hiderward seyllynge, — I see his soul sailing hitherwards.
With glorie & with grete liȝte · god it is, I wote wel.
I rede we flee," quod he · "faste alle hennes. — Let us flee."
For vs were better nouȝte be · þan biden his syȝte.
For þi lesynges, Lucifer · loste is al owre praye.
Firste þorw þe we fellen · fro heuene so heighe;
For we leued þi lesynges · [we loupen oute alle with þe;
And now for thi last lesynge ·] ylore we haue Adam,
And al owre lordeship, I leue · a londe & a water;
Nunc princeps huius mundi eicietur foras." — John xii. 31.
¶ Efte þe liȝte bad vnlouke · & Lucifer answered,
"What lorde artow?" quod lucifer · "*quis est iste?*" — Ps. xxiii. 10 (Vulg.).
"*Rex glorie*" · þe liȝte sone seide,
"And lorde of myȝte & of mayne · & al manere vertues;
dominus virtutum;
Dukes of þis dym place · anon vndo þis ȝates, — "Undo these gates."
That cryst may come in · þe kynges sone of heuene."
And with þat breth helle brake · with Beliales barres; — The gates of hell are broke
For any wye or warde · wide opene þe ȝatis.
¶ Patriarkes & prophetes · *populus in tenebris,* — Mat. iv. 16.
Songen seynt Iohanes songe · *ecce agnus dei.* — John i. 36.
Lucyfer loke ne myȝte · so lyȝte hym ableynte.
And þo þat owre [lorde] loued · in-to his liȝte he lauȝte,
And seyde to Sathan, "lo! here · my soule to amendes — Our Lord offers soul for soul.
For alle synneful soules · to saue þo þat ben worthy.

304. *seyllynge*] sailynge RO.
305. *glorie*] Ioie C. *with* (2)] RO *om.*
306. *we*] þat we W.
307. *biden*] to a-biden B.
309. *fellen*] fallen B.
310, 311. *leued*] loueden B. *þi*] on þi W; þise B. [*we—lesynge*] *in* R *only; but cf.* C-Text. *ylore*] y-lorn W.; yloste C.
312. *a* (1)] on B. *a* (2)] on OB. *eicietur*] eicitur RB.
315, 316. *In one line in* R, *which omits* sone. *And*] þe R; And a B. *of* (2)] O *om. mayne*] man WR many B.
317. *Dukes*] Duk R.
318. *þe*] R *om.*
319. *brake*] braste R.
320. *opene*] *so in* B; open CO; opned WR.
322. *Iohanes*] Iohan B.
323. *ableynte*] ablente WRO; a-blyndyde C; a-blynde B.
324. [*lorde* RWCOBY] L *om. lauȝte*] tooke C.
325. *soule*] soulis B.

Christ claims his own, saying,

Myne þei be & of me · I may þe bette hem clayme.
Al-þough resoun recorde · & riȝt of my-self,
That if þei ete þe apple · alle shulde deye,
I bihyȝte hem nouȝt here · helle for euere.
For þe dede þat þei dede · þi deceyte it made;
With gyle þow hem gete · agayne al resoun.

"Thou, Satan, didst win mankind by guile.

For in my paleys, paradys · in persone of an addre,
Falseliche þow fettest þere · þynge þat I loued.
¶ Thus ylyke a lusarde · with a lady visage,
Theuelich þow me robbedest; · þe olde lawe *grau*nteth,
þat gylours be bigiled · & þat is gode resoun;

Exod. xxi. 24. *Dentem pro dente, & oculum pro oculo.*

I offer soul for soul,

Ergo, soule shal soule quyte · & synne to synne wende,
And al þat man hath mysdo · I, man, wyl amende.

[Fol. 80 b.]

Membre for membre · bi þe olde lawe was amendes,

life for life,

And lyf for lyf also · & by þat lawe I clayme it,
Adam & al his issue · at my wille her-after.

death for death.

And þat deth in hem fordid · my deth shal releue,
And bothe quykke & quyte · þat queynte was þorw synne;
And þat grace gyle destruye · good feith it asketh.
So leue it nouȝte, lucifer · aȝeine þe lawe I fecche hem,
But bi riȝt & by resoun · raunceoun here my lyges:

Mat. v. 17. *Non veni soluere legem, sed adimplere.*

þow fettest myne in my place · aȝeines al resoun,

328. *Al-þough*] And þouȝ WB.
329. *þei*] he W.
331. *dede* (1)] dyede C. *dede* (2)] dide WCB; diden O.
332. *gete*] gate C.
333. *myl* O *om.* *paleys*] place OB.
334. *fettest*] fecchest R. *þere*] WO *om.*
336. *þe*] and þe W. *lawe*] lawe it B.
337. *þe*] þat ben B.
338. *soule* (2)] B *om.* *to synne*] C *om.*
339. *man wyl*] may wel O. *amende*] amende it B.
340. *amendes*] amendid B.
341. *þat*] þe O. *it*] R *om.*
342. *al*] B *om.*
343. *þat*] at R.
344. *quykke*] quik R; quyke O; quykee C; quykye B; quykne W.
345. *destruye*] distroyed CB.
346. *it*] I WCOB. *nouȝte*] neuere R. *aȝeine*] þat aȝen B.
347. *But*] And O. *by*] RCB *om.* *lyges*] lieges C; leges R; liegges B. *adimplere*] implere R.
348. *fettest*] foched C. *myne*] hym B. *al*] R *om.*

Falseliche & felounelich ; · gode faith me it tauȝte,
To recoure hem thorw raunceoun · & bi no resoun elles,
So þat with gyle þow gete · þorw *grace* it is ywone.
þow, Lucyfer, in lyknesse · of a luther addere,
Getest by gyle · þo that god loued ;
¶ And I, in lyknesse of a leode · þat lorde am of heuene,
Graciousliche þi gyle haue quytte · go gyle aȝeine gyle !
And as Adam & alle · þorw a tre deyden,
Adam & alle þorwe a tree · shal torne aȝeine to lyue ;
And gyle is bigyled · & in his gyle fallen :
Et cecidit in foueam quam fecit.
Now bygynneth þi gyle · ageyne þe to tourne,
And my grace to growe · ay gretter & wyder.
þe bitternesse þat þow hast browe · brouke it þi-seluen,
þat art doctour of deth · drynke þat þow madest !
¶ For I, þat am lorde of lyf · loue is my drynke,
And for þat drynke to-day · I deyde vpon erthe.
I fauȝte so, me þrestes ȝet · for mannes soule sake ;
May no drynke me moiste · ne my thruste slake,
Tyl þe vendage falle · in þe vale of iosephath,
þat I drynke riȝte ripe must · *resureccio mortuorum*,
And þanne shal I come as a kynge · crouned with angeles,
And han out of helle · alle mennes soules.
¶ Fendes and fendekynes · bifor me shulle stande,

Thou didst beguile man in likeness of an adder.
I requite thee, in likeness of a man.
Guile is beguiled.
Ps. vii. 16 (Vulg.).
Drink that which thou hast brewed.
I thirst still, but drink not yet.
Joel iii. 12, 13.

349. *me it*] it me B.
351. *with*] þoruȝ WCOB. *gete*] gate C. *it is*] is it C. *ywone*] wonne COB.
352. *þow*] þat B. *luther*] lither RCOB.
353. *Getest*] Gatest C; Gete R; Gat B. *þo*] þinge R.
354. *I*] CB *om.*
355. *quytte*] y-quyt B. *gyle* (2)] riȝt B.
356. *alle*] alle other CB.
357. *aȝeine*] R *om.*
359. *to*] C *om.*
360. *wyder*] widder WCO; gretter R.
361. WO *omit.* *hast*] CB *om.* *brouke*] now brouke R. *This line is found in* Crowley. Cf. Pass. xi. 117.
365, 366. B *transposes these two lines.*
365. *þrestes*] þristeþ O; thryste C; thurstes R; þursteþ WB.
366. *thruste*] þrist O; thryst C; threst R; þurst WB.
367. *þe vendage*] vengeaunce B.
368. *must*] most R.
370. *han*] *so in* R; haue WCOB. *mennes*] mannys O; manere CB.
371. *fendekynes*] fyndekynes WC; feendkyns O.

Fiends and fiendkins shall obey me.

And be at my biddynge · where so eure me lyketh. 372
And to be merciable to man · þanne my kynde it asketh,
For we bethr bretheren of blode · but nou3te in baptesme alle.

My brethren shall not be condemned.

Ac alle þat beth myne hole bretheren · in blode & in baptesme,
Shal nou3te be dampned to þe deth · þat is with-outen ende; 376

Ps. l. 6 (Vulg.).

Tibi soli peccaui, &c.

It is nou3t vsed in erthe · to hangen a felou*n*
Ofter þan ones · þough he were a tretour.

A king can pardon a felon.

And 3if þe Kynge of þat kyngedome · come in þat tyme,
There þe feloun thole sholde · deth or otherwyse, 380
Lawe wolde, he 3eue hym lyf · if he loked on hym.

[Fol. 81.] I, the King of kings,

¶ And I, þat am kynge of kynges · shal come suche a tyme,
There dome to þe deth · dampneth al wikked;

can pardon whom I will.

And 3if lawe wil I loke on hem · it lithe in my *grace*,
Whether þei deye or deye nou3te · for þat þei deden ille, 385
Be it any þinge abou3te · þe boldenesse of her synnes,
I may do mercy þorw ri3twisnesse · & alle my wordes trewe.

No ill shall go unpunished,

And þough holiwrit wil þat I be wroke · of hem þat deden ille, 388

(Cf. Pass. iv. 148.)

Nullum malum inpunitum, &c.,

Thei shul be clensed clereliche · & wasshen of her synnes

372. *And—be*] Ac R. *þanne—kynde*] my kende þanne R. *it*] WO *om.*
377. *in*] on R.
380. *þe*] W *om.* *thole sholde*] schulde þole O. *or otherwyse*] *so in* RCBY; ou*þer* o*þer*-wise O; or o*þer* Iuwise W; other else *in* Crowley.
381. *Lawe*] þe lawe O. *3eue*] geue C; 3af R; 3aue O. *if*] and R.
383. *There*] Where þe O; Where B; Wher C. *al*] alle (*printed* alle the) W.
384. *loke—hem*] on hym loke O.
385. *þei*] O *has* he, *the first time only.*
386—388. CB *omit.*
386. *it*] O *om.* *abou3te*] O *om.* (!)
387. *may*] WOY *om.* *trewe*] been trewe O.
388. *þat* (1)] R *om.* *Nullum*] For nullum O.

In my prisoun *purgatorie* · til *parce* it hote,
And my mercy shal be shewed · to manye of my bretheren. 391 — yet mercy shall be shewn.
For blode may suffre blode · bothe hungry & akale,
Ac blode may nou3t se blode · blede, but hym rewe."—
Audiui archana verba, que non licet homini loqui.— — 2 Cor. xii. 4.
"Ac my ri3twisnesse & ri3t · shal reulen al helle,
And mercy al mankynde · bifor me in heuene. 395
For I were an vnkynde Kynge · but I my kynde holpe, — I were unnatural not to help my own kin.
And namelich at such a nede · þer nedes helpe bihoueth;
Non intres in iudicium cum seruo tuo, [*domine.*] — Ps. cxlii. 2 (Vulg.).
þus bi lawe," quod owre lorde · "lede I wil fro hennes þo þat me loued · & leued in my comynge. — I will release those that loved me."
And for þi lesynge, lucifer · þat þow lowe til Eue, 400
Thow shalt abye it bittre"— · & bonde hym with cheynes. — Christ binds Satan.
Astaroth and al þe route · hidden hem in hernes, — Ashtaroth and others hide themselves.
They dorste nou3te loke on owre lorde · þe boldest of hem alle,
But leten hym lede forth what hym lyked · and lete what hym liste. 404
¶ Many hundreth of angeles · harpeden & songen, — The angels harp and sing.
Culpat caro, purgat caro; regnat deus dei caro.
¶ Thanne piped pees · of poysye a note,
"*Clarior est solito post maxima nebula phebus,*

392. *hungry*] hungre C; and hungred (*sic*) B. *akale*] *so in* R; acale WO; a-calde C; a-cold B.
393. *Ac*] And C. *se*] se his R. *hym*] it CB.
396. *kynde*] kyn R. *holpe*] *so in* R; helpe WCOB.
397. *namelich*] mandlich (!) C; maliche B. *such*] silke (!) C. *nedes*] nede B. [*domine*] *in* O *only*.
399. *me*] I R.
400. *lowe*] *so in* R; leighe WC; ley3 OB. *til*] to R.
401. *bittre*] bitterli O. *bonde*] abond B.
402. *Astaroth*] Astarot R; Astroth W; Astoroth C; Astrot B. *hem*] thaym C.
404. *what hym* (1)] whom hym W; with hym who hym C; *with* hym alle þat hym B. *what* (2)] whom W.
407. *solito*] solitus R. *nebula*] *so in the* MSS.

Post inimicitias [clarior est et amor]. 408

The sun is brightest after sharp showers.

After sharpe shoures," quod pees · "moste shene is þe sonne;
Is no weder warmer · þan after watery cloudes.

Love is dearest after strife.

Ne no loue leuere · ne leuer frendes, 411
Þan after werre & wo · whan loue & pees be maistres.
Was neuere werre in þis worlde · ne wykkednesse so kene,
Þat ne loue, & hym luste · to laughynge ne brouȝte,
And pees þorw pacience · alle perilles stopped."

Truth and Peace embrace.

"Trewes," quod treuth · "þow tellest vs soth, bi *ihesus!*
Clippe we in couenaunt · & vch of vs cusse other." 417
"And lete no peple," quod pees · "perceyue þat we chydde,
For inpossible is no þyng · to hym þat is almyȝty."

Righteousness and Peace kiss each other.

¶ "Thow seist soth," seyde ryȝtwisnesse · & reuerentlich hir kyste, 420
"Pees & pees here! *per secula seculorum.*"

Ps. lxxxiv. 11 (Vulg.).

Misericordia & veritas obuiauerunt sibi, iusticia & pax osculate sunt.

Treuth tromped þo, & songe · *te deum laudamus;*
[Fol. 81 b.] And þanne luted loue · in a loude note,

Ps. cxxxii. 1 (Vulg.).

Ecce quam bonum, & quam iocundum, &c.

¶ Tyl þe daye dawed · þis damaiseles daunced, 424

The poet awakes,

That men rongen to þe resurexioun · & riȝt with þat I waked,

and bids his wife Kitte and his daughter Kalote

And called kitte my wyf · and kalote my douȝter—
"Ariseth & reuerenceth · goddes resurrexioun,

408. [*clarior—amor*] LW *omit;* RCOBY *retain this half-line.*
409. *sharpe*] scharpest R. *shene*] clene B.
411. *Here* R *has lost eight leaves, down to* Pass. XX. 27. *This passage is collated with* Y.
411. *leuer*] more better O.
414. *ne* (1)] CB *om.*
415. *stopped*] stoppeþ W.
416. *Trewes*] Trews O.
417. *cusse*] kisse COBY; clippe W.
418. *lete*] latte O; leteþ W. *chydde*] chide CY; chiden O.
419. *inpossible*] impossible OY.
423. *loue*] W *om. in*] in-to B.
425. *rongen*] range C; rounge B. *waked*] a-wakid B.
426. *called*] y-callid B.
427. *Ariseth—reuerenceth*] *so in* OBY; Arises and reuerens C; And bad hem rise and reuerence W. *goddes*] cristis B.

And crepeth to þe crosse on knees · & kisseth it for a iuwel! to revere and kiss the cross.
For goddes blissed body · it bar for owre bote,
And it afereth þe fende · for suche is þe myȝte,
May no grysly gost · glyde þere it shadweth!"

428. *crepeth*] crepe W. *kisseth*] kisse W; kisses C.
429. *goddes blissed*] cristis owen B.
431. *shadweth*] *so in* Y; shadwiþ B; schadwes C; schadewiþ O; walkeþ W.

PASSUS XIX (PROLOGUE TO DOBEST).

Passus xix^us^; & explicit dobet, & incipit dobest.

The poet awakes and writes his dream.

THus I awaked & wrote · what I had dremed,
And di3te me derely · & dede me to cherche,
To here holy þe masse · & to be houseled after.
In myddes of þe masse · þo men 3ede to offrynge,
He again sleeps, and dreams of Piers the Plowman, holding a cross.
I fel eftsones a-slepe : & sodeynly me mette,
That Pieres þe plowman · was paynted al blody,
And come in with a crosse · bifor þe co*mune* peple,
And ri3te lyke in alle lymes · to owre lorde ih*es*u ;
And þanne called I conscience · to kenne me þe sothe.
"Is this Jesus or Piers the Plowman?"
"Is þis ih*es*us þe iuster?" quod I · "þat iuwes did to deth?
Or it is Pieres þe plowman! · who paynted hym so rede?"
"It is Christ wearing Piers' coat-armour."
Quod conscience, & kneled þo · "þise aren Pieres armes,
His coloures & his cote-armure · ac he þat cometh so blody
Is cryst with his crosse · conqueroure of crystene."

TITLE. Passus decim*us* nonus YO; *to which* B *adds*—et quin*tus* de dobet. W *agrees with* L.
1. *dremed*] ydremed WC.
3. *holy þe*] þe holi B.
3, 4. *& to be—masse*] COBY *om.*
5. COBY *omit.*
6. *That*] þanne O.
8. *lymes*] þynges W.
9. *And*] CBY *om.*
10. *did*] diden B; diden hym O.
11. *it is*] *so in* WCOBY; is it *in* Crowley.
13. *ac*] and C.
14. *Is*] Wiþ B.

¶ "Why calle ȝe hym cryst?" quod I · "sithenes iuwes calle hym ihesus? "Why call Him Christ?

Patriarkes & prophetes · prophecyed bifore,
þat alkyn creatures · shulden knelen & bowen,
Anon as men nempned · þe name of god Ihesu. His name is Jesus.
Ergo is no name · to þe name of ihesus,
Ne none so nedeful to nempne · by nyȝte ne by daye.
For alle derke deuelles · aren adradde to heren it,
And synful aren solaced · & saued bi þat name.
And ȝe callen hym cryst · for what cause, telleth me?
Is cryst more of myȝte · & more worthy name Is Christ a worthier name?"
þan ihesu or ihesus · þat al owre ioye come of?"

¶ "Thow knowest wel," quod conscience · "and þow konne resoun, Conscience replies,

That knyȝte, kynge, conqueroure · may be o persone. "One man may be both knight, king, and conqueror.
To be called a knyȝte is faire · for men shal knele to hym;
To be called a Kynge is fairer · for he may knyȝtes make;
Ac to be conquerour called · þat cometh of special grace, To be called a conqueror comes of special grace.
And of hardynesse of herte · & of hendenesse [bothe],
To make lordes of laddes · of londe þat he wynneth,
And fre men foule thralles · þat folweth nouȝt his lawes. {Fol. 82.}

¶ The iuwes, þat were gentil men · ihesu þei dispised, The Jews despised Jesus, and are now under tribute.
Bothe his lore & his lawe · now ar þei lowe cherlis.
As wyde as þe worlde is · wonyeth þere none
But vnder tribut & taillage · as tykes & cherles.
And þo þat bicome crysten · by conseille of þe baptiste,

15. ȝe] W *om.* *calle* (2)] called CBY; calleden O.
19. *is*] þer is B. *þe*] þat B. *of*] CBY *om.*
23. ȝe] thay C. *callen*] callid B.
25. *come*] comeþ B.
26. *konne*] canst O.
27. O *puts* kynge *before* knyȝte. *kynge*] kyng and B. *o*] a B; of oo Y.
29. *To*] And to O. *is*] O *om.*
30. *Ac*] And CYB.
31. [*bothe* COBY] LW *om.*
36. *As*] Also B. *wonyeth—none*] noon of hem þer wonyeþ W.
38. *baptiste*] baptisme WCO; baptesme Y; baptyme B.

The Christians are free men.

Aron frankeleynes, fre men · þorw fullyng þat þei toke,
And gentel men with ihesu · for Ihesus was [yfulled],
And vppon caluarye on crosse ycrouned kynge of iewes. 41

Jesus performed the duties of a king,

¶ It bicometh to a Kynge · to kepe and to defende,
And conquerour of conquest · his lawes & his large.
And so [dide] Ihesus þe iewes · he iustified & tauȝte hem 44
þe lawe of lyf · that last shal euere;
And fended fram foule yueles · feueres & fluxes,
And fro fendes þat in hem [were] · & fals bileue.
þo was he ihesus of iewes called · gentel prophete, 48

and bare a crown of thorns.

And kynge of her kyngdome · & croune bar of þornes.
¶ And þo conquered he on crosse · as conquerour noble;
Myȝt no deth hym fordo · ne adown brynge,

He arose, and was a conqueror.

That he ne aros & regned · and rauysshed helle. 52
And þo was he conquerour called · of quikke & of ded,
For he ȝaf Adam & Eue · and other mo blisse,
þat longe hadde leyne bifore · as lucyferes cherles.

He gave his lieges places in Paradise.

¶ And sith he ȝaf largely · alle his lele lyges 56
Places in paradys · at her partynge hennes,
He may wel be called conquerour · & þat is cryst to mene.

And now He cometh to teach us

¶ Ac þe cause þat he cometh þus · with crosse of his passioun,
Is to wissen vs þere-wyth · þat whan þat we ben tempted, 60

39. *fre*] & free O. *fullyng*] þe fullyng B.
40. [*yfulled* WCY] yfullid OB; yfolled L.
42. *to* (2)] O *om.*
43. *And*] And a C.
44. [*dide*] *so in* WCOBY; ded L.
45. *lyf*] longe lijf O.
46. *fended*] fende hem O; fenden Y; fendist B; defended W.
47. *fro*] O *om.* *in*] O *om.* [*were* WCYB] werren (*sic*) O; was L. *fals*] al fals O.
50. *crosse*] þe crois B.
52. *ne aros*] naroos W; no roos O; aros CB.
53. *called*] ealle C; B *om.*
55. *leyne*] y-leyen W. *lucyferes*] lucifer Y.
56. *alle*] to alle B.
59. *he*] C *om.* *his*] CYB *om.*
60. *þat* (2)] B *om.*

þer-with to fy3te & fenden vs · fro fallyng in-to synne,
And se bi his sorwe · þat who so louethr ioye, that he who loveth joy must suffer wo.
To penaunce & to þouerte · he moste putten hym-
seluen,
And moche wo in þis worlde · willen & suffren. 64
¶ Ac to carpe more of cryst · And how he come to þat
name,
Faithly forto speke · his firste name was ihesus. His name was Jesus at first.
Tho he was borne in bethleem · as þe boke telleth,
And cam to take mankynde · kynges and aungeles 68
Reuerenced hym faire · with richesse of erthe.
Angeles out of heuene · come knelyng & songe, Angels sung to him. Luke ii. 14.
Gloria in excelsis deo, &c.
¶ Kynges come after · kneled, & offred Kings offered him their gifts.
Mirre & moche golde · with-outen mercy askynge, 72
Or any kynnes catel · but knowlechyng hym soe-
uereigne
Bothe of sonde, sonne, & see · & sithenes þei went [Fol. 82 b.]
In-to her kyngene kyth · by conseille of angeles.
And there was þat worde fulfilled · þe which þow of
speke, 76
Omnia celestia, terrestria, flectantur in hoc no- Phil. ii. 10.
mine Ihesu.
For alle þe angeles of heuene · at his burth kneled,
And al þe witte of þe worlde · was in þo þre kynges; These Magi offered Him
Resoun & [ri3twisnesse] · & reuth þei offred, reason, righteousness, and ruth;
Wherfore & whi · wyse men þat tyme, 80
Maistres & lettred men · *Magy* hem called.

61. *fenden*] defenden W. *in-to*] to W. *synne*] C *om.* (!)
62. *se*] se (*printed* so) W. *so*] B *om.*
64. *wo*] who B; O *om.* *willen*] to willen W.
65. *Ac*] As CB. *more*] B *om.* *name*] C *om.*
66. *Faithly*] Feiþ-fulli B.
69. *Reuerenced*] Reuerenseden B. *richesse*] richesses W.
70. *out*] B *om.*
71. *come*] þat come W. *kneled*] knelynge OY; and kneliden B.
72. *moche*] mylkyle (!) C.
74. *sonde*] lond W; soule B; sonde and COY. *see*] sehe O.
75. *her—kyth*] hir kyngenelich C; hir kyngenlith Y; erþe kyngriche B. *angeles*] an angel B.
76. *worde*] world Y.
79. [*ri3twisnesse* WOY] ri3tfulnesse LCB; *but see* l. 84.

denoted by incense,

¶ That o kynge cam with resoun · keuered vnder sense.
Þe secounde kynge sitthe · sothliche offred
Riȝtwisnesse vnder red golde · resouns felawe.

gold,

Golde is likned to leute · þat last shal euere,
And resoun to riche golde · to riȝte & to treuthe.
The þridde kynge þo cam · knelyng to ihesu,

and myrrh.

And presented hym with pitee · apierynge by myrre;
For mirre is mercy to mene · & mylde speche of tonge.
Thre yliche honest þinges · [were] offred þus at ones,
Þorw þre kynne kynges · knelynge to ihesu.

Jesus was not yet a king or a conqueror.

¶ Ac for alle þise preciouse presentz · owre lorde prynce
ihesus ·
Was neyther kynge ne conquerour · til he gan to wexe
In þe manere of a man · & þat by moche sleight;

Like a conqueror, He learnt many sleights.

As it bicometh a conquerour · to konne many sleightes,
And many wyles & witte · þat wil ben a leder;
And so did ihesu in his dayes · who so had tyme to telle it.
Sum tyme he suffred · & sum tyme he hydde hym;
And sum tyme he fauȝte faste · & fleigh otherwhile.

He wrought miracles.

And some tyme he gaf good · & graunted hele bothe,
Lyf & lyme · as hym lyste, he wrought.
As kynde is of a conquerour · so comsed ihesu,
Tyl he had alle hem · þat he fore bledde.
¶ In his iuuente þis ihesus · atte iuwen feste,

82. *o*] of (!) Y; on B.
83. *sitthe*] ek CB; ech Y. *sothliche*] soiþli he B.
84. *Riȝtwisnesse*] Riȝtfulnesse B. *red*] B *om.*
85. *Golde*] For gold W. *leute*] þeaute B. *last*] fast Y.
86. W *omits.*
87. *þo*] CB *om.*
88. *presented*] presente C. *apierynge*] apperynge WO; appaieryng Y; a pilgrym (!) B. *by*] to C.
90, 91. *Thre yliche*] þise þree ylikne B. *were—kynges*] CB *omit.* [*were* WOY] was L.
92. *prynce*] kyng W.
94. *þe*] þise B. *moche*] muchel W.
95. *sleightes*] wilis B.
96. *wyles—witte*] sotile wittis B.
97. *ihesu*] Iohan B. *had*] holdiþ B. *to*] B *om.*
98. *Sum*] So þat B.
99. *fleigh*] fledd C; pleieþ B.
100. *good*] gold B. *hele*] hile B.
102. *a*] B *om.* *so*] and so Y.
103. *had*] badde C.
104. *iuuente*] Iuuentee WY; Innocence CB. *atte*] at WC; at þe Y. *iuwen*] Iewne C; Iuen O.

Water in-to wyn tourned · as holy writ telleth, — He turned water into wine, and began to DO-WELL,
And þere bigan god · of his grace to dowel.
For wyn is lykned to lawe · & lyf of holynesse;
And lawe lakked þo · for men loued nouȝt her enemys.
And cryst conseilleth þus · & comaundeth bothe,
Bothe to lered & to lewed · to louye owre enemys.
So atte feste firste · as I bifore tolde, — at the feast in Cana,
Bygan god, of his grace · & goodnesse, to dowel:
And þo was he cleped & called · nouȝt holy, cryst, but Ihesu,
A faunt fyn, ful of witte · *filius marie.*
¶ For bifor his moder marie · made he þat wonder, — in the presence of Mary.
þat she furste & formest · ferme shulde bilieue,
That he þorw *grace* was gete · & of no gome elles. [Fol. 88.]
He wrouȝt þat bi no witte · but þorw worde one,
After þe kynde þat he come of · þere comsed he dowel.
And whan he was woxen more · in his moder absence, — Next He wrought many miracles,
He made lame to lepe · & ȝaue liȝte to blynde,
And fedde with two fisshes · & with fyue loues
Sore afyngred folke · mo þan fyue thousande.
þus he conforted carful · & cauȝte a gretter name, — and caught a greater name viz. DO-BET
þe whiche was dobet · where þat he went.
For defe þorw his doynges to here · & dombe speke he made,
And alle he heled & halpe · þat hym of grace asked.
And þo was he called in contre · of þe *comune* peple,

106. *to*] CYB *om.*
107. *of*] W *om.*
109. *þus*] vs COBY. *comaundeth*] comaunde C.
110. *Bothe*] W *om.*
111. *atte*] at þe COY; þat þe B; at þat (*printed* the) W.
113. *þo*] þoo O; þanne W. *cleped &*] W *om. cryst*] chirche CB. Crowley *has*—not only christ but Jesu.
117. *of*] CBY *om.*
119. *þere*] the Y. *comsed*] bygan C.
120. *was woxen*] woxen was W.
121. *lame*] lame men B.
123. *afyngred*] ahungerd C; and hungrid B. *fyue*] a CY. *mo—thousande*] fyue þowsan and mo B.
124. *carful*] þe careful B. *a*] Y *om. gretter*] gret B.
126. *defe*] deef CY; deefe O; deue W; deefe men B. *þorw—doynges*] he made B. *speke—made*], speke made C; to speke B.
127. *he*] B *om.*

Then was He called the Son of David.

For þe dedes þat he did · *fili dauid, ihesus!* 129
For dauid was douȝtiest · of dedes in his tyme,

1 Sam. xviii. 7.

The berdes þo songe · *Saul interfecit mille, et dauid decem milia;*
For-þi þe contre þere ihesu cam · called hym *fili dauid,*

None was so worthy as He to be king.

And nempned hym of nazereth · & no man so worthi
To be kaisere or kynge · of þe kyngedome of iuda, 134
Ne ouer iuwes iustice · as ihesus was, hem þouȝte.
¶ Where-of caiphas hadde enuye · & other of þe iewes,
And forto done hym to deth · day & nyȝte þei casten;

The Jews then crucified Him,

Kulleden hym on-crosse-wyse · at caluarie on fryday,
And sithen buryden his body · & beden þat men sholde

and watched His body,

Kepen it fro niȝt-comeres · with knyȝtes y-armed, 140
For no frendes shulde hym fecche · for prophetes hem tolde,

lest He should rise again.

þat þat blessed body · of burieles shulde rise,
And gone in-to galile · and gladen his apostles,
And his moder Marie · þus men bifore demed. 144
¶ The knyȝtes þat kepten it · biknewe it hem-seluen,

Angels sang at His resurrection.

þat angeles & archangeles · ar þe day spronge,
Come knelynge to þe corps · & songen, *christus resurgens*
Verrey man bifor hem alle · & forth with hem he ȝede. 148
¶ The iewes preyed hem pees · & bisouȝte þe knyȝtes

129. *fili—ihesus*] ihesu fili dauid COBY.
130. *his*] B *om.*
131. *berdes*] burdes W; birdes Y; byrdes C; burges B. *þe*] that COBY. *Saul*] Sal CB.
132. *For-þi*] For B.
134. *iuda*] Iude C; Iudee B.
135. *Ne*] And be B. *iustice*] Iustices C. *ihesus*] B *om.*
137. *done*] done *or* doun L; doon WCY; don B; do O; *cf.* gone *in* l. 143.
138. *Kulleden*] And killiden B. *on* (2)] on þe B.
140. *y-armed*] armed Y.
142. *blessed*] blisful C; bisseful (*sic*) B. *shulde rise*] risen sholde W.
144. *men*] þei B.
145. *it* (1)] *so in* W *and* Crowley; hym COBY. *hem-seluen*] hym-selue CB.
147. *Come*] Comen kynlyn (!) B. *corps*] corees C; cors B.
148. *man*] men (*sic*) WO.
149. *pees*] be pees W.

Telle þe comune þat þere cam · a compaignye of his aposteles,
And bywicched hem as þei woke · & awey stolen it.
¶ Ac Marie Magdeleyne · mette hym bi þe wey,
Goynge toward galile · in godhed & manhed,
And lyues & lokynge · & she aloude cryde,
In eche a compaignye þere she cam · *christus resurgens!*
þus cam it out þat cryst ouer-cam · rekeuered & lyued;
Sic oportet christum pati, & intrare, &c.;
For [þat] þat wommen witeth · may nouȝte wel be conseille!
¶ Peter perceyued al þis · & pursued after
Bothe iames & Iohan · Ihesu for to seke,
Tadde & ten mo · with Thomas of ynde.
And as alle þise wise wyes · weren togideres,
In an hous al bishette · & her dore ybarred,
Cryst cam in, & al closed · bothe dore & ȝates,
To peter & to his aposteles · and seyde *pax vobis!*
And toke Thomas by þe hande · and tauȝte hym to grope,
And fele with his fyngres · his flesshelich herte.
¶ Thomas touched it · & with his tonge seyde,
'*Deus meus & dominus meus.*
Thow art my lorde, I bileue · god, lorde ihesu!
þow deydest & deth þoledest · and deme shalt vs alle!
And now art lyuynge & lokynge · & laste shalt euere!'

The Jews bade the soldiers say His body was stolen.
But Mary Magdalen saw Him alive, and proclaimed it;
Luke xxiv. 46.
for what a woman knows is no secret.
[Fol. 8: b.]
His apostles were together in a closed house, when Christ came in.
Thomas touched and knew Him.
John xx. 28.

150. *Telle*] to telle B. *þe comune*] O *om.* *cam*] coomen O.
151. *as*] ar B. *it*] hym B.
154. *lyues*] *so in* W; on lyue O; a lyue Y; lymes CB. *she*] so CBY.
155. C *and* B *are corrupt here.*
157. [*þat* WCOBY] L *om.* *witeth*] witethes (!) C. *conseille*] counseille W; counseil CYB; counceyl O.
158. *perceyued*] perceyues C.
160. *Tadde*] *so in* COB; Thaddee W; Thadde Y.
161. *as*] B *om.* *wyes*] men B.
162. *bishette*] biset C; bisette Y. *ybarred*] *so in* W; yspenrede CY; yspered O; I-spord B; Crowley *has* barred.
163. *&*] *so in* W; COBY *om.*; *but cf.* C-Text.
164. *his*] þise W; þe B.
165. *grope*] grappe C.
168. *god*] my god W. *god lorde*] my lord god B.
169. *shalt*] shal B.
170. *shalt*] schalt þou O.

Christ blessed Thomas,

¶ Crist carped þanne · and curteislich seyde,
'Thomas, for þow trowest þis · & trewliche bileuest it,
Blessed mote þow be · & be shalt for euere.

and those still more who believe without sight.

And blessed mote þei alle be · in body & in soule,
That neuere shal se me in siȝte · as þow doste nouthe,
And lellich bileuen al þis · I loue hem & blesse hem;

John xx. 29. *Beati qui non viderunt, [et crediderunt,] &c.'*

Then He taught DO-BEST.

¶ And whan þis dede was done · dobest he tauȝte,
And ȝaf Pieres power · and pardoun he graunted
To alle manere men · mercy & forȝyfnes,
Hym myȝte men to assoille · of alle manere synnes,
In couenant þat þei come · & knowleche to paye,

Mat. xviii. 28. To pieres pardon þe plowman · *redde quod debes.*

He gave His apostles power to bind and unbind.

¶ Thus hath pieres powere · be his pardoun payed,
To bynde & to vnbynde · bothe here & elles-[where],
And assoille men of alle synnes · saue of dette one.

He ascended into heaven.

¶ Anone after an heigh · vp in-to heuene
He went, & wonyeth þere · & wil come atte laste,
And rewarde hym riȝte wel · þat *reddit quod debet*—
Payeth parfitly · as pure trewthe wolde.

He shall judge all men at Doom's-day."

And what *per*sone payeth it nouȝt · punysshen he þinketh,
And demen hem at domes daye · bothe quikke & ded,
Þe gode to þe godhede · & to grete ioye,
And wikke to wonye · in wo with-outen ende."

172. *bileuest*] leuest O.
175. *shal se*] seien B.
176. [*et crediderunt* COBY] LW *om.*
178. *he*] hym B.
179. *men*] of men C.
180. *Hym—to*] His power myȝte men Y; He myȝt men B. (*These two readings are simpler, yet probably not genuine.*) *men*] W *om.*; O *places it after* assoille. *synnes*] synne W.
181. *knowleche*] *so in* O; knowliche CY; knouleche B; *apparently miswritten* knewleche *in* L; knewelicheđ W.
183. *hath*] O *om.* *be*] by W; bi B.
184. *to* (2)] WCOBY *om.* [*where* WCOBY] L *omits, but the line is marked;* els where *in* Crowley.
185. *assoille*] soilled C. *alle*] CB *om.*
186. *an heigh*] on heigh B; on hyȝ O. *in-to*] in-to þe Y; to the CB.
187. *wil*] wo (*put for* wol) B. *atte*] at þe WOB; at CY.
188. *And*] L *has* And wil; *but* wil *should be omitted, as in* WCOBY.
189. *Payeth*] And payeþ O.
191. *hem*] hym COB. *at*] a CY.
193. *wikke*] wikkede WCOBY.

þus conscience of crist · & of þe crosse carped,
And conseilled me to knele þer-to · & þanne come, me þou3te,
One *spiritus paraclitus* · to pieres & to his felawes;
In lyknesse of a li3tnynge · he ly3te on hem alle,
And made hem konne & knowe · alkyn langages.
I wondred what þat was · & wagged conscience,
And was afered of the ly3te · for in fyres lyknesse
Spiritus paraclitus · ouer-spradde hem alle.
¶ Quod conscience, & kneled · "þis is crystes messager,
And cometh fro þe grete god · & *grace* is his name.
Knele now," *quod* conscience · "& if þow canst synge,
Welcome hym & worshipe hym · with *veni, creator spiritus.*"
¶ Thanne songe I þat songe · and so did many hundreth,
And cryden with conscience · "help vs, god of grace!"
And þanne bigan grace · to go with piers plowman,
And conseilled hym & conscience · þe comune to sompne,
"For I wil dele to-daye · & dyuyde grace,
To alkynnes creatures · þat [han] her fyue wittes,
Tresore to lyue by · to her lyues ende,
And wepne to fy3te with · þat wil neure faille.
For antecryst & his · al þe worlde shal greue,
And acombre þe, conscience · but if cryst þe helpe.
¶ And fals *pro*phetes fele · flatereres & glosers
Shullen come & be curatoures · ouer kynges & erlis,
And pryde shal be pope · prynce of holycherche,
Coueytyse & vnkyndenesse · cardinales hym to lede.

The Spirit descends on Piers and his fellows.

[Fol. 84.]

"This is Christ's messenger," said Conscience.

Grace counsels Piers,

bestowing gifts of grace.

against the power of Antichrist.

For pride shal be pope.

194. þe] O *om.*
195. *come*] cam WOY; com CB.
200. *the*] þat CYB. *lyknesse*] lightnesse W.
206. *and*] W *om.*
210. *dyuyde*] 3yue diuine W.
211. [*han* WCOYB] kan L.
213—220. COBY *omit, owing to repetition of* And wepne, &c. Crowley *retain this passage.*
215. þe (2)] Crowley *omits.*
216. *fele*] fell *in* Crowley.
218. *prynce*] and prince *in* Crowley.
219. *hym*] hem *in* Crowley.

For-þi," *quod grace*, "er I go · I wil gyue ȝow tresore,
And wepne to fiȝte with · whan antecryst ȝow assailleth." 221

The gifts of the Spirit; And gaf eche man a grace · to gye with hym-seluen,
That ydelnesse encombre hym nouȝt ·envye ne pryde,

1 Cor. xii. 4. *Diuisiones graciarum sunt, &c.*

Wit and eloquence; ¶ Some he ȝaf wytte · with wordes to shewe, 224
Witte to wynne her lyflode with · as þe worlde asketh,
As *prechoures & prestes* · & *prentyce*[s] of lawe,
Þei lelly to lyue · by laboure of tonge,
And bi witte to wissen other · as *grace* hem wolde teche. 228

merchandise; ¶ And some he kenned crafte · & kunnynge of syȝte,
With sellyng & buggynge · her bylyf to wynne,

handicrafts; And some he lered to laboure · a lele lyf & a trewe,
And *somme* he tauȝte to tilie · to dyche & to thecche,
To wynne with her lyflode · by lore of his techynge.

mathematics; And some to dyuyne & diuide · noumbres to kenne;

painting; And some to compas craftily · & coloures to make;

foreknowledge; And some to se & to saye · what shulde bifalle, 236
Bothe of wel & of wo · telle it or it felle,

astronomy; As Astronomyenes þorw astronomye · & philosophres wyse.

strength to do justice; ¶ And some to ryde & to recoeure ·þat vnriȝtfully was wonne;
He wissed hem wynne it aȝeyne · þorw wightnesse of handes, 240

221. *antecryst*] any cristyne CB.
222. *eche*] O *om.* *gye*] gide W; ȝo COY; goo B; *but* Crowley *has* ȝuide.
224. *wordes*] is wordis B.
225. *Witte*] Wiþ B. *her*] his Y. *worlde*] werk O.
226. *prentyces*] Prentices WCOY; princis B; *miswritten* prentyce *in* L.
227. *by*] þoruȝ O; by a B.
229. *he*] B *om.* *crafte*] craftis B.
230. *buggynge*] byggynge CYB. *ylyf*] bilyue WC; bileue Y; bileue (*altered to* biliue) O; liflode B.
231. *a* (2)] COB *om.*
232. *thecche*] hegge COBY.
234. *to* (1)] BY *om.* *noumbres*] membres C; menbris B.
236. *&*] and som C; & summe OB. *shulde*] shulle B.
238. *&*] on O.
239. *&*] & som YB. *vnriȝtfully*] wrongfully W.
240. *wissed*] wissem (!) B. *wynne*] to wynne WB. *wightnesse*] wightwisnesse Y; witnesse CB.

¶ And fecchen it fro fals men · with foluyles lawes. [Fol. 84 b.]
And some he lered to lyue · in longynge to ben hennes,
In pouerte & in penaunce · to preye for alle crystene. prayer; truth and love.
And alle he lered to be lele · & eche a crafte loue other,
And forbad hem alle debate · þat none were amonge hem.
"Thowgh some be clenner þan somme · ȝe se wel," quod grace, "Let none be envious," said Grace.
"þat he þat vseth þe fairest crafte · to þe foulest I couth haue put hym,
þinketh alle," quod grace · "þat grace cometh of my ȝifte;
Loke þat none lakke other · but loueth alle as bretheren. "Let none blame others.
¶ And who þat moste maistries can · be myldest of berynge,
And crouneth conscience kynge · & maketh crafte ȝowre stuward, Make conse..... your king.
And after craftes conseille · clotheth ȝow & fede.
For I make pieres þe plowman · my procuratour & my reve,
And Regystrere to receyue · *redde quod debes.*
My prowor & my plowman · Piers shal ben on erthe, My plowman shall be Piers."
And for to tulye treuthe · a teme shal he haue."
¶ Grace gaue Piers a teme · foure gret oxen; Grace gives Piers four oxen,
þat on was Luke, a large beste · and a lowe-chered,

241. *foluyles*] *so in* W; foluiles COY; forluylis B.
243. *for alle*] fol (!) C.
244. *lele*] lee B. *a crafte*] craft to B.
245. *debate*] debatis B.
247. *I*] B *om.*
248. CBY *omit.*
249. *Loke*] Lokeþ W. *none*] no Y; no man W. *loueth*] loue C; Y *om.*
250. *who*] þei B. *can*] konne CY; kunne B. *be myldest*] beþ mylde B.
251. *crouneth*] crowned CBY; crowne O. *maketh*] maked CB; make O.
252. C *omits.* *clotheth*] cloþe B. *fede*] fedeþ O.
255. *prowor*] *so in* W; proweour Y; prowyour O; plough B; plowght C; purveour C2; Crowley *has* prouisor.
256. *tulye*] tilie WCOBY.
257. *foure*] of foure W.
258. *a lowe-chered*] of lowe chere B.

Matthew, Mark, Luke, and John;

And marke, & mathew þe þrydde · myghty bestes bothe,
And ioigned to hem one Iohan · most gentil of alle,
þe prys nete of Piers plow · passyng alle other.

and four "stots,"

¶ And grace gaue pieres · of his goodnesse, foure stottis,
Al þat his oxen eryed · þey to harwe after.

Austin, Ambrose, Gregory, and Jerome;

On hy3te Austyne · & ambrose an-other,
Gregori þe grete clerke · & Ierome þe gode;
þise foure, þe feithe to teche · folweth pieres teme,
And harwed in an handwhile · al holy scripture,
Wyth two harwes þat þei hadde · an olde & a newe,
Id est, vetus testamentum & nouum.

and also four seeds, viz. the cardinal virtues.

¶ And grace gaue greynes · þe cardynales vertues,
And sewe [hem] in mannes soule · & sithen he tolde her names.

The first is the Spir't of Prudence;

Spiritus prudencie · þe firste seed hy3te,
And who so eet þat · ymagyne he shulde,
Ar he did any dede · deuyse wel þe ende;
And lerned men a ladel bugge · with a longe stele,
þat cast for to kepe a crokke · to saue þe fatte abouen.

the second, of Temperance;

¶ The secounde seed hi3te · *spiritus temperancie.*
He þat ete of þat seed · hadde suche a kynde,
Shulde neuere mete ne mochel drynke · make hym to swelle,

which protects men against all excesses;

Ne sholde no scorner ne scolde · oute of skyl hym brynge,

260. *most*] the most CBY.
262. *stottis*] grete stottes CB.
263. *þey*] hem O. *harwe*] harwen it B.
264. *ambrose an-other*] anoþer ambrose B.
265. *Ierome*] Ieromye Y.
267. *an*] Y *om.*
268. *an*] and B. *Id est*] COBY *om.*
269. *cardynales*] *so in* COY; cardynals B; Cardynal W.
270. *sewe*] sewen Y; swee (*sic*) C.
[*hem* WCz] it LCOBY. *he*] COBY *om.*
273. *did—dede*] deide any deeþ W. *deuyse wel*] anyse hym wel of B.
274. *ladel*] lady (!) Y. *bugge*] bygge CB; to bigge O.
275. *þat*] To O; And W.
276—355. *Here the* Oriel MS. *has lost a leaf. This passage is collated with* Cz.
277. *hadde*] it had Cz.
279. *sholde*] W *om.*

Ne wynnynge ne welthe · of wor[l]deliche ricchesse
Waste worde of ydelnesse · ne wykked speche meue;
Shulde no curyous clothe · comen on hys rugge,
Ne no mete in his mouth · þat maister Iohan spiced. [Fol. 85.]
¶ The thridde seed þat Pieres sewe · was *spiritus fortitudinis.* the third, the Spirit of Fortitude,
And who so eet of þat seed · hardy was eure.
To suffre al þat god sent · sykenesse & angres;
Myȝte no lesynge ne lyere · ne losse of worldely catel
Maken hym for any mournynge · þat he nas merye in soule,
And bolde & abydynge · bismeres to suffre,
And playeth al with pacyence · & *parce michi, domine,* which confers patience;
And couered hym vnder conseille · of catoun þe wyse;
Esto forti animo, cum sis dampnatus inique. Dion. Cato; Dist. ii. 14.
¶ The fierthe seed þat pieres sewe · was *spiritus iusticie,* the fourth of Justice,
And he þat eet of þat seed; shulde be euere trewe
With god, & nouȝt agast · but of gyle one.
For gyle goth so pryuely · þat good faith other-while
May nouȝte ben aspyed · for *spiritus iusticie.*
¶ *Spiritus iustic̃ie* · spareth nouȝte to spille which punishes the guilty,
Hem þat ben gulty · & forto correcte
þe Kynge, ȝif he falle · in gylte or in *tres*passe.
For counteth he no kynges wrattlie · whan he in courte sitteth
To demen as a domes man; · adradde was he neure, and is afraid neither of duke
Noither of duke ne of deth · þat he ne dede þe lawe, nor of death.
For present or for preyere · or any prynces *lettres*;

280. CCzBY *om.* *worldeliche*] *see* l. 287.
281. *Waste*] Wat B. *ne*] ne no CBY.
282. *rugge*] rygge C; rigge CzB.
285. *so*] W *om.* *was*] was he W; he was B.
286. *sykenesse*] & siknesse Y.
287. *lesynge*] lesynges WCCzBY. *ne lyere*] no ber (l) C; hym dere B. *worldely*] wordly C; no B.
288. *nas*] ne was B.
291. *couered*] coueren CCzY; coueręþ B.
293. *fierthe*] *so in* CB; ferþe WCzY.
294. *euere*] neuere B.
297. *aspyed*] espied W.
300. *in* (2)] in ony Cz.
301. *counteth*] a-counteþ B.
303. *þe*] WCCzBY *om.*

He dede equite to alle · euene forth his powere.
¶ Thise foure sedes pieres sewe · and sitthe he did hem harwe
The harrow is the law. Wyth olde lawe and newe lawe · þat loue myȝte wexe
Amonge þe foure vertues · and vices destroye. 308
Weeds are like vices. ¶ For comunelich in contrees · kammokes & wedes
Fouleth þe fruite in þe felde · þere þei growe togyderes;
And so don vices · vertues worthy.
Quod Piers, "harweth alle þat kunneth kynde witte · bi conseille of þis doctours, 312
And tulyeth after her techynge · þe cardinale vertues."
Grace bids Piers to build a barn. ¶ "Aȝeines þi greynes," quod grace · "bigynneth for to ripe,
Ordeigne þe an hous, Piers · to herberwe in þi cornes."
Piers asks for wood, ¶ "By god! grace," quod Piers · "ȝe moten gyue tymbre, 316
And ordeyne þat hous · ar ȝe hennes wende."
and receives the cross of Christ. ¶ And grace gaue hym þe crosse · with þe croune of þornes,
That cryst vpon caluarye · for mankynde on pyned,
And of his baptesme & blode · þat he shedde on Rode
He made a maner morter · & mercy it hiȝte. 321
And þere-with grace bigan · to make a good foundement,
[Fol. 85 b.] And watteled it and walled it · with his peynes & his passioun,
And of al holywrit · he made a rofe after, 324
He builds the house of Unity. And called þat hous vnite · holicherche on englisshe.

308. *þe*] þo W.
309. *comunelich*] comunes Y. *kammokes*] calokes B.
312. *kunneth*] konneþ W; konne CC2Y; kunne B. *kynde*] kyndly CC2BY.
313. *tulyeth*] tilieþ WC2YB; telles C. *her*] his C; þis C2. *þe*] B *om.*
314. þi] þi (*printed* thei *in 2nd ed.*) W. *grace*] grace to Piers CBYC2. *bigynneth for to*] þat þi greyneþ B.
315. *Piers*] CBY *om.*; L *has* quod Piers, *where* quod *is wrongly repeated from* l. 316. *cornes*] *so in* WB; corne CC2Y.
316. *god*] goddis (*wrongly*) B. *moten*] most CB.
317. *wende*] wente B.
323. *watteled*] watlede W; watled CC2Y; watrid B. *peynes*] peyne W.
324. *al*] C2 *om.*
325. *on*] in C2.

And whan þis dede was done · grace deuised
A carte, hyȝte cristendome · to carye pieres sheues;
And gaf hym caples to his carte · contricioun & confessioun,
And made presthode haywarde · þe while hym-self went
As wyde as þe worlde is · with pieres to tulye treuthe.

Piers' horses are contrition and confession.

¶ Now is Pieres to þe plow · & pruyde it aspyde,
And gadered hym a grete oest · to greuen he þinketh
Conscience and al crystene · and cardinale vertues,
Blowe hem doune & breke hem · & bite atwo þe mores;

Pride sees Piers ploughing, and prepares to attack him.

And sente forth surquydous · his seriaunt of armes,
And his spye spille-loue · one speke-yuel-byhynde.
þise two come to conscience · and to crystene peple,
And tolde hem tydynges · "þat tyne þei shulde þe sedes,

He sends out Surquidous and Spill-love.

That Pieres þere hadde ysowen · þe cardynal vertues;
And Pieres berne worth broke · & þei þat ben in vnite
Shulle come out, & conscience · & ȝowre two caples,
Confessioun & contricioun · and ȝowre carte þe byleue
Shal be coloured so queyntly · and keuered vnder owre sophistrie,

Pride's message to all Christians, threatening to work them evil by sophistry.

þat [conscience] shal nouȝte · knowe by contricioun,
Ne by confessioun · who is cristene or hethen,
Ne no maner marchaunt · þat with moneye deleth,
Where he wynne wyth riȝte · with wronge, or with vsure.

326. *grace*] grace anon C2.
329. *þe while*] while Y.
331. *it*] is B.
332. *to*] for to W; hym to B.
333. CC2BY *omit.*
334. *Blowe*] Blew CB. *hem* (1)] hym B. *breke*] brak B. *bite*] bitte C2; bot B.
338. *hem*] hym C.
339. *ysowen*] sowyn C2. *cardynal*] cardinals (*with* s *nearly erased*) C; Cardinalle *or* Cardinalles C2.
340. *worth*] wrop B. *broke*] y-broke WB; brokyn C2. *worth broke*] with brake C.
341. *&* (1)] of (*corrected to* &) Y; on B.
343. *owre*] W *om.*
344. [*conscience*] conscioun *in* L, *but marked for correction.*
347. *Where*] Wheiþer W.

Pride and Lechery prepare to waste the world.

¶ With suche coloures & queyntise · cometh pryde y-armed,
With þe lorde þat lyueth after · þe luste of his body,
To wasten, on welfare · and on wykked kepynge,
Al þe worlde in a while · þorw owre witte," quod pruyde.

Conscience bids men to fly to Unity or Holy-Church.

¶ Quod conscience to alle crystene þo · "my conseille is to wende
Hastiliche in-to vnyte · & holde we vs þere,
And preye we þat a pees were · in Piers berne þe plowman.
For witterly I wote wel · we beth nouȝte of strengthe
To gone agayne pryde · but grace were with vs."

Common Sense bids them dig a ditch about Unity,

¶ And þanne cam kynde wytte · conscience to teche,
And cryde & comaunded · al crystene peple,
For to deluen a dyche · depe a-boute vnite,
That holy-cherche stode in vnite · as it a pyle [were].
¶ Conscience comaunded þo · al crystene to delue,

to serve as a moat.

And make a muche mote · þat myȝte ben a strengthe,
To helpe holycherche · & hem þat it kepeth,
¶ Thanne alkyn crystene · saue comun wommen,

[Fol. 86.]

Repenteden & refused synne · saue they one;
And fals men, flat[er]eres · vsureres and theues,

A list of those who repented not.

Lyeres and questmongeres · þat were forsworen ofte,
Wytynge and willefully · with þe false helden,
And for syluer were forswore · sothely þei wist it.
¶ þere nas no crystene creature · þat kynde witte hadde,

348. *y-armed*] armed CC₂B.
349. *lyueth*] leueth C₂.
350. *on* (2)] in W; C₂ *om.* *kepynge*] lyuynge W.
353. *vs þere*] us welle þer C₂.
354. *a*] O *om.* *were*] where C₂.
356. *Here collation with* O *recommences.*
357. *And*] CBY *om.*
359. *a dyche*] and diche CY; & dichen O; and dike B.
360. *a pyle*] appil (!) B. [*were* COBY] weere W; were *in* Crowley; L *omits, but the line is marked for correction.*
363. *hem*] he CB.
365. *refused*] refuseden CB.
366. *flatereres*] *miswritten* flateres *in* LY; flatereris WOB; flaterers C.
368. *Wytynge*] Wytyngli O.

Saue schrewes one · suche as I spak of,
That he ne halpe a *quantite* · holynesse to wexe.
Many penitents assist the growth of holiness.
Somme þorw bedes-byddynge · and somme þorw pylgrymage,
And other pryue penaunce · and some þorw penyes delynge.
¶ And þanne welled water · for wikked werkes,
Men weep for their sins.
Egerlich ernynge · out of mennes eyen.
Clennesse of þe *comune* · & clerkes clene lyuynge
Made vnite holicherche · in holynesse to stonde.
"I care nouȝte," *quod* conscience · "þough pryde come nouthe,
Conscience bids all Christians to dine,
þe lorde of luste shal be letted · al þis lente, I hope.
Comeþ," *quod* conscience · "ȝe cristene, and dyneth,
þat han laboured lelly · al þis lente tyme.
Here is bred yblessed · and goddes body þer-vnder.
offering them the Lord's Supper once a month.
Grace þorw goddes worde · gaue Pieres power,
[And] myȝtes to maken it · & men to ete it after,
In helpe of her hele · onys in a moneth,
Or as ofte as þey hadden nede · þo þat hadde ypayed
To pieres pardoun þe plowman · *redde quod debes.*"
¶ "How?" *quod* al þe *comune* · "þow conseillest vs to ȝelde
The commons wish to know if they must make restitution.
Al þat we owen any wyȝte · ar we go to housel?"
¶ "That is my conseille," *quod* conscience · "& cardynale vertues,
þat vche man forȝyue other · and þat wyl þe *paternoster*,

371. *one*] O *om.* *suche*] and swich YO.
372. *halpe*] hape Y.
373. *pylgrymage*] pilgrymages W.
374. *penaunce*] penaunces W. *penyes*] pens Y; pans B.
375. *for*] with C; þurgh B.
376. *ernynge*] ȝernynge B; rennynge O.
377. *of þe*] out of W.
379. *þough*] þouȝ B.
380. *lente*] leaute (*by confusion with* leute) Y; *cf.* l. 382.
381. *Comeþ*] Comes C. *quod*] B *om.* ȝe] iche O; þe B.
385. [*And* W] LCOBY *omit, but it is found in* Crowley. *myȝtes*] *so in* WB; Mighte COY.
387. *þo*] þey Y. *hadde*] O *om.*

Mat. vi. 12 *Et dimitte nobis debita nostra, &c.,*
And so to ben assoilled · & sithen ben houseled."

A brewer refuses to do so. ¶ "3e, bawe!" quod a brewere · "I wil nou3t be reuled,
Bi ihesu! for al 3owre ianglynge · with *spiritus iusticie,*
Ne after conscience, by cryste · whil I can selle
He prefers selling dregs and draff. Bothe dregges & draffe · and drawe it at on hole,
Þikke ale and þinne ale · for þat is my kynde,
And nou3te hakke after holynesse; · holde þi tonge, conscience!
Of *spiritus iusticie* · þow spekest moche an ydel!"

Conscience warns the brewer. ¶ "Caytyue," quod conscience · "cursed wrecche!
Vnblessed artow, brewere · but if þe god helpe;
But þow lyue by lore · of *spiritus iusticie,*
Þe chief seed þat Pieres sewe · ysaued worstow neure.
But conscience þe co*mune* fede · and cardynale vertues,
[Fol. 86 b.] Leue it wel þei ben loste · bothe lyf & soule."

A vicar says, ¶ "Thanne is many man ylost" · quod a lewed vycory,
"I am a curatour of holykyrke · and come neure in my tyme
Man to me þat me couth telle · of cardinale vertues,
Or þat acounted conscience · at a cokkes fether or an hennes!

"I never knew cardinal but such as comes from the pope. I knewe neure cardynal · þat he ne cam fro þe pope,
And we clerkes, whan þey come · for her co*mun*es payeth,
For her pelure and her palfreyes mete · & piloures þat he*m* folweth.

393. *sithen*] sithen to CY; siþ to B.
394. *bawe*] how CB; bow Y.
395. *al*] C *om.*
397. *dregges*] dragges Y. *it*] it out W. *on*] C *om.*
398. *þikke*] Thilke C. *ale* (1)] alle B. *ale* (2)] alle bope B.
400. *moche*] B *om.*
402. *artow*] art þou OB.
403. *lore*] þe lere B.
404. *worstow*] worþest þou O; worst þou B.
405. *fede*] seed O.
406. Y *omits.*
407. *In margin of* O—Of cardynalis.
410. *acounted*] counted COY.
411. *cardynal*] Cardynal vertues B.
412. *payeth*] payed C.
413. *folweth*] folowed C; folwei B.

þe *comune clamat cotidie* · eche a man to other,
'Þe contre is þe curseder · þat cardynales come Inne ; The country is the worse for them.
And *þere* they ligge and lenge moste · lecherye *þere* regneth :'—
For-þi," *quod* þis vicori · "be verrey god, I wolde
That no cardynal come · amonge þe *comune* peple,
But in her holynesse · holden hem stille I wish they would stay at Avignon!
At Auynoun, amonge þe iuwes · *cum sancto sanctus eris, &c.*, Ps. xvii. 26 (Vulg.).
Or in Rome, as here rule wole · þe reliques to kepe ;
And þow, conscience, in kynges courte · & shuldest neure come þennes, Conscience, Grace, and Piers should be in royal courts.
And grace þat þow gredest so of · gyour of alle clerkes,
And Pieres with his newe plow · & eke with his olde,
Emperour of al þe worlde · þat alle men were cristene.
¶ Inparfyt is þat pope · þat al peple shulde helpe,
And sendeth hem þat sleeth suche · as he shulde saue ;
And wel worth piers þe plowman · þat [pur]sueth god in doynge,
Qui pluit super iustos · & iniustos at ones, Mat. v. 45.
And sent þe sonne to saue · a cursed mannes tilthe,
As bryȝte as to þe best man · & to þe beste woman.
Riȝte so Pieres þe plowman · peyneth hym to tulye Piers works for all alike.
As wel for a wastour · & wenches of þe stuwes,
As for hym-self & his seruauntz · saue he is firste yserued ;

414. *eche—to*] ech a man til W; iche man to O; ech of hem to Y.
415. *curseder*] corseder W.
417. *þis*] the CB. *be*] by WCOBY.
418. *þe*] Y *om.*
419. *holynesse*] owne holynesse (*which sounds better*) O. *holden*] helden WC; holidem (!) B. *stille*] stille at home O.
420. *Auynoun*] auioun O; Auion CY.
421. *reliques*] Iewis B.
423. *gredest*] graddest W.
424. *his* (1)] is C; B *om.* *eke*] als C.
426. *þat*] þe COBY. *peple*] þe peple OY; þe pepile C; þe world W. *In the margin of* O—*De papa.*
427. *hem*] swiche W. *suche*] hem W. *as*] þat W.
428. *pursueth* WCOBY] sueth (*with* pur *erased*) L.
429. *at*] boþe at B.
430. *þe sonne*] thy sone Y.
431. *to* (1)] Y *om.* *&*] or W.
432. *tulye*] tilye WCOBY.
433. *stuwes*] styuehous B.
434. *is*] C *om.* *yserued*] seruede CB.

for the traitor and the true man.

And trauailleth & tulyeth · for a tretour also sore
As for a trewe tydy man · al tymes ylyke.
And worshiped be he þat wrouȝte al · bothe good & wykke,
And suffreth þat synful be · til some tyme þat þei repente.

God amend the pope!

And god amende þe pope · þat pileth holykirke,
And cleymeth bifor þe kynge · to be keper ouer crystene,
And counteth nouȝt þough crystene · ben culled & robbed,

The pope spills Christian blood.

And fynt folke to fyȝte · and cristene blode to spille,
Aȝeyne þe olde lawe & newe lawe · as Luke *þer*-of witnesseth,

Exod. xx. 13; Heb. x. 30.

Non occides: michi vindictam, &c.

He cares about little except his own will.

It semeth, by so · hym-self hadd[e] his wille,
That he ne reccheth riȝte nouȝte · of al þe remenaunte.
And cryst of his curteisye · þe cardinales saue,
And tourne her witte to wisdome · & to wele of soule!

The commons care little about conscience.

For þe *comune*," *quod* þis curatour · " counten ful litel
þe conseille of conscience · or cardinale vertues,
But if þei [seiȝe] as by syȝte · somwhat to wynnynge;

[Fol. 87.]

Of gyle ne of gabbynge · gyue þei neuere tale.
For *spiritus prudencie* · amonge þe peple, is gyle,

435. *tulyeth*] tiliep WOBY; tillies C. *tretour*] treytour Y; traitour CB.
436. *tydy*] lyueng C.
437. *wykke*] wikked C; ille O.
438. *þat* (1)] þo þat B. *til—repente*] *erased in* W; *supplied by* Mr Wright *from another* MS.
440. *keper*] O *om.* *ouer*] our C; on Y.
441. *nouȝt*] at nouȝt O; Y *om.* *þough*] þouȝt B. *culled*] killed WCOB; kalled Y.
442. *fynt*] fyndes C.
443. *lawe* (2)] B *om.* *witnesseth*] witnesse C. *occides*] occides &c. O.
444. *hym-self*] þat hymsilf B. *hadde*] *so in* WYB; *miswritten* hadd *in* L; had C. *wille*] owne wille O.
445. *ne*] WCO *om.* *remenaunte*] toþer remenaunt O; renaunt (!) B.
447. *witte*] wittis B. *wele*] wel C; welþe W.
448. *For*] B *om.* *counten*] accounteþ it B.
449. *cardinale*] Cardynals B.
450. [*seiȝe* W] seigh CC2; seie B; seen O; sight (*by mistake*) Y; L *has* sowe; Crowley *has* se.
451. *gyue*] gil Y; gif C.

And alle þo faire vertues · as vyces þei semeth ;
Eche man sotileth a sleight · synne forto hyde,
And coloureth it for a kunnynge · and a clene lyuynge."

¶ Thanne loughe þere a lorde · & "by þis liȝte," sayde,
"I hálde it ryȝte & resoun · of my reue to take
Al þat myne auditour · or elles my stuwarde
Conseilleth me by her acounte · & my clerkes wrytynge.

¶ With *spiritus intellectus* · they seke þe reues rolles,
And with *spiritus fortitudinis* · fecche [it] I wole."

¶ And þanne come þere à kynge · & bi his croune seyde,
"I am Kynge with croune · þe *comune* to reule,
And holykirke & clergye · fro cursed men to defende.
And if me lakketh to lyue by · þe lawe wil I take it,
þere I may hastlokest it haue · for I am hed of lawe ;
For ȝe ben but membres · & I aboue alle.
And sith I am ȝowre aller hed · I am ȝowre aller hele,
And holycherche chief help · & chiftaigne of þe *comune*.
And what I take of ȝow two · I take it atte techynge
Of *spiritus iusticie* · for I iugge ȝow alle ;
So I may baldely be houseled · for I borwe neuere,
Ne craue of my *comune* · but as my kynde asketh."

Each man beguiles the other."

A lord says that he thinks it right to take all that his auditor says is his.

A king says,

"What I want, I can lawfully take.

I am the head.

I act by the spirit of justice."

453. B *omits.* *þo*] the COY. *semeth*] semed CY.
454. *sotileth*] subtileþ WOY ; suttelde C.
455. *coloureth*] colourd C; keuereþ B. *for*] with COBY. *a* (2)] B *om.*
456. *loughe*] louȝth B. *þis*] C *om.*
457. *halde*] holde WCOBY. *reue*] reme B.
460. *they*] to CBY. *reues*] Iewes (!) B.
461. [*it* WCOBY] L *omits, but is marked for correction.* *I*] Y *om.* *wole*] wole after W.
462. *þanne*] O *om.*
464. *to*] O *om.* *defende*] fende W.
466. *hastlokest*] *so in* OY; hastilokest W; hastilekest B; hastlyest C. *hed*] hede CY; heed W.
467. *For*] And W. *ȝe*] þei B. *membres*] menbris B.
468. *sith*] seiþ B. *aller* (1)] alþer O; eldir B. *aller* (2)] alþer OB.
469. *cherche*] chirches WO. *chiftaigne*] cheuentayn B; Chieftayn WOY.
470. *atte*] at þe WCOBY.
472. *baldely*] boldely WCBY; boldli O.
473. *craue*] care B.

Conscience says he must reign by reason and truth.

¶ "In condicioun," quod conscience · "þat þow konne defende
And rule þi rewme in resoun · riȝt wel, & in treuth,
Take þow may in resoun · as þi lawe asketh; 476
Omnia tua sunt ad defendendum, set non ad depredandum!"
þe vyker hadde fer home · & faire toke his leue,

The poet awakes.

And I awakned þere-with · & wrote as me mette.

475. *in* (1)] and CY; bi O. *In the margin of* O—De pietate regis.
476. *may*] *so in* COBY; mayst W. *þi*] þe O. *depredandum*] deprehendendum (printed *deprædandum*) W; deprecandum CBY.
477. *vyker*] vicorie O. *his*] is C.
478. *awakned*] a-wakiþ B. *wrote* wroot WCY; wrouȝte O; wroȝt B.

PASSUS XX (DO-BEST I).

Passus xx^us^ de visione, & primus de dobest.

Thanne as I went by þe way · whan I was þus awaked, The poet wanders about;
Heuy-chered I ȝede · and elynge in herte;
I ne wiste where to ete · ne at what place.
And it neighed nyeghe þe none · & with nede I mette, 4 and at noon meets with Need.
That afronted me foule · and faitour me called.
"Coudestow nouȝte excuse þe · as dede þe Kynge & other,
þat þow toke to þi bylyf · to clothes and to sustenance,
As by techynge & by tellynge · of *spiritus temperancie*,
And þow nome namore · þan nede þe tauȝte, 9
And nede ne hath no lawe · ne neure shal falle in dette? "Need hath no law.
For þre thynges he taketh · his lyf forto saue,
That is mete, whan men hym werneth · & he no moneye weldeth, 12 A man may take food
¶ Ne wyght none wil ben his borwe · ne wedde hath none to legge. [Fol. 87 b.]

TITLE. *So in* W. CBY *omit* de visione. O *has only* Passus vicesimus.
1. *þus*] B *om.*
2. *chered*] chere (!) C. *elynge*] elenge WCOBY.
4. *nyeghe*] neiȝ W; nere CY; neer O; ne B.
5. *afronted*] afrounted WCBY; frountede O. *foule*] wel foule CBY. *faitour*] a faytour B.
6. *Coudestow*] Kanstow WCY; kanst þou O; kant þou B. *In margin of* O—Necessitas.
7. *bylyf*] bilyue WO; bileue CBY.
8. *As*] And WOBY; *but* Crowley *reads* As. *by* (2)] CB *om.*
9. *nome*] take C.
10. *ne* (1)] O *om.*; ne (*printed* he) W.
11. *thynges*] kyngis (!) B.
12. *werneth*] warnen O; warnes C; warneþ YB.
13. *none* (1)] ne B. *wedde*] wede C. *none* (2)] ne non B.

And he cauȝte in þat cas · & come þere-to by sleighte,
He sy̆nneth nouȝte sothelich · þat so wynneth his fode.
or clothing, And þough he come so to a clothe · and can no better cheuysaunce,
Nede anon riȝte · nymeth hym vnder moynpryse.
or a drink of water. And if hym lyst for to lape · þe lawe of kynde wolde
That he dronke at eche diche · ar he for thurste deyde.
So nede, at grete nede · may nymen as for his owne,
Wyth-oute conseille of conscience · or cardynale vertues,
So þat he suwe & saue · *spiritus temperancie.*
Temperance is greater than Justice or Fortitude. ¶ For is no vertue by fer · to *spiritus temperancie,*
Neither *spiritus iusticie* · ne *spiritus fortitudinis ;*
For *spiritus fortitudinis* · forfaiteth ful oft,
He shal do more þan mesure · many tyme & ofte,
And bete men ouer bitter · and somme of hem to litel,
And greue men gretter · þan goode faith it wolde.
Justice sometimes fails. ¶ And *spiritus iusticie* · shal iuggen, wolhe, nolhe,
After þe kynges conseille · & þe *comune* lyke.
Prudence may also fail. And *spiritus prudencie* · in many a poynte shal faille
Of þat he weneth wolde falle · if his wytte ne were.
Wenynge is no wysdome · ne wyse ymagynacioun,
Man proposes, God disposes. *Homo proponit & deus disponit* · & gouerneth alle good vertues.
Ac nede is next hym · for anon he meketh,
And as low as a lombe · for lakkyng of þat hym nedeth.

16. *come*] comeþ B. *a*] B *om.* *cheuysaunce*] che (!) C.
17. *nymeth*] takes C.
18. *lyst*] liſ (!) B. *for*] CBY *om.*
19. *dronke*] drinke O. *eche*] ech a Y.
20. *at*] at (*printed* al) W.
22. *suwe*] sewe WC; sue O; swe Y.
23. *is*] þer is B.
24. *Neither*] Ne WO.
25. *forfaiteth*] forfetep WOYB; forfetes C.
26. C *omits.* *more*] no more (!) B.
27. *Here collation with* Y *ceases, and with* R *recommences.* *bete*] bette
C. *ouer bitter*] ful bitterli O; ouer-betterli B. *of hem*] body R; *but this is a* C-text *reading.*
28. *it*] COB *om.*
29. *wolhe nolhe*] wol he nol he R; wole he nel he (*printed* wol he nele he) W; wole he or nyle he O; wil he nyl he B; wol wyl he nel he (*sic*) C.
31. *a*] C *om.*
35. *Ac*] and R; (*but* C *has* Ac).
36. *as* (1)] also B. *of*] R *om.* *After this line* R *has*—For nede maketh nede · fele nedes lowh-herted. *But this is a* C-text *line, and the second* nede *should be* nedy.

Wyse men forsoke wele · for þey wolde be nedy,
And woneden in wildernesse · & wolde nouȝte be riche.
¶ And god al his grete ioye · gostliche he left,
And cam & toke mankynde · and bycam nedy.
So nedy he was, as seyth þe boke · in many sondry places,
þat he seyde in his sorwe · on þe selue Rode,
'Bothe fox & foule · may fleighe to hole & crepe,
And þe fisshe hath fyn · to flete with to reste,
þere nede hath ynome me · þat I mote nede abyde,
And suffre sorwes ful sowre · þat shal to ioye tourne.'
For-þi be nouȝte abasshed · to byd[d]e and to be nedy;
Syth he þat wrouȝte al þe worlde · was wilfullich nedy,
Ne neuer none so nedy · ne pouerere deyde."
¶ Whan nede had vndernome me þus · Anon I felle aslepe,
And mette ful merueillously · þat, in mannes forme,
Antecryst cam þanne · and al þe croppe of treuthe
Torned it vp so doune · and ouertilte þe rote,
And [made] fals sprynge & sprede · & spede mennes nedes;
In eche a contre þere he cam · he cutte awey treuthe,
And gert gyle growe þere · as he a god were.

Wise men chose neediness.

God became needy Himself.

Mat. viii. 20.

Then be not ashamed of being needy."

The poet again sleeps, and dreams.

Antichrist overturns truth.

37. *Wyse men*] Filosofres R (*as in* C-text). *forsoke*] forsoken OB. *wele*] welth R. C *repeats this line.*

38. *in wildernesse*] wel elengly R (*as in* C-text).

39. *god al*] þo god of B.

41. *nedy he was*] he was nedy R.

43. *foule*] foughel C; gray B. *fleighe*] fle WRCO; go B.

44. *to flete*] it fleet C; þat it fletiþ B. *to* (2)] or to R.

46. *sowre*] sore B. *þat*] to B.

47. *bydde*] bidde RCOB; bide W; byde L.

49. *pouerere*] porere B; also porer O.

50. *had*] haþ W. *me*] R *om.* *I felle*] I fel RC; I fil W; a fel B.

52. *al þe*] alle R; al CB. *In margin of* O—Antecrist. *Ieronimus super* illud Dan. 12. *beatus qui expectat & peruenit vsque* ad dies 1335. *beatus, inquit, qui, interfecto antichristo,* dies *supra numerum prefinitum* 45. *prestolatur, quibus & dominus* saluator *in* sua magestate *venturus est.* [See S. Jerome on Dan. xii. 12.]

53. *it*] C *om.*

54. [*made* R] LWCOB *om.* *sprynge*] spronge O; spryngiþ B. *sprede*] spredi þ B; spredde O. *spede*] spedde COB.

55. *contre*] Court CB.

56. *gert*] syet *or* gyet(!) B. *growe*] grew B. *god*] god (*printed* Good) W.

[Fol. 88.] Freres folwed þat fende · for he ȝaf hem copes,
Friars welcome Antichrist. And religiouse reuerenced hym · and rongen here belles,
And al þe couent forth cam · to welcome þat tyraunt,
And alle hise, as wel as hym · saue onlich folis;
Only fools resist him. Which folis were wel leuer · to deye þan to lyue
[Lenger], sith [leute] · was so rebuked,
And a fals fende antecriste · ouer alle folke regned;
And þat were mylde men & holy · þat no myschief dredden,
Holy and true men are cursed by Antichrist's followers. Defyed al falsenesse · and folke þat it vsed,
And what Kynge þat hem conforted · knowynge hem any while,
They cursed, and her conseille · were it clerke or lewed.
Antecriste hadde thus sone · hundredes at his banere,
Pride bears Antichrist's banner. And Pryde it bare · boldely aboute,
With a lorde þat lyueth · after lykynge of body,
That cam aȝein conscience · þat kepere was & gyoure
Ouer kynde crystene · and cardynale vertues.
Conscience counsels the worldly-foolish to keep within the church. ¶ "I conseille," quod conscience þo · "cometh with me, ȝe foles,
In-to vnyte holy-cherche · and holde we vs there,
And crye we to kynde · þat he come & defende vs,
Foles, fro þis fendes lymes · for Piers loue þe plowman.
And crye we to alle þe comune · þat þei come to vnite,
And þere abide and bikere · aȝein beliales children."
Nature hears Conscience, and ¶ Kynd conscience þo herde · and cam out of þe planetes,

58. *religiouse*] religiouses R.
59. *forth*] R *om.* *þat*] a R.
60. *as* (1)] also B.
61. *wel leuer*] gladdere R.
62. [*Lenger* WCOB] Lengore LR. *sith*] þan O. [*leute*] leute *or* lente RB; lenten LWCO; *but of.* C-text, *and see* l. 145. O *has*—Lenger þan lenten · to be so rebuked, *which agrees with* Crowley. *rebuked*] robbid and reued B.
63. *a*] as a W.
64. *And*] Saue W. *were*] we R. *myschief*] mesch of (!) B.
66. *any while*] gyle R.
69. *boldely*] ful buldli B.
70. *after*] after · lust & O.
71. *gyoure*] gwiour C.
72. *cardynale*] cardinales R.
73. *cometh*] comes C.
76. *þis*] þe O. *fendes*] feend C.
77. *to* (1)] on R.

And sent forth his foreioures · feures & fluxes, 80 sends forth his messengers,
Coughes, and cardiacles · crampes, and tothaches,
Rewmes, & radegoundes · and roynouse scalles,
Byles, and bocches · and brennyng agues;
Frenesyes, & foule yueles · forageres of kynde, 84 viz. diseases,
Hadde yprykked and prayed · polles of peple,
þat largelich a legioun · lese her lyf sone. so that many die.
¶ There was—"harrow and help! · here cometh kynde,
With deth þat is dredful · to vndone vs alle!" 88
¶ The lorde that lyued after lust · tho alowde cryde Lechery cries after Comfort.
After conforte, a knyghte · to come and bere his banere.
"Al-arme! alarme!" quod þat lorde · "eche lyf kepe his owne."
¶ And þanne mette þis men · ar mynstralles myȝte pipe, 92
And ar heraudes of armes · hadden descreued lordes.
¶ Elde þe hore · he was in þe vauntwarde, Eld (Old-age) bears Death's banner.
And bare þe banere bifor deth · by riȝte he it claymed.
Kynde come after · with many kene sores, 96
As pokkes and pestilences · and moche poeplé shente;
So kynde þorw corupciouns · kulled ful manye.
¶ Deth cam dryuende after · and al to doust passhed Death dashes kings and popes to dust.
Kynges & knyȝtes · kayseres and popes; 100
Lered ne lewed · he let no man stonde,
That he hitte euene · þat euere stired after.

80. *foreioures*] forreyours W; forreouris O; forreores R.
82. *roynouse*] ronyouse C; ruynouse O. *scalles*] scabbes W.
85. *yprykked*] priked O. *of*] of the COB.
86. *þat*] R *om.* *lese*] lose R; loste W; loren CO; lorn B.
88. *vndone*] vndoen R; vndon CB; vndo WO.
90. *conforte a*] R *om.*
91. *Al-arme*] Alarme COB; A larme WR. *alarme*] a larme W.
92. *And*] R *om.*
94, 95. COB *omit.*
94. *hore*] horel R. *he*] þat W. *þe*] R *om.*
96. *come after*] cam after hym R.
97. *and*] þat O.
98. *kulled*] killede OB; kilde W.
99. *dryuende*] driuende R; dryuynge WCOB. *doust*] duste WR; dust COB. *passhed*] paschte (*altered to* daschte) R; passid B.
101. *ne*] and W. *let*] leet WC; left R.
102. *hitte*] ne hitte O. *euere stired*] stirred neuer CB.

Many a louely lady · and lemmanes of knyghtes
Swouned and swelted · for sorwe of dethes dyntes.
Conscience begs Nature to cease his plagues. ¶ Conscience of his curteisye · to kynde he bisouȝte,
To cesse & suffre · and see where þei wolde
Leue pryde pryuely · and be parfite cristene.
¶ And kynde cessed tho · to se þe peple amende.
Then Fortune flatters the survivors. Fortune gan flateren thenne · þo fewe þat were alyue,
And byhight hem longe lyf · and lecherye he sent,
Amonges al manere men · wedded & vnwedded,
And gadered a gret hoste · al agayne conscience.
Lechery arms himself; ¶ This lecherye leyde on · with a laughyng chiere,
And with pryue speche · and peynted wordes,
And armed hym in ydelnesse · and in hiegh berynge.
He bare a bowe in his hande · and manye blody arwes,
his arrows are feathered with false promises. Weren fethered with faire biheste · and many a false truthe.
Wit[h] his vntydy tales · he tened ful ofte
Conscience and his compaignye · of holicherche þe techeres.
Avarice attacks Conscience. ¶ Thanne cam coueityse · and caste how he myȝte
Ouercome conscience · and cardynal vertues,
And armed hym in auaryce · and hungriliche lyued.
His wepne was al wiles · to wynnen & to hyden;
With glosynges and with gabbynges · he gyled þe peple.
Simony sends him to beguile men. Symonye hym sent[e] · to assaille conscience,
And preched to þe peple · and prelates þei hem maden,
To holden with antecryste · her temperaltes to saue;

103. *lady*] R *om.* *of*] R *om.*
104. *Swouned*] Swowed B. *dethes*] dethe C; hise W.
106. *cesse &*] se and to C; see and B.
109. *alyue*] on lyue OB.
113. *a*] R *om.* *laughyng*] lawhynge R; lawynge O; langlynge W.
116. *blody*] brode W.
118. *With*] *so in* WCROB; Wit L. *his*] R *om.*
121. *cardynal*] cardinales R.
122. *And*] B *om.* *hungriliche*] vngriseliche R; vngreliche C.
123. *wiles*] whyles O. *wynnen*] wynnyng B. *hyden*] holden B.
124. *with* (2)] RCOB *om.* *he gyled*] to bigyle O.
125. *sente*] *so in* WCOB; sent L; sende R.
126. *þei*] CB *om.*

And come to þe kynges conseille · as a kene baroun,
And kneled to conscience · in courte afor hem alle,
And gart gode feith flee · and fals to abide,
And boldeliche bar adown · with many a bri3te noble
Moche of þe witte and wisdome · of westmynster halle.
He iugged til a iustice · and iusted in his ere,
And ouertilte al his treuthe · with "take þis vp amendement."
And to þe arches in haste · he 3ede anone after,
And torned Ciuile in-to Symonye · and sitthe he toke þe official;
For a [mantel] of menyuere · he made lele matrimonye
Departen ar deth cam · & deuo[r]s shupte.
¶ "Allas!" quod conscience, & cried þo · "wolde criste, of his grace,
That coueityse were cristene · þat is so kene a fi3ter,
And bolde and bidyng · while his bagge lasteth."
¶ And þanne lowgh lyf · and leet dagge his clothes,
And armed hym in haste · in harlotes wordes,
And helde holynesse a iape · and hendenesse a wasto*ur*,
And lete leute a cherle · and lyer a fre man;
Conscience and conseille · he counted it a folye.
¶ Thus relyed lyf · for a litel fortune,

He corrupts justice, both in Westminster Hall and in the Court of Arches.

He contrives divorces.

Conscience wishes Avarice would become a Christian. [Fol. 89.]

Life laughs,

and counts Conscience as folly.

128. *come*] cam W; coomen O. 129. *kneled*] kneleden O. *afor*] bifore C; bi-forin B. 131. *a*] CB *om.* *bri3te*] rede R. *noble*] noblis B. 133. *iugged*] Iogged W. *til*] to WO. 134. *with*] B *om.* *vp*] vpon B. 135. *to*] into R. 136. *Ciuile in-to*] B *om.* 137. [*mantel* WCROB] mentel L. *mantel—menyuere*] menyuere mantel R. *he*] and W. *lele*] an vnleele B; a lele C. 138. *deuors*] deuos L; a deuos R; deuors W; diuorce COB. *shupte*] schupte R; shapte WC; schapte O; shappe B. 139. *his*] R *om.* 140. *a fi3ter*] to fi3te R. 141. *bidyng*] abydynge ROB. *while*] þe while R. *bagge*] bake C. 143. *in* (1)] an W. *in* (2)] wiþ W. 145. *leute*] leautee W; leaute C. 146. *and*] and his W. *a*] RCOB *om.* *it—folye*] at a flye W.

And pryked forth with pryde · preyseth he no vertue,
[Ne] careth nou3te how kynde slow · and shal come atte laste,
And culle alle erthely creature[s] · saue conscience one.
Lyf leep asyde · and lau3te hym a lemman,
Life takes Fortune for his mate, "Heel & I," quod he · "and hieghnesse of herte
Shal do þe nou3te drede · noyther deth ne elde,
And to for3ete sorwe · and 3yue nou3te of synne."
¶ This lyked lyf · and his lemman fortune,
and is the father of Sloth. And geten in her glorie · a gadelyng atte laste,
One þat moche wo wrou3te · sleuthe was his name.
Sleuthe wex wonder 3erne · and sone was of age,
Sloth marries Despair. And wedded one wanhope · a wenche of þe stuwes.
Her syre was a sysour · þat neure swore treuthe,
One Thomme two-tonge · ateynte at vch a queste.
Sloth uses his sling against Conscience. ¶ This sleuthe was war of werre · and a slynge made,
And threwe drede of dyspayre · a dozein myle aboute.
For care conscience þo · cryed vpon elde,
And bad hym fonde to fy3te · and afere wanhope.
¶ And elde hent good hope · and hastilich he shifte hym,
Eld fights against Life. And wayued awey wanhope · and with lyf he fy3teth,
And lyf fleigh for fere · to fysyke after helpe,
Life flees to physicians. And bisou3te hym of socoure · and of his salue hadde,
And gaf hym golde, good woon · þat gladded his herte,
And þei gyuen hym agayne · a glasen houve.

148. *pryked*] prikeþ W.
149. [*Ne* WR] He CO; And B; A (=he) L. *slow*] slawe C. *slow—come*] shal come · and sle hym B.
150. *culle*] kille WCOB; calle R. *creatures*] *so in* WCOB; creature LR.
151. *leep*] lep CB; lepte W. *leep asyde*] seith *occide* (!) R.
154. *And*] But O.
157. *wo*] R *om.*
159. *stuwes*] stif-hous B.
161. *two-tonge*] two-tonges B. *a queste*] enqueste W.
162. *was*] wex COB. *war—werre*] werre & werre O.
163. *threwe*] drow B. *of*] & O.
165. *hym*] R *om.*
166. *elde*] helpe B. *he*] O *om.* *shifte*] chifte B.
167. *fy3teth*] fighted CB.
169. *hadde*] he hadde W.
170. *And*] He W. *golde*] goel R. *his herte*] here hertes R.
171. *gyuen*] gafyn B. *houve*] howue WCOB; houe R.

Lyf leued þat lechecrafte · lette shulde elde,
And dryuen awey deth · with dyas and dragges.
¶ And elde auntred hym on lyf · and atte laste he hitte
A Fisicien with a forred hood · þat he fel in a palsye,
And þere deyed þat doctour · ar thre dayes after.
"Now I see," seyde lyf · "þat surgerye ne Fisyke
May nouȝte a myte auaille · to medle aȝein elde;"
And in hope of his hele · gode herte he hente,
And rode so to reuel · a ryche place and a merye,
The companye of conforte · men cleped it sumtyme.
And elde anone after me · and ouer myne heed ȝede,
And made me balled bifore · and bare on þe croune,
So harde he ȝede ouer myn hed · it wil be seen eure.
¶ "Sire euel-ytauȝte elde," quod I · "vnhende go with the!
Sith whanne was þe way · ouer [mennes] hedes?
Haddestow be hende," quod I · "þow woldest haue asked leue!"
¶ "Ȝe! leue lordeyne," quod he · and leyde on me with age,
And hitte me vnder þe ere · vnethe may ich here;
He buffeted me aboute þe mouthe · & bett[e] out my tethe,
And gyued me in goutes · I may nouȝte go at large.
And of þe wo þat I was in · my wyf had reuthe,
And wisshed ful witterly · þat I were in heuene.

Eld kills a physician.
Life is careless and rides to Revel.
[Fol. 89 b.]
Eld attacked me, and made me bald.
I reproved him.
Then he made me deaf, beat out my teeth, and lamed me with gout.

173. *dryuen*] to-driue R. *dyas*] *so in* W; dias CO; dayes R; diagragmator (!) B. *dragges*] drogges W.
174. *auntred*] aduenturid B. *hitte*] hette B.
175. *a* (3)] the CB; O *om.*
177. *surgerye*] surgiens CB.
178. *a*] oo B. *medle*] medele CO; mede W.
179. *herte*] hope O. *he*] RB *om.*
180. *so*] forþ W. *reuel*] a reuel W.
181. *conforte*] court CO; eourt of (!) B. *men*] B *om.*
182. *me*] hym R. *ȝede*] he ȝede O.
183. *on*] vppon B.
184. *eure*] euene B.
186. *þe*] þi O. [*mennes*] *so in* WCROB; men L; cf. l. 286.
188. *lordeyne*] *so in* R; lurdeyn W; lordyng COB.
189. *may*] myȝte W; *but see* l. 191.
190. *me*] me so W. *bette* WCO] bett L; bet RB. *out my*] me on the COB. *tethe*] wange-tethe R. *& — tethe*] þat out my teeþ he bette W.
191. *gyued*] gyede O.
192. *had*] hadde (*printed* hande) W.
193. *ful*] wel R.

For þe lyme þat she loued me fore · and leef was to fele,
On ny3tes namely · whan we naked were,
I ne myght in no manere · maken it at hir wille,
So elde and she sothly · hadden it forbeten.

Death drew nigh me, and I begged Nature to release me.

¶ And as I seet in þis sorwe · I say how kynde passed,
And deth drowgh niegh me · for drede gan I quake,
And cried to kynde · out of care me brynge.
"Loo! elde þe hoore · hath me biseye,
Awreke me, if 3owre wille be · for I wolde ben hennes."

He bade me dwell in Unity,

¶ "3if þow wilt ben ywroken · wende in-to vnite,
And holde þe þere eure · tyl I sende for þe,
And loke þow conne somme crafte · ar þow come þennes."
"Conseille me, kynde," quod I · "what crafte is best to lerne?"

and learn to love,

¶ "Lerne to loue," quod kynde · "& leue of alle othre."

¶ "How shal I come to catel so · to clothe me and to fede?"

and then I should lack nothing.

"And þow loue lelly," quod he · "lakke shal þe neure
Mete ne wor[l]dly wede · whil þi lyf lasteth."
¶ And þere, by conseille of kynde · I comsed to rowme
Thorw contricioun & confessioun · tyl I cam to vnite;

I found Unity besieged by seven giants and Anti-christ.

And þere was conscience constable · cristene to saue,
And biseged sothly · with seuene grete gyauntz,
þat with Antecrist helden · hard a3ein conscience.

194. *lyme*] leeme B.
195. *we*] sche O.
196. *at*] B *om.*
197. *she—forbeten*] hee it hadde forbete R. *forbeten*] for-boden B.
198. *as*] was (!) R. *seet*] *so in* WB; sat CB; satte O. *say*] *so in* R; sey3 O; seigh C; sau3 WB.
201. *me biseye*] my lif seye R.
203. *ywroken*] I-wreke R; wroken W; wroke B.
204. *holde*] halde R.
205. *conne*] cunne OB; cnne R. *ar*] er WB; or CO.
206. *Conseille*] Conseileth R. *is*] be R.
207. *leue*] lief C; leef W. *of*] R *om.*
209. *quod he*] quod I B; R *om.*
210. *Mete*] Wede R. *worldly* WROB] wordly LC; but cf. P. xix. 287. *wede*] mete R.
211. *I*] B *om.* *rowme*] roome O; rome WCRB.
213. *conscience*] R *om.* *to*] for to O.
214. *gyauntz*] geauntz W; geauntes RCO; giauntes B.

¶ Sleuth with his slynge · an hard saut he made, 216 Sloth led the assault, with Avarice.
Proude prestes come with hym · moo þan a thousand,
In paltokes & pyked shoes · & pisseres longe knyues;
Comen aȝein conscience; · with coueityse þei helden.
¶ "By Marie," quod a mansed preste · of þe marche of [Fol. 90.] An Irish priest despises Conscience.
yrlonde, 220
"I counte namore conscience · bi so I cacche syluer,
Than I do to drynke · a drauȝte of good ale!"
And so seide sexty · of þe same contreye, 223
And shoten aȝein with shotte · many a shef of othes, Oaths are shot against Conscience.
And brode hoked arwes · goddes herte, & his nayles,
And hadden almost vnyte · and holynesse adowne.
¶ Conscience cryed, "helpe · clergye, or ellis I falle Conscience cries for help.
Thorw inparfit prestes · and prelates of holicherche."
Freres herden hym crye · and comen hym to helpe, The friars offer him aid.
Ac for þei couth nouȝte wel her craft · conscience forsoke hem. 230
¶ Nede neghed tho nere · and conscience he tolde Need warns Conscience against the friars.
That þei come for coueityse · to haue cure of soules—
"And for þei arn poure, par auenture · for patrimoigne hem failleth, 233
Thei wil flatre, to fare wel · folke þat ben riche;
And sithen þei chosen chele · and [cheytif] pouerte,
Lat hem chewe as þei chese · and charge hem with no "Let them chew as they choose!
cure! 236

216. *an*] and (!) CB. *saut*] saute R; assaut WCOB. *he*] COB *om.*
217. *moo—thousand*] passynge a hundreth R; *a correction made by the author;* see C-Text.
218. *pisseres*] pisseris WB; pissers CO.
219. *helden*] holde B.
220. *Marie*] þe marie R. *mansed*] mased CB. *of*] was of R. *yrlonde*] erland R; Irlande CB; irloond O; Walys W.
221. *namore*] no more bi OB. *I* (2)] þat y R.
224. *aȝein*] ayein hym COB. *many—shef*] *with* many schef COB. *of othes*] arwes B.
225. *nayles*] bones B.
229. *and*] B *om.*
230. *Ac*] And COB.
231. *tho*] to C. *nere*] þere B.
232. *for*] for no (!) R.
233. *hem failleth*] þei faille W.
234. *to*] and W. *folke*] wiþ folk W.
235. *sithen*] seyn CB. [*cheytif*] cheitif C; chaytijf O; cheytifte LR; cheitiftee W (*which must be a slip*). *cheytif pouerte*] pore cheitifte B.
236. *chese*] *so in* R; chose W; chosen COB.

i. sepius
For lomer he lyeth · þat lyflode mote begge,
Þan he þat laboureth for lyflode · & leneth it beggeres.
Let friars be beggars." And sithen Freres forsoke · þe felicite of erthe,
Lat hem be as beggeres · or lyue by angeles fode!" 240
¶ Conscience of þis conseille þo · comsed forto laughe,
But Conscience welcomes the friars, And curtei[s]lich conforted hem · and called in alle freres,
And seide, "sires, sothly · welcome be 3e alle
To vnite and holicherche · ac on thyng I 3ow preye,
Holdeth 3ow in vnyte · and haueth none envye 245
To lered ne to lewed · but lyueth after 3owre rewle.
and offers to find them food, And I wil be 3owre borghe · 3e shal haue bred and clothes,
And other necessaries [I-nowe] · 3ow shal no thyng faille, 248
If they will learn to love. With þat 3e leue logyk · and lerneth for to louye.
For loue laft þei lordship · bothe londe and scole,
Frere Fraunceys and Dominyk · for loue to ben holy.
¶ And if 3e coueyteth cure · kynde wil 3ow teche, 252
God made all things of a certain number. That in mesure god made · alle manere thynges,
And sette [hem] at a certeyne · and at a syker noumbre,
And nempned names newe · and noumbred þe sterres;
Ps. cxlvi. 4 (Vulg.). *Qui numerat multitudinem stellarum, & omnibus eis [nomina vocat], &c.*
Kings have all their soldiers numbered. ¶ Kynges & knyghtes · þat kepen and defenden, 256
Han officers vnder hem · and veh of hem certeyne;

237, 238. R *omits.* *begge*] bigge O. *it*] it to O.
239. *And sithen*] For sitth R. *þe*] R *om.*
241. *þo*] R *om.* *laughe*] lauȝte (!) R.
242. *curteislich*] curteilich (*marked for correction*) L.
244. *and*] and to C. *ac*] and C.
247. *shal*] shullen B.
248. [*I-nowe* R] I-now C; ynowe WOB; *better than* anowe L. *3ow shal*] þow schalt R. *faille*] lakke R.
250. *laft*] þer-of lofte B.
251. *Frere*] Freres COB.
252. *coueyteth*] coueites C; coueite WOR. *teche*] telle R.
253. *thynges*] þynge B.
254. [*hem* W] it LCROB. *at* (2)] WO *om.* *a* (2)] C *om.*
255. *names — noumbred*] hem names · and newe nombre R. *sterres*] prestes (!) COB. *Qui*] Quis R. *& — eis*] RO *om.* [*nomina* CB] LWBO *om.* [*vocat*] *not in the* MSS.
256. *kepen*] kepten R.
257. *hem* (1)] hym RB. *veh*] of iche O. *certeyne*] a certein WOB.

And if þei wage men to werre · þei write hem in noumbre,
[Or] wil no tresorere hem paye · trauaille þei neure so sore.
Alle other in bataille · ben yholde bribours,
Pilours and pykehernois · in eche a place ycursed. [Fol. 90 b.]
¶ Monkes and monyals · and alle men of Religioun
Her ordre and her reule wil · to han a certeyne noumbre.
Of lewed and of lered · þe lawe wol and axeth
A certeyn for a certeyne · saue onelich of freres.
For-þi," quod conscience, " by cryst · kynde witte me telleth,
It is wikked to wage 3ow · 3e wexeth out of noumbre!
Heuene hath euene noumbre · and helle is with-out noumbre;
For-þi I wolde witterly · þat 3e were in þe Registre,
And 3owre noumbre vndre notarie[s] sygne · & noyther mo ne lasse!"
¶ Enuye herd þis · and heet freres to go to scole,
And lerne logyk and lawe · and eke contemplacioun,
And preche men of plato · and preue it by Seneca,
þat alle þinges vnder heuene · ou3te to ben in comune.
¶ And 3it he lyeth, as I leue · þat to þe lewed so precheth,

Monks have fixed numbers in their houses.
Only friars are unnumbered.
Hell is without number.
Envy bids the friars learn logic,
to prove that all things should be in common.

259. [*Or*] LWCROB *omit; but it is necessary to the sense, and may be found in* Crowley; WOB *surmount the difficulty by placing* l. 259 *after* l. 261; *the* C-text *inserts an additional line.* *Or wil*] And þer-fore wolen men B. *tresorere*] *so in* R; tresourerer O; tresore CB; man tresore W. *hem paye*] taken hym wages R. *so sore*] C *om.*
260. *bataille*] batililis (!) B. *bribours*] brokouris O.
261. *a*] CB *om.* *place*] parische R. *ycursed*] acursed ROB; a-corsed C.
263. *Her ordre and*] Heraude (!) R.
264. *wil*] it wole O.
265. *onelich*] holiche B.
267. *out of*] of on R.
268. *Heuene*] Euene O.
269. *þe*] O *om.*
270. *notaries*] *so in* WCOB; notarie L; notari R. *sygne*] signes CB.
271. *heet*] heit R; het B; leete O. *to* (1)] RB *om.; and perhaps it is better omitted.*
272. *contemplacioun*] constellacion (!) O.
274. *alle*] CB *om.* *to*] O *om.*
275. *And 3it*] R *om.*

For god made to men a lawe · and Moyses it tauȝte,
Exod. xx. 17. *Non concupisces rem proximi tui.*
And euele is þis yholde · in parisches of engelonde,
In England, the parish-priests should confess men; For *per*sones and parishprestes · þat shulde þe peple shryue,
Ben curatoures called · to knowe and to hele,
Alle þat ben her parisshiens · penaunce to enioigne,
And shulden be ashamed in her shrifte; · ac shame maketh *hem* wende,
but men flee to the friars, And fleen to þe freres · as fals folke to westmynstre,
That borweth and bereth it þider · and þanne biddeth frendes
ȝerne of forȝifnesse · or lenger ȝeres [lone];
like cheats who flee to Westminster. ¶ Ac whil he is in westmynstre · he wil be bifore,
And make hym merye · with other mennes goodis.
And so it fareth with moche folke · þat to þe freres shryueth,
So executors repair to the friars. As sysours and excecuto*urs* · þei wil [ȝyue þe] freres
A parcel to preye for hem · & make hem-self myrye
With þe residue and þe remenaunt · þat other men biswonke,
And suffre þe ded in dette · to þe day of dome.
Envy hates Conscience. ¶ Enuye herfore · hated conscience,
And freres to philosofye · he fonde hem to scole,

276. *god made*] made god B.
277. *is*] is (*printed* in) W. *yholde*] ȝolden B. *engelonde*] englonde B; englond OB.
278. *shulde*] shullen B.
279. *to* (2)] B *om.*
280. *penaunce*] penaunces R. *to*] hem to B; and C; R *om.*
281. *shulden*] shullen B; R *om. her*] hir (*printed* his) W. *ac*] and C.
282. *And*] To CB. *as*] and B. *westmynstre*] Westmynyster O.
283. *it*] COB *om.*
284. [*lone* O] loone WC; of lone B; leue *or* lene LR.
285. *westmynstre*] Westmynyster OB.
286. *mennes*] men R.
287. *þe*] R *om. shryueth*] hem shryueþ WO.
288. *wil*] schul R. [*ȝyue þe* WRO] ȝeue þe B; geue þe C; L *has þe, with* ue *written above, but the line is marked for correction.*
289. *hem-self*] hem R.
290. *þe* (1)] R *om. þe* (2)] R *om.*
292. *herfore*] here-fore CR.
293. *philosofye*] philosophires C. *hem*] þanne W; O *om.*

The while coueytise and vnkyndenesse · conscience assailled.

In vnite holycherche · conscience helde hym,
And made pees porter · to pynne þe ȝates
Of alle taletellers · and tyterers in ydel.
Ypocrisye and he · an hard saut þei made.
Ypocrysie atte ȝate · hard gan fiȝte,
And wounded wel wykkedly · many [a] wise techer,
þat with conscience acorded · and cardinale vertues.
Conscience called a leche · þat coude wel shryue,
"Go salue þo þat syke ben · [and] þorw synne ywounded."
Shrifte shope sharpe salue : and made men do penaunce
For her mysdedes · þat þei wrouȝte hadden,
And þat piers were payed · *redde quod debes.*
¶ Somme lyked nouȝte þis leche · and lettres þei sent,
ȝif any surgien were [in] þe sege · þat softer couth plastre.
Sire lief-to-lyue-in-leccherye · lay þere and groned;
For fastyng of a fryday · he ferde as he wolde deye.
"Ther is a surgiene in þis sege · þat soft[e] can handle,
And more of phisyke bi fer · and fairer he plastreth,
One frere flaterere · is phisiciene and surgiene."
Quod contricioun to conscience · "do hym come to vnyte,

Conscience bids Peace, his porter, to bar the gates of Unity.

Hypocrisy harms many.

[Fol. 91.]

Shrift salves them with penance.

Mat. xviii. 28.

They like not Shrift's plasters.

They ask for another leech, one Flatterer, a friar.

294. *conscience*] B *om.*
296. *pynne*] penne B.
297. *Of*] For O. *tyterers*] *so in* O; tytereres RB; titeleris W; tutelers C. *in*] an R.
298. *an hard*] and haid (!) B. *saut*] sawte R; saute O; assaut WCB.
299. W *omits*. *atte*] at þe RCOB. *fiȝte*] to fiȝte OB.
300. [*a* WRB] LCO *om*. *techer*] techeris O.
301. *cardinale*] cardinales R.
302. *coude wel*] wel couthe COB.
303. *Go*] To go W; To CB. *ben*] were R. [*and* WR] LCOB *om*. *ywounded*] & woundid O.
304. *shope*] shoop W; shuppte R; shep B. *men*] B *om*.
306. *piers*] Pieris þe ploughman B; piers þe (!) C. *payed*] y-payed W.
308. [*in* R] LWCOB *om.*; *but see* l. 311. *þe sege*] B *om*. *sege*] *so in* R; segge WCO. *couth*] koude WR.
309. *lief*] lif R; leef WCO.
310. *For*] For þe B. *a*] o R.
311. *softe*] *so in* WRCOB; soft L.
312. *more*] can more B.
314. *Quod*] Quaţ R.

For here is many a man · herte þorw ypocrisie."

Conscience says the parish-priest is the right confessor;

¶ "We han no nede," quod conscience · "I wote no better leche 316
Than persoun or parissh prest · penytancere or bisshop,
Saue Piers þe plowman · þat hath powere ouer hem alle,
And indulgence may do · but if dette lette it. 319
I may wel suffre," seyde conscience · "syn ȝe desiren,

but Flatterer may be sent for.

That frere flaterer be fette · and phisike ȝow syke."
¶ The Frere her-of herde · and hyed faste
To a lorde for a *lettre* · leue to haue to curen,

The friar gets a licence to hear confessions.

As a curatour he were · and cam with his *lettres* 324
Baldly to þe bisshop · & his brief hadde,
In contrees þere he come in · confessiouns to here,
And cam þere conscience was · and knokked atte ȝate.

Peace, the porter of Unity, parleys with Flatterer.

¶ Pees vnpynned it · was porter of vnyte, 328
And in haste asked · "what his wille were?"
"In faith," quod þis frere · "for profit and for helthe
Carpe I wolde with contricioun · & þerfore come I hider." 331
¶ "He is sike," seide pees · "and so ar many other,
Ypocrisie hath herte hem · ful harde is if þei keure."

Flatterer says he can make salves, and his companion tells his name.

"I am a surgien," seide þe segge · "and salues can make;
Conscience knoweth me wel · and what I can do bothe."
"I preye þe," quod pees þo · "ar þow passe ferther,
What hattestow, I preye þe? · hele nouȝte þi name."

2 Tim. iii. 6.

¶ "Certes," seyde his felow · "sire *penetrans-domos*."

317. *penytancere*] penitauncer WC OB; penauncer R; *resembles* penytantere *in* L.
318. *hath*] haueth R. *hem*] R *om.*
320. *syn*] synnes R; sith C; sipe B.
321. *syke*] seke R.
322. *hyed*] hiȝed hym B.
323. *to curen*] curen C; cure OB.
324. *As*] And as CB. *lettres*] lettere R.
325. *Baldly*] Boldely WORB; Booldli O.
326. *come*] cam RCB; ccome WO. *in*] Inne COB; WR *om.* *confessiouns*] confessioun O. *to here*] R *om.*
327. *atte*] at þe WCROB.
328. *Pees*] Pieris B.
330. *frere*] freris B. *helthe*] hele O.
333. *is*] it is B.
334. *seide*] y (!) B. *segge*] frere R.
337. *hattestow*] hattest þou OB.
338. *Certes*] Sire B. *seyde—felow*] felaw seyde he O; saide he felawe C.

"3e, go þi gate," quod pees · "bi god, for al þi phisyk, Peace refuses to admit him.
But þow conne somme crafte · þow comest nou3t her-Inne!
I knewe such one ones · nou3te eighte wynter passed,
Come in þus ycoped · at a courte þere I dwelt,
And was my lordes leche · & my ladyes bothe. [Fol. 91 b.]
And at þe last þis limitour · þo my lorde was out,
He salued so owre wommen · til somme were with childe!"
Hende-speche het pees · opene þe 3ates— Fair-Speech prays Peace to open the gates.
"Late in þe frere and his felawe · and make hem faire chere.
He may se and here · so it may bifalle,
That lyf þorw his lore · shal leue coueityse,
And be adradde of deth · and with-drawe hym fram pryde,
And acorde with conscience · and kisse her either other."
Thus thorw hende-speche · entred þe frere, Thus the friar gains admission.
And cam in-to conscience · and curteisly hym grette,
"þow art welcome," quod conscience · "canstow hele þe syke?
Here is contricioun," quod conscience · "my cosyn, Conscience asks the friar to heal Contrition.
ywounded,
Conforte hym," quod conscience · "and take kepe to his sores;
The plastres of þe persoun · and poudres biten to sore,

339. *pees*] piers CB. *þi* (2)] B *om.*
340. *somme*] any R; som ooþer W. *her-Inne*] he Inne (*sic*) R; ther-Inne CB.
341. *passed*] hennes W.
342. *Come*] And cam B. *I*] þat y B. *dwelt*] dwelde W.
343. *lordes*] ladyes CB; lady O. *ladyes*] lordes C; lordis OB.
346. *het*] heet WRC; heete O. *pees*] pees bo R. *opene*] to opene O; vppon B.
347. *þe*] R *om.*
348. *here*] here her R. *it*] R *om.*
351. *her*] B *om.*
353. *grette*] grete C.
354. *canstow*] canst þou OB. *þe*] R *om.*
356. *and*] O *om.*
357. *plastres*] plastre B. *biten*] bitten C; ben R.

He lat hem ligge ouerlonge · and loth is to chaunge hem ;
Fro lenten to lenten · he lat his plastres bite."
¶ "That is ouerlonge," quod this limitour · "I leue I shal amende it ;"—
The friar gives Contrition a plaster called Privy-payment.
And goth and gropeth contricioun · and gaf hym a plastre
Of "a pryue payement · and I shal praye for 3ow,
For alle þat 3e ben holde to · al my lyf tyme,
And make 3ow, my lady · in masse and in matynes,
As freres of owre fraternite · for a litel syluer."
He soon causes Contrition to cease weeping for his sins.
¶ Thus he goth and gadereth · and gloseth þere he shryueth,
Tyl contricioun hadde clene forȝeten · to crye & to wepe,
And wake for his wykked werkes · as he was wont to done.
For confort of his confessour · contricioun he lafte,
þat is þe souereynest salue · for alkyn synnes.
Sloth and Pride again assault Conscience.
¶ Sleuth seigh þat · and so did pryde,
And come with a kene wille · conscience to assaille.
Conscience cryde eft · and bad clergye help hym,
And also contricioun · forto kepe þe ȝate.
Peace says Contrition is asleep.
"He lith and dremeth," seyde pees · "and so do many other ;
The Frere with his phisik · þis folke hath enchaunted,
And plastred hem so esyly · þei drede no synne."
Conscience says he will become a pilgrim,
¶ "Bi cryste," quod conscience þo · "I wil bicome a pilgryme,

358. *He*] And R. *lat*] leet C; leete O; lett R. *hem* (1)] hym C.
359. *lenten*] lente R (*twice*). *lat*] latte O; lette R; letiþ B. *bite*] bitte R.
360. *That*] This C.
361. *and* (2)] R *om.*
363. *For*] And for COB.
365. *freres*] frere WO.
366. *goth*] gooþ WO; goes C. *gadereth*] gadderes C.
368. *wake*] awake C; a-wakid B. *was wont*] was woned B; woned R.
369. *lafte*] lefte R.
370. *for*] of O. *alkyn*] alle kynne WROB; alkynne C.
371. *seigh*] seye R; see C; sei B; þanne saw O. *so*] also O.
373. *hym*] COB *om.*
375. *dremeth*] dreint (!) B.
376. *hath*] hath so R.
377. *esyly*] hesily RB. *þei*] the C.

And walken as wyde · as al þe [worlde] lasteth,
To seke Piers þe plowman · þat pryde may destruye,
And þat freres hadde a fyndyng · þat for nede flate*r*en,
And contrepleteth me, conscience; · now kynde me auenge,
And sende me happe and hele · til I haue piers þe plowman!"
And sitthe he gradde after g*r*ace · til I gan awake.

and seek Piers the Plowman.

The dreamer awakes.

Explicit hic dialogus petri plowman.

379. *as* (1)] al so B. *al*] alle R; WO *om.* [*worlde* R] world WCOB; wordle L.
380. *seke*] seche B. *may*] myȝte R.
381. *And*] B *om.*
382. *contrepleteth*] conterpledes C.
COLOPHON. *So in* WCO; Explicit hic B; Passus ij*us* de Do-best R; O *adds*—Lauderis Christe · q*uia* finitur liber iste.

CRITICAL NOTES, ETC.

CRITICAL NOTES.

[In the following notes, further information is given about the various readings of the MSS., &c. The chief results of a collation of the text with Crowley's printed text of 1550 (*first* edition, unless the number 2 or 3 is added) are also given here; except where it agrees with MS. W (the Trinity MS. printed by Mr Wright.)]

PROLOGUE. The word *Prologus* I have found in only one MS., viz. in MS. Rawl. Poet. 137. Most MSS. have no title here. In MS. Laud the words "Incipit liber de Petro Plowman" are written in red letters, but are so nearly obliterated as hardly to be distinguished except in a strong light.

An examination of Crowley's text shows that it must have been taken from an excellent MS., which has frequently, however, been misread, and sometimes misprinted even when rightly understood. Sometimes the MS. itself may have been at fault. Owing to all these three sources of error, very little reliance can be placed upon the readings, and I have therefore selected some of the most noteworthy, omitting to notice all the misprints and false readings, such as *reuke* for *renke* in l. 192 of the Prologue, and the like. Readings from Crowley's first edition are given below, and are distinguished *by the absence of any letter or number after them*, as in notes to lines 1, 2, &c. But some readings from his other editions are also worth giving. His *second* issue is denoted by (2), his *third* issue by (3). Thus in l. 1, his *first* issue has *sette*, his *second* has *set*.

1. *soft*] sette; set (2).

2. *shroudes*] shroubes.

5. *Ac*] And. This reading is very common in Crowley; so also in MS. C we find *Ac* almost always replaced by *And*.

7. *forwandred*] of wandrynge.

10. *sweyued*] swyȝed.

12. *wist I*] I wyste.

18. *of*] Cr. *omits* in (2); but the *first* edition retains it. Slight variations of this kind I shall not in future notice; nor shall I, in general, give those readings in which Crowley's text agrees with MS. W, as it has already been observed that there is a great similarity between Crowley's MS. and the Trinity one. By way of examples of which, it may be noted that in l. 27 we find in Crowley the words *to haue after;* in l. 29 we find *carien;* in l. 31, *cheueden;* all of which are found in the footnotes as occurring in W.

24. *comen*] commenly.

34. *synneles*. Certainly *giltles*, as in Rogers's edition, is a better reading, because it preserves the alliteration; but *synneles* has been retained as being the *usual* reading of the MSS.; and moreover, Crowley has *synles*, or *sinles*. In the A-text, *giltles* occurs in MS. T only.

35. In the margin of MS. Oriel are numerous sidenotes, such as "Minys*tra*lis" opposite l. 33, "Pilg*ri*mys" opposite l. 46, &c. So in Crowley's text we find "Common Iestars" opposite the present line, "Pylgrims" opposite l. 46, &c. Further notice of them, except in a few instances, is unnecessary.

38. The text referred to is probably 2 Thess. iii. 10; *si quis non vult operari, nec manducet*. This is shewn by the words in the margin of the Oriel MS. (see footnote). The quotation in l. 39 is not from the Bible, but is intended to assign a reason for *not* mentioning St Paul's words.

39. *hyne*] knaue (2). Crowley's first edition merely has *turpiloquium, &c.*

41. *bely* is the usual reading, but perhaps *belies* (W) is better, and is supported by *bealies* in Crowley. Crowley also has *bagges*.

43. *hij*. So written; *ij* stands for *y*.

50. The obelus (†) in the sidenote points out *new matter, not found in* Text A

69. *with*] with many.

71. See Critical Note to l. 68, Text A.

74. *bonched*] bouchid. But we must read *bonched* (as in Text A), as shewn by the word *bunchede* in MS. O.

75. *rynges*] both ringes.

77. *leueth*] leueth it to. But most MSS. omit *it* and *to*, and then we should rather suppose *leueth* = believe, as in l. 72.

82. The chief-letter of the alliteration is wanting.

95. *seruantz*. The MS. has "seruant3," but we may consider 3 to represent *z* at the end of plural nouns, as in the present case and in the words *diamantz, seriantz*, &c. In Crowley the line ends with *to lordes and to ladyes*.

97. *messe*] masses.

110. *letterure*] letture; lecture (2). Probably from misreading letterure.

115. *comune*] communes; commons (2).

122. The chief-letter is wanting. Without doubt we should read *lif*, not *man*; for Langland often uses *lif* in place of *man*. See, e. g., Pass. xx. 91.

126. *leue*; so in Crowley. Mr Wright prints *lene*, but *lene* = *grant, give*, in the sense of bestowing a present, and is a variation of the verb *lend*. On the other hand, *leue* = *grant* in the sense of to permit, allow. The former answers to the German *leihen*, the latter to the German *erlauben*, and the two should not be confounded, as they often have been in many passages in Chaucer, &c. In Text A, Pass. V. last line, *lene* should have been printed

leue, both in the text and footnote. See my note on *lene* and *leue* in Notes and Queries, 4 S. ii. 126.

140. Crowley has *answered*, and begins the next line with *Dum*.

150. *lauȝte*] caught. This destroys the alliteration.

154. Crowley has—Scratchyng vs & clawyng vs, & in hys clawes hold.

165. *beiȝ*] bight.

169. *a colere*] hys coller.

170. Crowley *retains* this line, though MS. W *omits* it.

174. *him wratteth*] he wrath.

178. *haue ybounden*] bynd.

179. Crowley inserts *it* after *hang*.

185. *culled þe*] kyl thys.

186. *cracchy*] catch. *croupe*] crep.

187. Crowley's later impressions omit this line, but the *first* impression retains it.

190. *þere*] Where. *kitoun*] kylling (*sic*); kitling (2).

191. Crowley has this curious sidenote. "Omnium doctissimorum suffragio, dicuntur hec de lassiuis, fatuis, aut ineptis principibus, non de etate tenellis. Quasi dicat, vbi rex puerilis est." This is evidently said out of respect to the reigning king, Edward VI. Crowley is, however, certainly wrong in his assertion. The author's intention was, to warn the English against Richard; and Tyrwhitt is nearly right in saying that this fable must have been written in the latter part of A.D. 1376, when, after the death of the Black Prince, his son Richard had become the heir. More probably, it was written just after Richard's accession.

197. MSS. L and R have the curious spelling "mannus." A more usual reading is "mannes."

199. *ȝow*] vs.

200. *ȝe*] you; in both places. This must be an instance where Crowley has taken a liberty, for *you* would not be used in the nominative in an early MS., of the end of the fourteenth or beginning of the fifteenth century. In l. 209, Crowley prints *Diuine ye*, probably because the imperative mood is there used; for the use of *ye* with this mood still survives.

211, 212. Crowley has the present tenses, *seruen*, *Pleten*.

213. *vnlese*] vnclosen. But this spoils the alliteration.

215. After this line Crowley's later copies insert the six lines following:—

I sawe bishops bolde, and bachilers of diuine
Become clarkes of accountes, the kynge for to serue
Arcke deakens and deanes, that dignities haue
To preache to the people, and pore men to fede
Ben ilope to London, by leaue of her bishop
And ben clarkes of the kinges benche, the contrye to shend

But these lines were erroneously inserted in his second impression. They

answer to ll. 90—95 of the Prologue in Text A, which are replaced in the B-text by lines 87—94, which see. To insert them again here is to use unnecessary repetition.

216. *burgeis* seems to be a plural form; it occurs in LRC. Crowley has *burgeses*.

PASSUS I. 14. *fourmed*] and former of.

34. *delitable*] delectable.

36. Crowley wrongly omits *gode*, and has *for* instead of *to*.

37, 38. Crowley omits l. 37, but gives l. 38 correctly—

Leefe not thy lykam, for a lyer hym techeth.

39. Omitted by Rogers; retained by Crowley.

41. *sueth*] seeth. *seith*] seeth. But both these readings are meaningless.

42. *wisse*] wyshe. This is one of the instances where Crowley has probably misunderstood his copy; to *wisse* is to *teach, instruct*.

52. *bifalleth*] belongeth.

74. *witterli*] wysely. *wissed*] wyshed. See note to l. 42.

81. *kenne* is also the reading in Crowley's text.

89. *wilneth*] wylleth.

93. *clamep*; so spelt also in MS. C.

101. *lacchyng*] lackyng. This gives a different sense.

103. *swerde*; Crowley also has *swerd*, the singular form.

105. Crowley has—

But Christe kyng of kyngis, made knyghtes ten

107. *muryer*] merier.

121. *garte*] garde. *stekye*] stycke.

125. *pult*; so in Crowley.

131. *troneth*] troweth. Probably misread as *troueth*.

134. *Lereth it þis*] Lerne on thys.

138. *doted*] dotest.

139. *litel*; misprinted *tel* in Crowley.

140. *he*; so in Crowley. Here *he* is to be considered as another spelling of *heo*, the A.S. form for *she*.

145. Crowley omits this line.

146. *of heuene*] for sinne.

149. Cr. has And lerned it Moses, for y^e leuiest thing of all.

150. *plente*] plant. It would seem that *plant* (also spelt *playnte, plaunte, plante, plonte*) is the reading in Text A, and *plente* may be considered as a variation of that word. The spelling *plentee* (= plenty, fulness) is probably wrong. Love is likened to a plant descending from heaven, growing upon earth, and shooting up again heavenwards, an allegory representing the Incarnation and Resurrection.

152. *yeten his fylle*] yoten it selue.

157. *folke*] folke; loue (2).

177. *wynne*] wyn; worch (2).

192. Omitted in Crowley's latest issue, but retained in the preceding ones. This is an easy test for distinguishing his *third* issue from his *second*. It nearly agrees with l. 186.

203. *graith;* omitted in Crowley's *third* issue only. This furnishes another test. See last note.

PASSUS II. l. 27. *manered*] maried. Obviously wrong.

33. *leef*] life. 35. *lappe*] lyppe. 39. *mansed*] mãzed; manzed (2), mauzed (3). 47. *worth*] worke. But see Prol. l. 187.

54. *boden*] bounden. 72. *feffement*] feoffemente.

74. *Carta* is here written in the margin of the Oriel MS. The sidenote in Crowley runs thus:—"Maritagium prauum cum feoffemento in malo feodo, et de peruersa tenura."

87. *borghe*] borough. This gives the right sense.

91. Crowley has the same, with *& the* instead of *and*. In MS. Laud the line is written, "There as wille wolde · and wermanship failleth," which has been corrected by the insertion of *ne* before *wolde*, and the expunction of the word *and*. But the old reading seems more correct; for the author is speaking of desires and idle thoughts, such as are indulged by those whose appetite is strong, though they are otherwise impotent.

100. Crowley has—For they liuen by luste, that is hir laste ende.

116. *weddynges*] weddinges. In most cases where MS. Laud contains false readings, the line is marked at the side with a small cross by a corrector (probably the author) who read over the poem after the scribe had written it out. The present line is so marked, on account of the false reading *wendynges*. These marks have been of great service, and are of course of authority. Another marked line is l. 227 of this *passus*, where *r* has been omitted in *mynstralles*. See the description of the Laud MS. in the Preface.

118. *engendred;* so in Crowley, and clearly right.

121. This is the right place to explain the nature of the text furnished by the three MSS. named Bodley 814, Brit. Mus. Additional 10574, and Cotton Caligula A 11. Of these, the first two are so nearly alike that one is merely a *duplicate* of the other. They resemble each other in general appearance, and are almost certainly *by the same scribe*, and of the same date. They agree word for word, and almost letter for letter, though they often differ considerably from other MSS. They omit the same lines, such omissions being rather frequent, and they exhibit similar peculiarities of spelling. The third MS. is of later date, but is probably copied from one of the two former, as it exhibits precisely the same text. So close is the resemblance between the three that I have found it quite unnecessary to collate them all through-

out, and have therefore selected MS. Bodley 814 for collation, and the readings given from it (marked B) may be considered to represent the readings of all three. As they may thus be referred to a common origin, the peculiarities of the text they exhibit are the less remarkable. This text is somewhat of a jumble, and the variations in it are in some places of a spurious character. It begins like Text C, which it follows throughout the Prologue, Passus I., and the first 120 lines of Passus II. From that point it begins to follow the B-text, but its variations are numerous throughout the rest of this Passus, and in the beginning of Passus III. These variations seem due to the influence of an A-text; see note to l. 172. It then gradually approaches the text of our Laud MS., and in some places follows it very closely. I now give a quotation, corresponding to lines 114—123, which will shew how the junction of the C- and B-texts has been effected.

From MS. Bodley 814, fol. 8.

þanne tenede hym theologie · whan he[1] þise talis herde,
And seyde to Symonye · "now sorwe mote þou haue
Such a weddyng to worche · þat wrappe myȝtte treuþe;
And er þis weddyng be wrouȝt · woo þe[2] bitide!
For mede is moilere · amendes was hire dame,
Al-þouȝ fals were hire fadir · and fikil[3] tounge hire belsire.
Amendis was hire modir · by trewe mennys lokyng,
And wiþ-oute hire modir amendis · mede may not be weddid.
For treuþe plyȝt hire trewþe · to wedde on of hire doughters,
And god graunte hit were so · so no gile were.
And þou hast gyuen hire as gyle tauȝte · now god ȝeue þe sorwe!
For Cyuyle and þy silue[4] · seldom fulfilliþ
That god wolde were ydo · wiþ-oute sum disceyt.
þe tixtis telliþ not so · treuþe wot þe soþe,
Dignus est operarius mercede sua;
Worþi is þe werkman · his mede to haue,
And þou hast fastnede wiþ fals · fy on þy lawes!"

Here lines 1—13 agree with the C-text very closely; see Whitaker's edition, p. 30. Lines 14—16, on the contrary, belong to the B-text (see ll. 121—123 of Pass. II.), and, with the exception of the last, are entirely different from the C-text, which gives in this place an account of the martyrdom of St Lawrence.

124. MS. B (Bodley 814) has—For al is falsnesse and lesyngis · and lecherie þat þou werkis.

The readings of B throughout the rest of this Passus are not worth giving, being almost invariably inferior, and often corrupt. I may instance

[1] MS. Calig. has *she*.
[2] MS. Addit. has *ȝe*.
[3] MS. Addit. has *fikik*.
[4] MS. Calig. has *and eyluer*.

as examples the following; *þat sore anoien* for *noyeth* in l. 126; *feynt of* for *fikel in*, in l. 129; *handlid* for *yshewed*, in l. 134; *be sette to* for *bisitte*, in l. 140; *al-so bonde-men* for *bad hem alle be bown*, in l. 159, &c. Of these, the reading *handlid* is borrowed from Text A.

140. Here *soure* must mean *sourly, bitterly;* cf. *shal abie it bittere;* Pass. iii. 249. Crowley has *sore.*

143. *floreynes*] florences.

149. *faire*] fayre; great (2) *and* (3).

172. Here MS. B has—

> Alle þe officiales and denes · as destreris hem dizte,
> For þei shulden bere þe bischopis · and brynge hem at reste.
> Paulynes peple · for pleyntis in þe constorie, &c.

This is evidently borrowed from Text A, Pass. ii. 150—152; and indeed, the rest of this Passus in B belongs rather to the A-text than the B-text, which accounts for the insertion after l. 204 of the two lines—

> Symonye and Cyuyle · y sende hem to warne,
> þat holichirche for hem · worþ harmed for eueremore.
>
> (*See* A. ii. 178.)

185. *tome*] tyme. But *tome*, meaning *leisure*, is the right reading.

187. *gyed*] guyded. This is rather a gloss than a true reading.

198. *come*] can. Probably misprinted for *cam.*

208. Crowley has in the margin of the second impression—Drede maketh the gilty flee—which well expresses the drift of this passage.

215. A good test-line for the three issues by Crowley. The *first* has—leped awaye than; the *second*—leaped away than; the *third*—leaped, and away ranne. Rogers has—leaped, and awaye ranne.

222. *gaf*] gaue hym. But the sense is rather, that they gave men pardon by his means.

PASSUS III. The variations in MS. B are at first rather numerous, and of less value. Throughout lines 1—86 the most important have been selected, and are given in the footnotes. It omits l. 18, in common with Text A, but after this it is little influenced by that text, and approaches MS. Laud more closely. The less important variations in lines 1—86 are given here.

1. *and namo*] nomen B. Cf. Text A.

3. *a*] to hym a B. *can I nouȝt*] y can not telle B.

5. *shal*] wole B.

6. *hire*] to hire B.

7. B omits this line.

12. *They*] B *omits.* *in*] at B.

13. *Gentilliche*] Ful gentily B. *somme*] Crowley has *came.*

15. *To conforte*] And conforteþ B.

17. *wil wisse*] will wishe. Cf. note to Pass. i. 42.

18. *leue*] leefe.

21. B has—Of here goodis · and here grete ȝiftis.

22. *Coupes*] Copes. *coppis*] Copes; Cups (2) *and* (3).

25. *lauȝte þei*] toke þei here B. *at*] of B.

26. B has—Tho come þise clerkis · to conforte hire þanne.

27. *be blithe*] bliþe to be B.

28. *þe—laste*] the while we moune laste.

29. Ful hendely þanne · she hiȝte hem þe same B.

30. *ȝow*] hem. If we read *ȝow*, we must suppose this line to form part of Meed's speech. Most MSS. have *ȝowre* in l. 31, though Crowley has *her*, (like W).

Obs. Between ll. 30 and 31, Crowley has an extra line—

To begge hem benifices, pluralities to haue.

The alliteration of this is defective.

32. *leode*] clerke. But this spoils the alliteration.

34. *clokke*] cloke.

36. *mellud;* Crowley has the same spelling.

39. *yfolwed*] Ifolowed; yfouloed (2); yfouled (3).

48. *wyndowe*] witdow (3). Crowley's *first* impression omits *ful*.

50. *siker*] Full sikir B.

51—63. The four lines in MS. R are evidently imitated from Text A, which see. In the margin of Crowley's text (*second* impression) we find—"The fruites of Popishe penaunce."

53. While þe loue of lordis · leccherie hauntiþ B.

55. *a—of*] frailenes of the.

58. Crowley also inserts *the* before *seuen*.

61. *glasen*] glasen; do glasen (2). 62. *Do*] And B.

63. *segge—seyn*] man shal siegge B

68. *ouȝte*] auȝte B.

69. *For-þi I lere*] Therfore I lerne.

71. *ȝe*] þei B.

72. For *ȝe* B has *þei*, and for *ȝowre* reads *here*, but preserves *ȝoure*, which is contradictory. *heuene*] heuen (1) *and* (2); hauen (3).

75. *bit*] beddith; biddeth (2). *Bit* is the contracted form of *biddeth*.

81, 83. *buggen*] byghe. Crowley's sidenote (*second* impression) is—"What harme yll vitillers do, & what abuse is in regrating."

86. *be ȝe*] bi þe B (which is clearly wrong). If the reader will turn to the specimens of MSS. given in the "Parallel Extracts" (E. E. T. S. 1866) he will see how closely MSS. Bodley 814 (numbered 3) and Addit. 10574 (numbered 4) agree. Both have the curious spelling *bieggen* in l. 83, and the false

reading *bi þe ful certeyne* in l. 86. The latter is copied in MS. Calig. A. xi (numbered 8).

Obs. From this point MS. B agrees with our text closely in general, and its variations are given in the footnotes.

97. *brenne* is also Crowley's reading.

98. Crowley inserts *that*. Its omission in MS. Laud is an obvious error, and the line is marked as incorrect.

101. *ofsent*] sent for.

104. Here, as in l. 36, Mr Wright prints *meueþ* for *meneþ*. In MS. W, the word may be read either way; but see *Mene* in Halliwell.

107. Crowley rightly inserts *the*.

112. *lat;* omitted in Crowley's later impressions.

120. *Ar*] Or. All three forms *ar, er, or,* were in use.

125. *lereth*] lerneth. To *learn* often means *to teach*.

127. All the MSS. (except L) retain *&* or *and*. Crowley has *and*.

145. *As*] As maye.

153. Crowley also has *fouleth*.

156. *haue his forth*] be of force. *go so þikke*] fli so thick; fly to thick (2); fly to think (3). Rogers has—fly to thicke.

161. After this line Crowley's later copies have an extra line—

"Bi good reson yat is gret ruth, reherse men what hem liketh."

It is not in his first edition, nor is it clear where he found it.

180. *myne half elleuene*] me halfe a leuen. Upon this Dr Whitaker remarks—"Thou hast hanged on my hals, i. e. neck, which Crowley, in his ignorance of the language of his author, read thus—Thou hast hanged on *me halfe* a leven times." Nevertheless, Crowley is right in printing *halfe*, though he should also have printed *my*, not *me*. *My halfe* = my side, and I have been utterly unable to find any MS. of the B-type with the reading *hals*. My note to A. iii. 174 contains therefore, I fear, a misstatement as to this matter.

187. Crowley retains *it*.

193. *homeward*] vpward.

210. *alienes*] alientes.

213. *renne*] runne; go (2). Crowley also has *giftes* for *ȝiftes*, as if the alliteration depended on the initials of *giftes, ȝonge,* and *go*. But we know from Text A that *renne* is correct. The alliteration follows a rule, according to which each half-line is alliterative within itself.

217. *of—maistre*] for her maistris.

221. *of hem*] after. This accounts for the reading *aftir mede* in the next line, in Crowley's *third* issue *only*, where *aftir* is an erroneous repetition.

224. *prentis*] prentises. But *prentis* is also a plural form, like *burgeys* in l. 162.

227. The curious spelling *Quat* sometimes occurs in MS. R, but as the line is marked for correction in L, I have inserted the more usual form *Quod*, which occurs in Crowley.

232. *ben*] be; liuen (2). But this makes the line halt.

240. *pursueth*] preserueth. To the quotation Crowley adds *non accipit;* which should have been *non accepit.*

244. *a*] her. This seems a better reading. Perhaps *a* is a corrupt pronunciation of *her.*

247. *seith*] sayth; speaketh (2). This makes the line halt.

252. The common reading of the MSS. is *recipiebant*, as in Crowley. But the Oriel MS. is right.

275. The spelling *shenfullich* shews that the *d* was obscurely pronounced after *n*. Crowley has *shamefully*, which is a translation of it.

278. Crowley has—The colour of thys case, ne kepe I not to tell.

281. *hem sothes*] sothe.

284. *happe shul somme*] happe shal come. Crowley (*second* impression) adds a sidenote—"This is no prophecy, but a resonable gathering."

293. Crowley has—Shal no sergeant for his seruice, weare no silke hode.

301. Crowley has—"Moses & Messia;" and in the sidenote (*second* impression)—"Thys is no prophecye, but a truth gathered of the scriptures."

304. Crowley has—"Axe, or yet hachet."

307. *pykoys*] pykeaxe.

331, 332. The occurrence of *victorie* in ll. 331, 348, makes it desirable to give the quotation from the Proverbs in full. It is—"Victoriam et honorem adquiret qui dat munera: animam autem aufert accipientium." The last four words are "þe taille of þe tixte," and are quoted below, in l. 346.

335. *herte*] well. In l. 336, Crowley omits *lyne*, and in the two next lines reads *she loked, She shuld.*

PASSUS IV. l. 2. *sauȝne*] sangtle (*sic*).

9. *my*] the. After this line the MSS. seem to have lost a line (l. 10 of the A-text), which Crowley, in his *second* impression, retains—"Of Mede and of other, and what man shal hir wedde"—where *other* should be *other mo.*

11. *þe lered and þe lewede*] the learned & the lewd.

13. *rowneth*] roundeth. Probably *round* is a corruption of *rown*, as *sound* is of *soun.*

23. *kaireth;* cf. Prol. l. 29. Crowley has *caried* in his *second* impression, but *carieth* in his *first.*

27. *for þei*] for they.

28. *þe cheker*] the Escheker.

34. *wynne*] get.

57. *bereth*] steleth. 62. *luft*] luske.

67. *wan*] wende; went (2); but note that MS. R has *wan.*

73. *his*] hyr.

94. *mengen*] meuen (*misprinted for* menen).

108. *rest*] rest; sit (2). 118. *hyne*] hyne; hynde (2).

124. *baiardes*] barns. But *baiardes* is right; the expense of them should go towards building houses for the poor, and so should the expenses of the *hawks* and *hounds*, mentioned in the line following.

131. *fynt hym*] fynde it.

144. *badde*] badde that.

146. *wedde*] wed; dare wed (2).

151. *of—soule*] of y^e^ pore co*m*mon, ne kings soule.

156. *falle in*] faile. This variation is due to the *faile* following. It reverses the sense, for Waryn only failed in speech when florins were given to bribe him to do so.

160. *mansed*] manzed.

174. *almoste—it*] had it nere shent.

175. Crowley's sidenote (*second* impression) is—"The lawiers kepe the kinge from hys right."

177. *3if I reyne any while*. This is an excellent instance of the anachronisms that sometimes appear in this version of the poem, owing to its having been composed at different periods. In l. 45 of this Passus, the king *and his son* are mentioned, i.e. Edward and the Black Prince; and that line was composed about A.D. 1362, as it appears in Text A. We now come to a line, however, in which the king says what he will do, *if he reigns any while*; and this was therefore written at the time of the accession of Richard II., which took place in June, 1377. It will be observed, accordingly, that this line does *not* appear in Text A.

189. Crowley's text (resembling MS. W as usual) has—"By my counsel co*m*mune." But this is an inferior reading.

193. This line, which is retained by Crowley, is omitted by Rogers.

PASSUS V, l. 13 *were*, not *was*, in Crowley's text.

28. *Stowue*] Stowne. 29. *wyuen*] wynen; see Crit. Note to A. v. 29.

45. *le*ꝛ*en*] learne.

46. Crowley's sidenote (*second* impression) is—"The suppression of Abbayes. Good counsell."

49. *þe comune*] hys co*m*mons. 50. *triacle*] treacle.

52. *gyue*] geue; gaue (2).

67, 68. Crowley's *first* impression omits l. 67; the later issues insert it *after* l. 68, with the false spelling *affaynten*.

73. Crowley's sidenote (*second* impression) —"The olde satisfacion"— is a little obscure; it probably means that the Reformation did not favour prayers to our Lady or penance.

75. *doke*] day. But "to drink with the duck" is to drink water.

85. *he ȝede*] Crowley *omits*.

90. Retained by Crowley, though omitted in MS. W.

108. *baren*] bare. 110. *Eleyne*] Elen.

112. *liketh myn herte*] lyketh mine hert; mine herte aketh (2).

124. *ho-so schrape*] shraping of. This is a good reading.

125. *ȝus redili*] Yes redily; This I reade (2).

126. *of*] for. 138. *listres*] listers; Legisters (2).

139. *low*] smal; smoth (2). This shews that *low* is used to imply *whispered* flatteries and insinuations.

143. This can only mean—"And now that parsons have perceived that friars partake of their fees." Crowley has—"And persons haue," &c.—which puts *haue* in its right place; but *now* should not have been omitted. The reading given in the text is supported by Lord Ashburnham's MS. No. 129. See the description of that MS. in the Preface.

144. *possessioneres*] possessours.

146. *That*] And. Crowley's sidenote (*second* impression) is—"A good scholemaster."

148. Crowley has—"Thus thei speken of mi spiritualtie, & despise ech other."

154. *were*] had. *suffre*] suffer.

160. *worth*] was.

162. *I-made*] made. Here the *I-* can be nothing but a prefix, which is occasionally found with the past tense at this period. It was probably introduced here *metri gratia*, as it improves the flow of the verse. Observe that it is retained in MSS. L. R, and O, but omitted in W, C, and B.

167. *ordeigned*] prouided. This seems a better reading, as it preserves the alliteration.

168. Observe that Crowley has *two lines* in place of this one, and that they differ from *all* the MSS. which I have collated. If ever the MS. used by Crowley is recovered, it may be known by this test, and by the extra line after iii. 30. He reads—

> Lest happeli they had had no grace to hold harlatri in;
> For they are ticle of her tonges, & must al secretes tell

Crowley adds (in his *second* impression) the sidenote—Gregory would not suffer womenne to hear confession.

169. *I shonye*] I shamen; which is almost certainly wrong.

177. *vnthende*] vnhende; cf. reading of O.

186, 187. *me*] hym (in both places). *my*] his. And surely Crowley's MS. has here a better reading than any of the rest.

189. *sire—loked*] so sternly hym loked; so sternely he loked (2). I prefer *Heruy* to *Henry*, because it is authorized by all the MSS. of the A-class. *Heruy* also occurs in C2.

193. *chiueled*] sheuered (i. e. shivered). *elde*] olde.

199. *welthe*] welth; welte (2). In MS. L it may be read either as "welche" or "welthe," but the spelling "welþe" in W decides this point.

212. *plaited*] plitte; plyt (2); splyt (3).

215. *webbe*] webster. Though *-ster* is properly the *feminine* termination, the distinction was at this period rapidly being lost.

221. *hymselue*] it selfe. This curious variation seems to indicate that *hymselue* refers, not to *laboreres*, but to *peny ale* and *podyng ale*; cf. next line.

225. *my wyf*] she.

228. *so the ik*] sothelick; which is probably an ingenious (yet wrong) correction by Crowley himself.

238. *I—were*] I toke rifling for. *lerned—boke*] neuer red boke.

244. *þe crosse*] the crosse; crese (2).

249. *I dele*] I dele; Idle (2) (an obvious misprint).

259. Crowley has—That kilth hem if he can hem catch, for couet of her skins.

263. *lene*] leue. This is always a very difficult point; *lene* = Germ. *leihen*, and is *transitive*, but *leue* = Germ. *erlauben*, and can only be followed by a dependent clause, not by an accusative. In nine cases out of ten, when the word in question is preceded by *god*, we should read *leue*: but in *this* instance the use of the accusative *grace* decides us in favour of *lene*. Cf. note to Prol. 126.

267. Crowley's sidenote (*second* impression) is—Ill gotten goodes must be ill spent.

271. *þeiȝe—leues*] bryght golde if it were.

273. Crowley's *second* impression has—Or els that I could know it by any kindes wyt. But the *first* impression omits the line; and perhaps it is spurious.

283. *where*] whether. And such is here the meaning.

289. Crowley omits the Latin quotation.

296. *ȝeldest*] paist. Both readings spoil the alliteration. Surely Langland wrote *lenest* or *lenst* (= lendest).

312. *she*] he; (and so in l. 310). The *brewsters* were females. The Laud MS. has the correct reading in l. 310, shewing that *he* is here a mere slip.

319. *cokkeslane*. The modern name is Cock Lane, Smithfield.

320. *Dawe*] Dawe; Dauie (2). The names are equivalent.

331. *chaffare*] chaffer; ware (2).

337. *noumpere*] vmper. This spoils the alliteration.

338. Crowley's *second* impression has—For to trye this chaffer, betwexte hem there. But the first edition omits this line, and it is probably spurious, like l. 273.

346. *y-globbed*] ygolped.

351. *wexed*] wyped. Cf. Text A, and the Critical Note.

357. *stumbled*] stombled. The line in L is marked for correction. It may be that *all* the copies are wrong, and that the right word is *prompelde*, as in the Vernon MS., Text A.

367. *ȝede*] went. Cf. MS. O.

370. *wif*] wife; wit (2). The latter is an error, due to the recurrence of the syllable *wite* in *edwite*. The A-class MSS. have *wyf*.

388. Crowley inserts *to*, and has (in the *second* impression) the sidenote—Prety vowes.

398. *roxed*] raskled. 399. *renke*] reuk.

403. But of our lorde or our lady, I lerne nothyng at all.—Cr.

413. Crowley omits *of souteres*.

434. Crowley inserts "y^{e}," and for *rede* has "make."

439. *þere ligge auȝte*] ought be; if ought be (2).

440. *fernyere*] ferther. It is clear that Crowley's MS. had *fernyer*, which he mistook for *ferþer*.

441. *Sixty*] Syxe. *forȝete*] forgotten.

442. *of speche*] of spence. This reading (where *spence* = expence) certainly gives better sense.

446. *lerne*] learning.

452. *wolde*] wyl.

476. *owe* is glossed by *debeo* in L; Crowley has *knowe*, as in R.

494. *madest*] makest.

495, 498. *Sute* and *Secte* seem to be the same word. *Secte* is the Latin form, *Sute* the French. See *Sect* in Wedgwood, where *secta* is shewn to be the Latin for a *suit* of clothes, and for a *suit* or action at law. Crowley has *suite* in the first place, *sect* in the second, and *sute* again in l. 504.

514. Crowley has the word *nos*.

520. Crowley omits *wyȝte*; and in the next line has *blusterynge*.

525. *withewyndes*] wythe wandes.

540. *dwelleth*] wonnith. And again in l. 561.

542. *pike*] poke. A *poke* is a pouch, and therefore much the same as *scrippe*.

547. *suren hym*] suren hym; sweren (2). In the margin of the *second* impression Crowley has—The plowman is Truthes seruaunt.

559. *hewe*] helk. In the black-letter, *lk* is strikingly like an MS. *w*; *helk* is doubtless due to a MS. reading *hew*.

587. *halfe*] hande. *Halfe* means *side*. Cf. note to iii. 180.

589. *berghe*] bereh. What a *bereh* is, I know not. *Berghe* means *hill*; the A-text has *brok*, i. e. a brook.

590. *fees*] foes. The spelling *foes* is misleading, and therefore *fees* may be preferred. Yet *foes* may stand for *feos*, as *poeple* does for *people*; cf. Pass. i. 7.

612. Crowley, in his *second* impression, has *Paradisi porta* before *per*

Euam: at any rate, *porta* must be understood. The word *iterum* is inserted from R; strictly speaking, R has *iterum*, &c., omitting *patefacta est*. But see Political, Religious, and Love Poems, ed. Furnivall, 1866; p. 230.

614. *go in*] come; contrary to the alliteration.

620. *pukketh*] poketh; paketh (3). But in l. 643, Crowley has *pokid*.

627. The reading *ȝiftes* in R can be explained. The scribe was no doubt thinking of the *seven gifts* of the Spirit.

636. *seuene*] systers seuen.

649. Two lines in Crowley—

> I wyll go fecche my boxe, *with* my brenets [*sic*] al
> And also a bull, wyth a Byshops letters.

The second issue of the *second* impression (i. e. the *third* edition) has *breuets*, which in *both* the preceding issues is printed *brenets*. It also has the strange spelling *boxke*.

651. *bicome*] be gon; be gonne (2).

PASSUS VI. 1. *who so*] if we.

2. Crowley has—That wold wende *with* vs ech a fote, & ye wel tel.

6. Crowley has—I *woulde* wend, &c.

10. Crowley has—And ye *se* louely ladies, &c., in his *second* impression. But his *first* impression omits *se*.

32. *þe*] the. The reading *þe* is better than *þi*, in my opinion. I take it to be the dat. case of *þou*. *Affaite þe* = tame for thyself.

49. Crowley (in his *second* impression) has—

> Than thou, but thou do bet, and liue as thou shoulde
> Amice, ascende superius.

And in the margin—Luke xiiii. But the *first* impression omits l. 49, and I fear it is spurious.

68. *lese*] glene. This is probably a gloss of Crowley's own; it is correct in as far as it rightly explains *lese* by *glean*. In the next line, Crowley has maugre who so bigrudge it; where *bigrudge* is his substitution for the old form *bigrucche*.

73. *denote*] Benot (3).

96. *haue*] mind.

118. *how*] hey. Crowley has (in his *third* issue *only*) the sidenote—Jolye workmen.

138, 139. For *he*, Crowley has *ye*, in both places, and similarly *you* for *hym* in l. 140.

151. *posteles*] apostles. *powere of þe bisschop*] bishops power.

156. *abosted*] abofted; and bofeted (2).

163. For the reading *wolf skynnes*, cf. note to l. 175 of Pass. II. (A-text); see vol. i. p. 141.

174. *houped*] whouped. In this place, *houped* = *whooped*.

196. Crowley has—For bread bake*n* for baierds, &c.

201. *aforth*] ford. We now say *afford*.

203. *erde*] yard; yarth (3).

206. *be to*] to be. But *be to* is correct, *to done* being the gerund.

222. *fals*] false; falty (3). This last alteration is probably due to Crowley, who may have missed the construction. It means—"or that any manner of wicked men (have harmed)."

223. *hem* is also Crowley's reading, in his *second* impression; his *first* has *him*, but see the next line.

228. I retain *vindictam*, as it is the reading of all the copies, Crowley's included. It should be *vindicta*. In the next line, Crowley has *wilt*.

230. *biloue*] biloue. *Biloue þe* seems to mean *make thyself beloved*. *Bilow* would mean *humble thyself*. But Langland seems to wish to translate *Facite vobis amicos*.

239. *bete*] bate. To *bete* is to *remedy*; to *bate* is to *abate*.

269. *afyngred*] a hungred. Cf. A.S. *of-hingrian*.

272. *calabre*] Calabrye. This is nearer to the Latin form *Calabria*.

274. *londe*] hond. To "labour with land" is to till the soil.

307. Crowley also has the spelling *halpeny*, but only in the *third* impression.

308. *borghe*] burth; borough (3).

320. Crowley has—While hunger gafe hem hier, not one of hem wold chide.

328. Crowley has this side-note, in the *third* impression—This is no prophecy but a pronostication. I fear this will not quite clear up the difficulty. For *eight* (l. 329) he has *hight*, and for *dawe* (l. 331) he has *Dauie* (cf. V. 320) in his later impressions; but the *first* impression has *eight* and *Dawe*.

PASSUS VII. 7. *myster*] mistery. It has no connection with *mystery*, being from the O. Fr. *mestier*.

42. *an helpe*] in helth. But *an helpe* (= and help them) is right.

62. *lybbyng*] lyuynge. *lyuen*] liuiden; libben (2).

68. *or bit*] one byt. An ingenious, but unnecessary, alteration. *Bit* = *biddeth*, begs.

128, 129. In the first of these lines, for *fynt*, Crowley has *findes*; in the second, he has *fedes*. *Fynt* is the contracted form of *findeth*.

130. *perkin*] Parkin (3). Both are forms of *Peterkin*.

137. *Eice* is the usual spelling of *Ejice* in MSS. of the fourteenth century. Crowley has *Ecce* by mistake, and the same error occurs in most of the MSS.

152. *demyned*] dimned; demed (3). So also in l. 157.

172. Crowley's side-note, in his *second* impression, is—Note howe he scorneth the auctority of Popes.

179. *triennales*] trentals (3). In l. 182, Crowley has *trientales* in the later impressions. The *first* edition has *triennales* in both places.

193. *doublefolde*. Crowley has strengthened this by printing "an .C. fold," regardless of alliteration. In his *first* impression, this line is omitted altogether.

196. Obviously distasteful to Crowley, as he deliberately altered it so as to stand thus :—

And make Christe our meane, that hath made emends.

COLOPHON. See note to l. 187 of Pass. VIII. of Text A; vol. i. p. 148. In order to mark the distinction between the two poems—of "Piers the Plowman," and "Dowel, Dobet, and Dobest"—the more clearly, I have introduced the leaf with the title of the second poem. Crowley's heading to the next Passus is—Passus octauus de visione. Et hic incipit inquisitio prima de dowell.

I may here observe that the titles to the Passus in MS. L are generally written twice over; once by the scribe, in a very fine small hand in the margin, and once by the rubricator in red letters, in the usual place. In the present case, the title of Passus VIII. stands, in the rubric—Passus octavus de visione, & primus de dowel. But in the margin is the following note by the scribe, which is of more authority—Ps viij*us* de visione, & hic explicit. & in[cipit] inquisicio prima de dowel—where the conclusion of the word *incipit* has been cut off by the binder. See the foot-note to the title of Passus VIII.

PASSUS VIII. 49. *but—wole*] but if thou wylt thy selfe.

52. *to ȝereȝyue*] two yeresyeftis; two yeresgifts (2). But the correction is needless, and against authority. *To ȝereȝyue* = for a year's gift; i. e. as a present or gift. The *gift* is but one, the *wit* and *free-will* being but one and the same thing.

64. Crowley also has *brought me on slepe*, as most of the MSS. But, as the poet does not fall asleep till l. 67, the correction supplied by MS. R is by all means to be accepted.

65. *vppon a launde*] on a land.

72. *þat þow*] thou y^{t}.

82. *tailende*] tayland; taylyng, *as in* MS. O (2).

96. *pulte*] pul.

100. *or*] and. *did*] dyd; arne (2).

102. *to*] Cr. *omits*.

125. Crowley has—man or woman. Either reading gives sense, nor can we decide from the alliteration. If we read *no man*, the word *man* satisfies the alliteration by its treble occurrence; if we read *womman*, the alliteration

is satisfied by the words *whether, womman,* and *wolde.* Neither the A-text nor C-text helps us.

PASSUS IX.—TITLE, Crowley has—Passus nonus de visione. Et primus de dowel.

3. *medled*] medlid; mingled (2).

16. *lerynge*] lerneing.

20. *hende*] end (2); ende (3), *wrongly.*

29. *lysse*] blis (an unnecessary change, which spoils the alliteration).

31. *schafte*] shape (a more modern form).

33. Crowley *has*—And made Adam lykest to hym selfe one.

38. *Rizte*] Euen. *hym*] he.

40. *lettres* in the plural form has a singular sense; it is evidently copied from the Latin use. In Barbour the two forms are used indifferently.

> "And amang *othir, lettres* ar gayn
> To *the* byschop off Androw*is* towne,
> *That* tauld how slayn wes *that* baroun.
> *The* lett*ir* tauld hym all *the* deid; &c."
>
> *The Bruce;* Bk. II. l. 80.

47. *his*] our. But *his* is right, as proved by the A-text.

54. *he*] she. Here *he* is feminine, answering to the A.S. *heo,* and signifies *she.* The reference is to *anima,* as in the A-text, l. 44. Cf. Pass. V. 312.

56. *he*] Cr. *omits.* Here *he* is masculine.

57. *lat*] ledyth; leadith (2); leadeth (3). *Lat* is here probably a contracted form of *ledeth.*

61. *her soule*] there souls. But *soule* is probably used as a translation of *anima,* and so used in the singular, as in the next line, where Crowley, however, has *hir soules.*

67. Shulde fynde hem that faute, &c. (Crowley). In the margin of Crowley (*second* impression) is the note—Wo be to you y^{t} turn the tithes to priuate vse.

73. *And*] Cr. *omits. lere*] lerne.

80. In the margin of Crowley (*second* impression)—Bestowe your tythes as you are bounde to do.

86. *nel we*] wil we not; wyl not we (2).

90. *a iaper*] a Iaper; Iapers (2).

91. Crowley has *minus.* The word is so plainly written in the MSS. that we must hesitate to accept Mr Wright's ingenious suggestion, viz. *mimis.*

92. *þus*] so. *drat*] dredeth (*the fuller form*); see l. 94.

97. Crowley has *mo,* as in James ii. 10.

100. *spyre*] enspired (*wrongly*).

111. *o*] one. Referring to Adam.

115. *two*] Cr. *omits.*

117. *þe—is*] & in heuen. This reading seems better, though the general authority of the MSS. is against it.

124. *wedded*] wedded; ioyned (2). In the margin of Crowley (*second* impression)—Learn to chose the a wyfe.

139. Crowley also has *forth*; cf. A-text.

140. *eche*] euery.

150. The Vulgate has—Numquid colligunt de spinis uvas, aut de tribulis ficus?

152. *wedlokes*] wedlocke (2). His *first* impression omits the whole line.

177. *continue*] contynue; conteyne (2)

179. *likyng*] lykynge; lokyng (2).

181. *wylt* is Crowley's reading. The latter part of the line varies in the C-text.

182. Cf. Political Poems, ed. Wright, vol. i. p. 159.

> "Dedita gens scortis morietur fulmine sortis,
> Scribitur in portis, meretrix est janua mortis."

190. Crowley also has *liketh*.

201. *and to ȝemen*] vnto menne.

PASSUS X. 12. *þe—perre*] precious Pirre; precious Pearles (2).

21. *to—clepid*] is oft cleped to counsell.

23. *witnesseth*] wytnesseth; greatly wytnesseth (2). Cf. C-text.

27. *letterure*] lecture.

29. *to*] be to.

34. *pilat*] Pilate falsely. In margin of Crowley (*second* impression)—Only diuinitie hath no reward.

42. *Lickne*] Lyken.

47. *ȝeresȝiue*] yeres gyfte; newyeres gyfte (3).

48. *nouthe*] nought. But *nouthe* means *now*.

52. *Atte mete*] At the meat; And they meet (2), *wrongly*.

61. The remark in the foot-note—that this line is marked for correction in L—is wrong.

70. Crowley inserts *hym*.

78. *is—ywar*] is none ware; are none ware (2).

83. *welt—ricchesse*] wexeth welthy in ryches. *Welt* = *weldeth*; cf. l. 88.

89. *dure*] endure (*the modern form*).

93. Crowley has *houses*.

97. Crowley has *parler*. The word is miswritten *paloure* in L.

114. *in*] in; to (3). But the MSS. have *in*.

129. *hanelounes*] hanylones; hanylowes (2).

137. Crowley has *as*.

138. *þe grounde*] therth (*put for* the erth).

141. In margin of Crowley (*second* impression)—The maner of *them* y' be in office.

165. *symplete*] simplicitie.

166. *in*] in; in his (2). *þe*] Cr. *omits*.

169. Crowley has *gret* or *grete*. Yet the Vernon MS. (A-text) has *gretle*, the past tense.

172. Crowley has—And all the vnisons in musicke, &c. *Vnisons* arose from reading *musouns* as *unisons*.

178. *carpentrie*] carpentre; carpenters (3), *as in* A-text.

180. *ten*] ten; seuen (2). But observe the alliteration.

183. Crowley omits this line.

184. *lethy*] lethy; the A-text has *lewed*.

189. *seigh*] sawe.

190. Crowley has *nec*, as in Cato. For *fac simile* another reading in Cato is *fac simules*.

192. Crowley also has *go me to*.

195. *ȝeme*] them; hede (2), as in MSS. T and V (A-text).

198. *hem nedeth*] they nede (a modernized idiom).

208. *geomesye*] geomansye; cf. A-text. *is ginful*] so gylfull.

211. *fybicches*] fybiches; febichers (2); cf. A-text.

212. *alkenamye*] alkinamie; cf. A-text.

214. *sciences;* so in Crowley and A-text.

221. *grette*] grete; grate (2); both here and in l. 218.

244. Crowley omits the Latin quotation.

246. *þus it*] this. *willen*] wold.

247. *fyne wytte*] fyue witte; fiue wits (2).

250. *boke*] boke; holy boke (2).

266. *bosarde*] bosarde; bussarde (2).

276. *Marke*] marke; Mathew (2). This correction was therefore made by Crowley; *Marke* is the author's own mistake.

279. *mansed*] mauzed. Mr Wright prints *mausede* here, but corrects it to *mansede* in the note on p. 537.

281. *Byttere abouȝte*] Bytter aboute; Bytterly bought (2).

285. *made*] y' made.

287. *Canes*] canes; Canes muti (2), as in the Vulgate.

288. *And—worde*] And to lacke you w' a word, &c.

289. *And*] But.

291—303. This is one of those passages for the preservation of which we are much indebted to the Rawlinson MS., which represents the B-text *with all its latest additions*, as it stood just before it was re-cast so as to become the C-text. This passage, originally forming a portion of the A-text (Pass. xi. 201—207) was at first cut out; but, on second thoughts, the poet decided to retain it. Hence it appears again (slightly varied) in the C-text, but is there transferred to quite a different part of the poem, so as to form a

part of Reason's sermon, which in the B-text begins at Pass. v. 13. See p. 57 of this volume. Cf. Whitaker, p. 83.

306. Crowley's marginal note is—"Reade thys."

317. Crowley's marginal note (*second* impression) is—"The suppression of Abbayes."

325. *han yuel*] had it; had il (2); had Ill (3).

333. *nauȝt*] naught; ought (2), which spoils the alliteration.

336. Crowley inserts *to* before *haue*.

342. *preyseden*] praise.

356. The words *leue* and *lene* cannot be distinguished in the MSS. Here *leue* = believe; cf. l. 359.

361. *It* is also Crowley's reading

362. *bakkes*] backs (1) *and* (2); bocks (3).

368. It is clear that *non mecaberis* is the author's own mistake, as it is in nearly all the MSS., both here and in the A-text, xi. 247. See note to that line in vol. i. p. 153. In the same way *vindictam* in the quotation below ought to be *vindicta;* yet it is written *vindictam* both in the A-text, and in the B-text elsewhere (l. 204 above

369. *Is*] Is; I (2).

377. *wytnesseth*] manaceth.

378. *on no letterure*] no letter.

388. *now*] Cr. *omits.*

398. *cathedram*] *so in* Crowley, the A-text, and the Vulgate.

401. Cr. *has*—No wight y^t^ wroght theron was salf, ne any workman els.

408. *adreynten*] he drowned.

409. *curatoures*] curates; curate (2).

411—413. Here again the Rawlinson MS. gives us a passage which reappears, with alterations, in the C-text (Whitaker, p. 197).

416. Crowley has—And for he bekened to (*second impression* beknew on) y^e^ crosse, &c.; the latter reading is better than Wright's text here.

425. *kylle*] put; *which spoils the alliteration.*

426. Cr. retains *now*, and has *&* for *wyth* (*second* impression).

431. *wel libbynge*] wel learned (*which seems better*).

435. *lyther*] yl; *against alliteration.*

441. þo *he seyde*] Cr. *omits.*

452. þe *trinitee*] the Trinitie; diuinitie (2).

Passus XI. The first line answers to l. 12 of Pass. xii. of the A-text (p. 137*). It will be seen that all resemblance between the A and B-texts ceases here. Yet it may be observed that the phrase *Audivi archana*, &c., (A-text, xii. 22) is quoted also in the B-text (xviii. 393). Again, the words *caban* and *crepte* (A. xii. 35) are found near together in B. iii. 190. The quotation *Omnia probate* (A. xii. 50) is introduced in B. iii. 335. The line

Many ferlys, &c. (A. xii. 58) occurs elsewhere in both texts (A. prol. 62; B. prol. 65). As Hunger is described carrying scraps of bread (A. xii. 68), in a similar manner is Patience described (B. xiii. 216). There is much likeness between the lines A. xii. 66, 67 and A. v. 5, 6; between A. xii. 88 and B. xiii. 50; and also some resemblance between A. xii. 90 and A. viii. 12; and between A. xii. 91 and B. xviii. 324. The poet's encounter with Hunger (A. xii. 60) answers to his subsequent encounter with Need (B. xx. 4).

It will be seen from the notes in the ten foregoing Passus that the collation of our text with Crowley's edition yields few results of much interest, and I shall therefore, from this point onward, only notice such few variations as really seem worth remarking.

4. It might seem that the word *wratth* is wrongly repeated in this line; but the MSS. fully support it; it means sorrowful vexation rather than anger, such pettishness as causes sleepiness, and can therefore be qualified by the epithet "wynkyng."

20. For *wil* Crowley has *wylie wyse*.

35. Cr. *has*—whan shal tine the crowne; *which is nonsense*.

46. Cr. *has*—and a fifte more; but in the *second* impression—or fifty and more. This latter reading is certainly corrupt, and arose from not understanding the true reading *fifte*, which means *fifth*. *And a fyfte more* = and a fifth besides; so that here we have *the first* reference to the poet's being *forty-five* years old, the other reference being in Pass. xii. 3.

71. Crowley's sidenote (*second* impression) is—Friers did not seke y^e^ bodi but the monie.

77. *catekumelynges*] catekinlinges; catechislinges (2); words clearly coined by Crowley himself.

126, 127. The alliteration shows that MS. R is right; the recurrence of the words *with hym* before the metrical pause in both lines caused the omission of the words between.

128. Crowley rightly retains *him*.

130. *wol*] wyll (*rightly*).

139. Cr. rightly retains *ne*; it is necessary to the sense.

146. *lernynge*] learnynge; leadynge (2).

154—164. Not found anywhere else.

173. The MSS. make no distinction between *lene* (to give) and *leue* (to believe); but the context decides it; see, in particular, l. 190. Crowley rightly has *lene* in his *third* impression only; he also prints *leue* or *lene* instead of *laughe vp* in l. 203.

208. Crowley, not perceiving that Langland uses *lyf* as equivalent to *person* or *man* in many passages, alters it to—Therfore lacke no others life, &c. Cf. note to prol. 122.

253. *kynde*] lyfe. This preserves the sense, but not the alliteration.

258. The alliteration shows that *segge* is certainly right; Cr. has *man*.

283. *take*] pai. This preserves the sense, but not the alliteration.

293. Cr. has—Cure than for kennynge, or knowen for clene beryng; which is altered in the *second* impression. His sidenote (*second* impression) is—Priesting was an occupation to lyue by.

309. *haþ—lepe*] I am leapt.

311. *Ac* in MS. W has a large illuminated initial.

319. Crowley rightly has *makes*.

339. *leyeþ*] layeth.

372. *mys*] amise; amisse (2).

399. *I wote—is*] do I ken dowel.

404. Cr. has—Then hadst y^{u} kende y^{t} clergi came (*second impression* can); & kend more bi reson.

PASSUS XII. 21. *Seide*] Sayd; I saide (2).

57—59. Not in Crowley.

87. I suspect Crowley wished to make this line more suitable for his Protestant readers; for he prints—For bread of gods body myght not be *with*out cleargy.

104. Crowley's sidenote (*second* impression) is—"The holy gost is the autour of bokes."

105. It is to be regretted that this line is absent from MS. W (and therefore from Mr Wright's edition); the lack of it ruins the sense. Neither is it found in Crowley.

118—127. This passage is better on the whole than the corresponding one in Whitaker's edition, p. 232. It has three lines more, viz. ll. 120—122. On the other hand Whitaker has an additional line after l. 127, viz.

> And do we as David techeth for doute of Gods veniaunce,
> *Nolite tangere, &c.*

The passage is not in Crowley.

133. *þe selkouthes*] Seldome; Selden (2); *corruptly*.

139. Cr. rightly has *was*, but wrongly substitutes "counsell" for "wisdomes." The singular verb substantive with the plural noun is in Langland's usual mode.

148. Crowley has *ei*, as in MS. W.

155. I regard the line interpolated after this line in C as spurious, yet it fulfils the alliteration better than the miserable lines quoted in the foot-notes to Pass. xviii. 257 and 292.

162. Cr. rightly has *sikerer*.

182. Cr. has—And repenteth not before shrift, & than can he litle tell.

192, 193. The first of these lines is undoubtedly too long, and the reading of MS. W. must be adopted in order to preserve the alliteration, and, indeed, in order to make sense. It is probable that it originally ran—

Was, for he ȝelte hym creaunt · to cryst on the crosse
And grace axed of god · & knewleched hym gulty—

and that the poet afterwards substituted for the last four words the ending —"þat to graunten it is redy"—before proceeding, but omitted to strike out the words rendered superfluous. I believe the right reading to be as in the text, only the words *& knewleched hym gulty* should be struck out, and the metrical pause in l. 193 placed after *creaunt*. Crowley has a different and very unsatisfactory reading—

Was for he knew Christ on y^e^ cros · & knowlegid his sinne,
And grace asked of god, & he is euer ready
That buxomlyche byddeth it, & ben in wyl to amend hem.

In the C-text the passage is somewhat varied, and has a patched-up appearance.

253. *'chiteryng*] chattering. This is doubtless the word wanted. The line is not in the C-text.

257. Cr. has *posete* or *pofete*, evidently misprinted for *po feet*.

277. Cr. has—Ne creture of Christis likenes, worth salf vnchristenid.

PASSUS XIII. 10. *shulde helpe quyte*] quite part of.

13. *curatoures*] creatures (*wrongly*).

32. *wye*] wyght (*which is probably a later substitution for* wye)

49. MS. W retains this line, as explained in the footnote;[1] Crowley has —And sythe he brought vs dryncke, diapersenerauncе. For *may dure* in l. 50 Cr. has *man endure*, and for *propre* in l. 51 he has *preti*.

54, 55. I arrange these lines as in the MSS. Mr Wright regards each long line as a short line (or half-line); and, indeed, it is only by laying a stress upon *dishe*, *derne*, and *dixi* that we get alliteration. The lines are unsatisfactory, and were, probably for that reason, omitted in the C-text.

57. As far as scansion goes, the line ends with *orabit*; the words following are a sort of tag, to be read as prose.

74. *glosynge*] glosyngs; lesings (2); leasyngs (3). The sense is much the same.

88. *godele*] gottilen. Cf. Pass. v. 347.

92. Crowley rightly has *ne*; the reading *no* in L is probably a mere slip for *ne*.

107. Cr. has "morsel." The spelling "mussel" indicates a provincial pronunciation of the word.

115. *do*] is do. This word is certainly seems required, but LWCROB all omit it.

118. Crowley's sidenote (*second* impression) is—Cleargye hath seuen sonnes, y^t^ is the .vii. sciences. He is certainly right. In the text, insert

[1] This line also occurs in the C-text.

marks of quotation after l. 118 and before l. 119, and for "Conscience" in the sidenote, read "Clergy."

131. *azein—speken*] gaine saie holi writ.

146. *laughe* is so spelt in l. 228 below.

147. *worthe*] be. But *worthe* means rather to *become*.

152—156. These lines, probably meant to be mysterious, are omitted in the C-text. The solution of the riddle is clearly Charity or Love, exercised with Patience, as appears from the curious passage below (ll. 164—171) preserved in MS. R only. The C-text, as printed by Whitaker, has the following passage as answering to ll. 164—171:

"Ther nis wyght in þis worlde · þat wolde þe lette
To have alle londe at þy lykyng · & þe here lord make,
And maister of alle here meeble · and of here moneye after,
The kynge and alle þe comune · and cleregie to þe a-lowte
As for here lord and ledere · and lyven as þou techest." (p. 251.)

I understand l. 170 to mean—"will give thee all that they can give, as considering thee to be the best guardian (or keeper) of it."

190. Cr. has the reading I have adopted, viz.—the wyll of folke here.

221. Crowley's sidenote (*second* impression) is—A loiterers lyfe.

259. Here, I doubt not, Crowley has deliberately altered the text, so as to get rid of allusion to the *mass*. He reads—There may no man make peace, &c.

270. The right reading is *thretty*, as in the text, for two reasons. Firstly, it preserves the alliteration; and secondly, John Chichester was mayor from October, 1369, to October, 1370, and *at no other time*. Crowley's MS. agrees with the Trinity MS. here, as usual; and therefore has the reading *twenty*.

283, 284. Cr. has but one line—And none so singuler by hym-selfe, nor so pope holye. The word *pope-holy* is illustrated by Mr Dyce, in his notes to Skelton, who employs it. Halliwell cites *pop-holy*, used by Lydgate as a *substantive*, but it was certainly originally an adjective.

293—299. The preservation of this passage, and of the passage in ll. 400—409, in the Rawlinson MS. is of much interest. It shews that the poet's first idea was to elaborate the description of Haukyn's faults by these additions, so that the Rawlinson MS. represents, as I have said elsewhere, a copy of the B-text with all the latest additions. But in adding thus to the description of Haukyn, the poet made it too long, and he afterwards perceived that he had excellent material here for improving his portraits of the seven deadly sins. He therefore, in the C-text, transferred much of this portion of the B-text to the Passus concerning the Deadly Sins, putting each passage into its right place with due care.

In Whitaker's edition (p. 89) we find the following five lines, answering to the first of these two passages, and forming part of the confession of Pride:

And konny[n]gest of my craft · clerkes oþer oþere,
And strengest up-on my stede · and styvest under gurdell,
And lovelokest to loken on · and lykyngest a-bedde,
And lykynge of such a lif · þat no lawe preyseþ,
Prout of my faire fetours · and for ich songe shrille.

In like manner the second of these two passages (ll. 400—409) was made the groundwork of an extension of the confession of Gluttony. I copy the corresponding passage from Whitaker's edition, pp. 108, 109.[1]

To þe, God, ich Gloton · gulty ich me yelde
Of my trespas with tunge · ich can nauht telle how ofte,
Sworen "þy saule and sydes" · and "so help me, God al-myghty,"
W[h]en þat no nud was · meny tyme falsliche,
And over-sopede at my soper · and som tyme at nones,
More þan my kynde · myghte well defye,
And as an hounde þat ete gras · so gan ich to brake,
And spilde þat ich spelide myghte · ich can nouht speke for shame
The vylenye of my foule moupe · and of my foule mawe.

It will be seen that the line italicized (which does not occur in Pass. v. 374—380 above) answers to our l. 404.

374. The insertion of *I* in this line, and in l. 385, is justified by the C-text. Cf. Whitaker, p. 101.

400. See note to l. 293 above.

411. Cr. follows MS. W. Whitaker (p. 113) has—

Ys wanne a man mourneþ nat · for hus mysdedes.

I should prefer to read—Whanne he morneth, &c.; but there is nothing to support it.

437—454. Cf. Whitaker, p. 115. Here Whitaker agrees with the Rawlinson MS. nearly word for word, but in l. 447 has *feste* for *storye*, and in l. 452 *loveþ* for *lythed*, both of which variations are certainly for the worse. In MS. R, l. 454 is defective, as it omits the words within brackets. Whitaker has—

In a wele good hope for he wroghte so · among worthy seyntes.

457. The word *lady* in MS. W is a singular error, especially as Crowley correctly has *laye*.

Passus XIV. 1. Cr. has *hole* for *hool*.

18. Cr. retains *shal*, which is necessary.

89. Cr. omits *inliche* in his *second* impression; his *first* has *lik*. The misreading *iliche* probably arose from omitting the stroke in iliche (= inliche).

120. *wrotherhele*] ouermuch wo (2). Cf. MS. O.

131. The quotation is inexact; it should end with—in civitate tua ima-

[1] Cf. Pass. v. 374—380, in the present volume.

ginem ipsorum ad nihilum rediges. The word *eorum* in R is due to the *ipsorum* of the Vulgate.

139. *disalowynge*] disannulling.

185. Cr. retains *if*.

188. The misreading *Pope* (also in Cr.) is most extraordinary. There can be no doubt about *pouke* being the right reading; for otherwise the whole passage is nonsense. The sense is—Confession amends us; but if the Devil (*þe pouke*) pleads against this, and would punish us, then *He* (sc. Christ, or *dominus*) will show the acquittance of our sins to the Evil One (*þe qued*), and so put off the Devil. This acquittance is obtained *per passionem domini*. The whole of this passage is illustrated by the actual dispute between our Lord and Satan concerning the souls of men, as told afterwards in Pass. xviii. 324—400. This misreading, *pope*, is the worst flaw in the Laud MS. The reading of R is supported by MS. Corpus 201, which has *powke*.

197. Cr. has *wyl*; which is clearly right.

210. Cr. has—& right ofte him y^{t} walketh
The hye way to heuenward, ryches hym letteth.

But this is inferior. *For* in l. 210 means *because*.

227—237. This is again a valuable contribution from MS. R. It agrees with Whitaker (p. 264), with the following exceptions. In l. 227, for *loulich* and *loueliche* Whitaker has *loueliche* and *louh*. L. 228 runs—"That mete oþer moneye · of straunge men mote begge." In l. 230, Whitaker omits *ne* and *no*. In l. 231, for *to gode* Whitaker has *of good*. In l. 234, for *schetes*, Whitaker has *whitel*. And ll. 236 and 237 form in Whitaker but one line—

So is he nevere more ful murye · so meschief hym folweþ.

270. *a persone*] parson. And such is, I suppose, the meaning of *persone* here.

286. Cr. has *syt* in his *first*, *sytteth* in his *second* impression. *Sit* is the contracted form.

305. I need hardly say that Juvenal wrote *Cantabit vacuus*. Nearly all the MSS. (and Crowley) read *paupertas*. I adopt *pauper* from MS. O, because it scans, and because it comes nearer to the true reading *vacuus*.

316. Cr. has *busines ladde*, as in MS. W. This error arose from not perceiving the sense. The words *Seynt austyn* merely give the name of the *lettred man* parenthetically. Line 316 then means—Poverty is a blessed life, free from business (*absque solicitudine*). It is, however, obscure, and so the poet, in the C-text, put it more clearly thus. I quote from Whitaker, p. 271.

Thus leryde me a lerede man · for oure Lordes love, Seint Austyn,
That pure poverte and patience · was a louh lyvynge in erthe,
A blessid lyf whit-oute busynesse · bote oneliche for þe soule;
Absque solicitudine felicitas.

322. Mr Wright need not have inserted *no* after *to do*. It is not author-

ized by any MS. All depends on the sense of *harde*, which here means *miserable, wretched*. To live and to continue to sin is both wretched and perilous; and yet, while we live, we are sure to sin; for "synne suweth vs euere."

PASSUS XV. 5. Cr. retains *me*.

54. Cr. also has *opprimitur*; but the Vulgate has *opprimetur*.

71. Cr. has—Better beleue where many; *altered to* to leaue were many *in the second impression*. The word *byleue* in the text must be taken to mean *to leave alone*.

73. *burgeouneth*] budde. This is an ingenious modernization, as it preserves the sense and metre.

111. *whitlymed*] whittimed (*sic*); whitlimed w'out (2).

113. *bele paroles*] Belopolis; Belperolis (2); Belperopis (3).

151. *Lene* and *leue* are alike in the MSS. The sense is—*lend* where they *believe*, &c.

171. Crowley omits the latter half of this line, and the former half of the next, owing to the repetition of the word *richesse*.

176. For *aues*, a word which Crowley doubtless objected to, he ingeniously substitutes *Pitie*, thus adding a fourth initial *p*, contrary to Langland's usual custom.

183. *speke*] speake. Perhaps *speke* means to speak to, address; but I greatly prefer the reading *seche* of the Rawlinson MS., which is supported by the C-text, of which several MSS. read *secheth*.

264. "The Legend of sayntes, beleue it if ye luste;" Crowley's sidenote, *second* impression.

302. "A lesson for them that take benifices at wicked men handes;" Crowley's sidenote, *second* impression.

329. *Robeth* = give robes to. The commoner reading *robbeth* makes nonsense of the passage.

339. Cr. has—And mani prisoner by his praier, he pulith from paine. *Prisone* in Old English frequently means a *prisoner*, as well as a *prison*.

356. "All is out of frame;" Crowley's sidenote, *second* impression.

364. Cr. reads "thelement." It will be noted that the reading in R—*clement*—satisfies the alliteration. But who was *Clement?* Whitaker has *þe clymat*, which is surely better.

367. Not in Crowley; but found in C-text MSS.

373. *decres*] degrees. But the MSS. have *decres* or *decrees*.

387. *in o persone*] one god.

403. Cr. corruptly has—That liued tho there and liuen yet, leuing on his lawes.

428. Cr. has *rauenour* for *baneoure*, which is of course wrong.

449. Cr. has the sidenote, in his *second* impression,—Tyll the child be instructed in Christ it is but as a wilde beaste.

464—477. For this curious passage (not in Crowley) we are indebted solely to MS. R. I suspect that *whistlynge* is wrongly repeated in l. 472, and I propose to read *techyng*.

482. I have no doubt that the quotation "*Ecce*," *&c.*, is rightly introduced here; it occurs in the Psalm commencing *Memento, domine, David*.

483. After *predicate* Crowley adds *euangelium*.

487. *Willen*, to wish for, does not generally take an accusative after it; the transitive form is *wilnen* (A. S. *wilnian*).

505. *stant*] standes. Crowley's sidenote is—How couetise (*second impression* couetise) of y^e^ cleargy wyll destroy the church.

507. *golde*] Cr. *omits*, in his *third* issue only.

526. *dymes*] demes; decimis (2), probably misprinted for *decimas*.

539—556. Not in Crowley. The passage occurs in Whitaker, p. 300, with only slight variations. Lines 539—546 are nearly the same in Whitaker; the rest runs thus—

Meny seint sitthe · suffrede deþ al-soo,
For to enferme þe faithe · ful wyde-where[1] deyden,
In Inde and in Alisaundrie · in Ermanye, in Spayne,
And fro mysbyleve · meny man turnede.
In savacion of mannys saule · Seynt Thomas of Cauntelbury
Among unkynde cristene · in holy churche was sleye,
And alle holy churche · honouredе for þat deyinge.
He is a forbusen[2] to alle busshopes · and a bryȝthe myrour,
And sovereynliche to alle suche · þat of Surrye bereþ name, &c.

559. *Romanye*] Rome.

564—567. *and nedy—gostly fode.* I believe the MSS. ought all to have retained this passage, and that the omission of it was by a clerical error, owing to the repetition of the words *gostly fode*. In l. 564, *folke* preserves the alliteration, whilst in l. 567, *gyue* is alliterated with *gostly*.

568. For *Ozias*, Crowley boldly substitutes *Malachias* in his *second* impression, thus correcting the author's mistake. See l. 565.

572. Cr. has—And Iewes liue*n* in lelli loue, &c.

576. Cr. has—And on that lawe they leue yet. In both these places, *lyuen* is another spelling of *leuen*, and signifies *believe*, not *live*.

PASSUS XVI. 11. *saulee*] salue. In MS. L, it looks like *soule*, altered to *saulee*. See *Sowel* in Halliwell.

15. *herber*] herbor. It is the Lat. *herbarium*, not the English *harbour*.

44. *ronges*] roundes.

47. I think the mark over the *u* in many MSS. shows *repugnat* to be the word meant. The word *repurgatur* could not be cut down to the form given in the MSS. The sense seems to be that he who sins with the consent of his

[1] Misprinted *fulwyde where*.
[2] Misprinted *forbusur*, and explained by *furbisher* (!).

own free will does not strive against sin as he should. Cf. "Nondum enim usque ad sanguinem restitistis, adversus peccatum *repugnantes;*" Heb. xii. 4.

56—91. Omitted not only in C and B, but in MSS. Addit. 10574, and Calig. A xi., as explained in the Preface.

69. Crowley has *cayleway*.

86, 87. Cr. has—of that apple he caught; He hit oft at him, hit if it might. This is a very corrupt rendering of the passage.

96. Crowley has *song or fonge*. *Fonde* is absurdly wrong, and the occurrence of such a reading is probably due to the use of *fondeth* in l. 40 above.

107. Cr. has—if any daunger fell (3); where *daunger* should, of course, be *peril*, as in his former issues.

110. The MSS. have *medicus, medici, medico*. I prefer *medicus*, as in the Vulgate. The reading *infirmis* is justified by MSS. O and C_2; also LWCB have *in*, obviously intended for *infirmis*. In MS. R, we find *m. h.*, i. e. *male habentibus*, as in the Vulgate.

112. Crowley retains *it*.

121. Crowley has—quod I. This is obviously an error, as seen by the context, and due to confusion of *ihc* with *ich*.

125. *fisshes*] two fishes; *as in* MS. W.

157. *wors*] work; worcke (2).

205. *aller*] olde. Probably Crowley's MS. had *alder*.

211. Cr. has *Mighty*. This seems at first a better reading, but the meaning probably is—Matrimony, that multiplies the earth, is (or signifies) *might;* i. e. the *Might* of the Trinity, as exemplified in the Person of the Father; see ll. 184, 192. Thus, the Father is Matrimony or Might, the Son is Widowhood or Sothfastness (l. 186).

270—273. The C-text agrees with the Laud MS. here rather than with MS. R.

PASSUS XVII. 7, 8. MS. R *has*—

> And when it is aseled so Sathanas power schal last no lenger,
> And þus my *lettre* meneth.

This is evidently wrongly arranged; l. 7 should (according to this version) end with *power*, and the rest of the sentence should form l. 8.

10. *a patent*] Cr. *omits*, in his *second* impression.

14. *Ben:* Cr. reads *Be*. It is not certain that the reading *Is* is wrong; for Langland often uses the singular verb substantive with plural nouns. Thus, in l. 11, the two best MSS. read *was*.

29. *He*] He; I (2). *his*] his; mi (2). Cf. MS. O.

74. The point after *haue* in MSS. C and O intimates a pause, such as we now denote by a comma.

77. Cr. has—And said who so spend more, I make it good hereaftir.

83. Cr. has the sidenote (*second* impression)—Pierce profereth Christ to

become his seruant. This is again an instance of the common mistak, which identifies Piers with the author. "Pierce" is Christ himself.

96. *worth*] Cr. *omits*, in his *third* issue.

102. *outlawes*] an outlaw (2). *lotyeth*] loutith.

117. *lettre telleth*] lore teacheth. Crowley's MS. probably had "lrē," which he took to be an error for *lore*.

122, 123. Crowley agrees with the text.

124. Crowley also reads—whether shal I.

159. Cr. has—Wythin hem thre, the wyde worlde holden.

169. *fourmen*] formen; framen (2).

176—178. Cr. omits the passage preserved in MS. R, and reads—And to vnfold the folden fiste, at the fingers wyll. The line following l. 175 in MS. B is certainly spurious.

184. *herte*] hurte. This spelling looks better, as it at once suggests the right sense.

188. In MS. L the second word is written like *clicche*, but the *i* has no stroke above, and it is more probably the first stroke of a *u*, the second stroke being accidentally omitted. Cr. has *cratche*.

189. *yperssshed* means *pierced*; Crowley has *perished* in the *first*, but *pershed* in the later issues; the reading *y-perished* is corrupt, and does not make good sense.

191. *to-schullen*] to shullen; to swolen (2).

198. Cr. rightly has *in spiritum sanctum*.

230. Cr. rightly has—and to no other; thus preserving the word *no*, which MS. W omits.

258. Cr. has *world*.

294. Cr. has—And am sory that I so the sayut spirite agylt.

323. Cr. retains *in*.

330. Cr. has—y' freilty is made, in his *second* impression. The right reading is *it made* (as in his *first* impression), which signifies *caused it*, as in many other passages.

337. Cr. retains *ben*, printed "bē."

347. Cr. wrongly has—All maner of mercy, and of forgiuenes.

PASSUS XVIII. 6. *of-rauzte*] of raught; of taught (2). The curious reading in the text is supported by MSS. W, R, and others.

35. Cr. has—And forbeat and downe bringe, bale death for euer.

41. If the scribe of MS. B had not falsely written *peple* instead of *temple*, he would not have had to make up and insert the additional line here cited.

58. *prisoun*] prisoner doth. Crowley probably did not know that *prisoun* in Old English meant a *prisoner* as well as a *prison*. He might have spared his correction.

79. Crowley's sidenote (*second* impression) is—He eitith a lye out of the Legend auri.

86. Cr. has—& vnsparrid his eine.

109. Cr. has—Whan Christ come of her kingdom y^e^ croun shuld sease; *afterwards altered to*—Whan Christ come, her kingdome & croune shuld cease. This latter is also a good reading. In the C-text, the line is altered.

117. *softly*] worthely.

122. *wonder*] meruell.

123. *rowed*] raued; renned (2). The word *rowed* is in LWCOBY. Cf. C-text.

149. *reproueth*] repugneth; repungneth (3).

158. *fordyd*] did. The line is altered in the C-text.

189. Here Crowley differs from MS. W, and has the same reading as in the text.

228. Crowley's pertinent sidenote (*second* impression) is—Bokes be bolde.

238. *tendeden*] tindeden.

246. *al biquashte*] al to quasse(

281. *I seised*] he seased.

282. *lete*] leaue.

293. Here Cr. adds, in his later issues only—Out of our postye, and leden hem hence. This line is not in the C-text, and does not seem to be alliterative.

298. *dones*] done.

310, 311. The two half-lines rightly retained in R were probably accidentally omitted in other MSS. owing to confusion between the words *lesynges* and *lesynge*.

361. *browe : brouke*] brewed, brouke; brewed, broke (2); brued, broke (3).

407. *nebula :* so in Crowley and in all the MSS. I have consulted. It is certainly the author's mistake. Perhaps he meant *nubila*.

423. Cr. retains "Loue," omitted in MS. W.

426. *kalote*] Collet.

PASSUS XIX. This Passus and the next stand very much the same in both B- and C-texts.

11. The reading should certainly be *is it*, as in Crowley's *second* impression and the C-text.

18. Cr. has—Anon as men named, this highe name of Iesus.

38. *baptiste* is the right reading, as in the C-text. Line 40 explains that the allusion is to the baptism of Christ by John. Cr. has *baptime*.

47. Cr. also has *were*.

72. *mercy*] mede (*which is wrong*).

79. *riztwisnesse*] rightuousnes. *reuth*] Truthe.

90. Cr. has *were;* but Whitaker has *was*. Either reading may be adopted, as there are numerous instances of *was* with the plural noun in the MSS.

107. Cr. retains *of*, which MS. W omits.

148. Cr. has *man*, though MS. W has *men*.

163. The insertion of *&* seems awkward, but it is probably the genuine reading. Cr. has *and all closed;* Whitaker has *and al was closed.*

211. It is probable that *kan* (as in L) is the right reading; Whitaker has *can*, and the alliteration is thus better kept up. Yet MSS. Ff. 5. 35 (Cambridge) and Cotton Vesp. B. 16 (B. M.) read *haue* and *han* respectively.

230. *bylyf*] lyuelod; liuelodes (3). Probably Crowley's own gloss.

232. *thecche*] thetche; hegge (2); hedge (3).

235. Cr. omits this line.

241. *foluyles*] foule iuels; foule euyll (3); *corruptly.*

270. *hem*] it. Most MSS. have *it;* but *hem* is also found in MS. Ff. 5. 35 (Cambridge), and certainly seems better.

312. The words *Quod Piers* form no part of the line, as far as the scansion is concerned.

360. Whitaker has—as hit were a pile.

366. Crowley's sidenote (*second* impression)—Who thei be that neuer repent.

385. *And myȝtes*] And might.

394. Crowley's sidenote—What lucre may do (2).

408. Crowley's sidenote—A blynde curate (2).

415. Crowley's sarcastic sidenote—The praise of cardinals (2).

428. *pursueth.* This reading better preserves the alliteration, and is probably right. Cf. C-text.

437. *wykke*] wikid; yll (2).

442. *blode*] folke. But *folke* is probably thus repeated by accident.

443. *Luke*] Paule (2). This is therefore Crowley's correction of the author's mistake. The alliteration proves this.

466. *hastlokest*] moost hastely.

469. *chiftaigne*] chefest am.

475. *riȝt—treuth*] as right wyll & truth.

PASSUS XX. 13. *none*] y'. *ne wedde hath*] & hath no wed.

27. Crowley has *of them;* certainly *body* suits the alliteration, but this correction is reserved for the C-text.

35. *meketh*] meketh him. But *him* is not in the best MSS. of either text.

50. *vndernome*] vndone. But *vndernome* means *reproved.*

54. *made fals sprynge*] false spring; false sprang (2); but cf. C-text.

71. *gyoure*] gydour. This is probably Crowley's modernization.

92, 93. *ar*] their. *ar*] their. Wrongly in both places.

94. *Elde*] Age. So also in ll. 164 and 166; but Cr. retains "Elde" in l. 153.

102. *þat—after*] he neuer stode after.

110. *he*] she. It must be remembered that *he* is sometimes used for *she* in Early English, for *fortune* is *feminine* in Pass. xi. 60.

133. *iugged*] iustled.

134. Cr. has—will take this apo*n* ame*n*dme*n*t;—wel take this on ame*n*dme*n*te (3).

135. Cr. omits *in haste* (3).

147. *relyed*] leled; relyed (2); rayled (3).

152. *hieghnesse*] heauynes. Evidently corrupt.

201. *biseye*] byseye; besette (2). The latter is therefore Crowley's own emendation. Cf. C-text.

221. Crowley's sidenote—Woulde god there were no such priestes in englande (2).

233. Crowley's sidenote—Curates oughte to haue a co*m*petent lyuyng certayne (2).

259. Cr. has—Or they wil no treasure hem pay, trauaile they neuer so sore.

271. *heet*] bad. Evidently Crowley's own gloss.

283. Crowley's sidenote—Thei that went to y^e^ Fryers to shrift wer like santuary men (2).

288. Cr. has—gyue the fryers. In MS. L the word *ȝeue* was at first omitted. Afterwards the word *þe* was altered to *þeue*, which is clearly intended for *yeue*, owing to the similarity of *þeue* and *yeue*. There is no doubt about the reading.

297. *Of*] To. *tyterers in*] tutelers in; tutelers (2).

308. Crowley retains *in* before *the sege*.

322. Crowley's sidenote — Nother patro*n* nor bishop regardeth his dutye (2).

365. Crowley's sidenote—The olde maner of eares shrifte made sinners negligent (2).

368. Cr. omits *wykked*.

381. *nede*] no nede. But *no* should clearly be omitted.

A SHORT GLOSSARY TO "PIERS THE PLOWMAN."

[*MS. Camb. Univ. Lib.* Ll. 4. 14 ; *fol.* 170*a*.[1]]

	Freyne	Aske
	Rape	hie. wente spedyly
	Lo	
4	Carpe	talke.
	Clutche	scratche
	Preynte	
	Quaue	shake. or tremble quake
8	Thole	suffre
	Hoved	stode abode
	Cheve	Thryve
	Tyne [*read* Tynt] .	loste
12	Fordo	distroye
	Wyn or Wen . . .	Goo
	Frete	Taste
	Tynde	light
16	Louke	withdraw. lose
	þole	Open. entre. suffre
	Besquatt	broke
	Affrounte	
20	Auntre	Ventre

[1] This is a glossary to the particular copy of the B-text which is contained in the same MS., viz. No. XIX in my list.

	Rome	goo. passe
	Swynke	Labour
	Rytte	
24	Lake	playe
	Courbe	knele downe
	Appende	appertaigne
	Steke	Shytt
28	Thyrle	perced
	Comsid	spake
	Fonge	take
	Vnderfonge . . .	vndertake
32	Latch	catch or take
	Nymme	take
	Wysse	tell or teache
	Yeme	guyde or rule
36	Worthe	is worthy. com happeñ or befall to
	Lythe	here
	Byd	praye. aske
	Bekenne	
40	Broke	
	Hote	
	Hale	drawe
	Pylte	thruste or caste
44	Nempne	call or name
	Shende	blame
	Welde	
	Segge	Man
48	Blasen	
	Mechell	bygnes
	Alther	Elder
	lollynge	
52	Rapeliche	quickly
	Wightliche . . .	
	ȝeme	heede
	Lorell	lyers
56	Liode	persone

Sparliche . . . .
Stalworthe
Skyll . . . . . Reasoñ
60 Loyall
Smache
Glede
Glowynge
64 Kyse
Merke . . . . . Darknes
Smolder . . . . smoke
Doel or doule . . Sorowe
68 Palcot
Bale . . . . . sorow
Kene . . . . . sharpe
Witterly . . . . well
72 Felly . . . . .
Ferly . . . . . mervaile
Leeme . . . . . brightnes
Merkenes . . . . darkenes
76 Maynpernour . . .
Queyntyse . . . . crafte. sotel
Gobelyñ . . . . deule
Lusarde . . . .
80 Thralle . . . . . bonde
Crokke . . . . . pott
Yerne . . . . . .
Shene . . . . . bright. clere
84 Gresly . . . . . ferefull
Boorne . . . . . Ryver. water
Tofte . . . . . a hyll. mountayne
Loby . . . . . .
88 Renable . . . .
Bie . . . . . a coler or cheyne
Hals . . . . . Hele
Hoove . . . . . Robe. Coyfe
92 Lere . . . . . Countenaunce. cher

[*also on fol.* 169*b*, *we find*]
Rapely . . . . . quickly
Endaunte . . . . .
[*and on fol.* 170*b*]
95 Lewte.

The following index, in which these words are referred to by the numbers, will shew on what pages of the MS. the words occur, where they are to be found in this edition, and in what instances the explanations are incorrect. It will be seen that the seventeenth and eighteenth Passus especially attracted the glossarist. 1. Fol. 5; i. 58. 2. In the first sense, fol. 16; iv. 7. In the second sense, fol. 84*b*; xvii. 79; where the MS. has *rapede*. 3. Probably with reference to fol. 83*b*; xvii. 20. 4. Fol. 85*b*; xvii. 135. 5. Fol. 86; xvii. 188. The explanation is wrong; it merely means to *clutch*. 6. Fol. 89; xviii. 21. It means *winked*. 7. Fol. 89*b*; xviii. 61. 8. Fol. 89*b*; xviii. 71. 9. Fol. 90; xviii. 83. 10. Fol. 90; xviii. 104. 11. MS. has *tynt*, fol. 90*b*; xviii. 140. 12. Fol. 91; xviii. 157. 13. Probably an erroneous allusion to *wynde*, fol. 91; xviii. 174. 14. Fol. 91*b*; xviii. 194. It means *ate*. 15. An allusion to *tentedyn*, fol. 92; xviii. 238. 16. Fol. 92*b*; xviii. 243. It means *lock up, hide*. 17. Fol. 92*b*; xviii. 247. The meaning *suffer* is right; the other two are wrong. 18. Fol. 92*b*; xviii. 246. *Be-squate* is the reading of this MS., and is corrupt. 19. Fol. 102; xx. 5. It means *to accost rudely*. 20. Fol. 104; xx. 174. 21. Fol. 104*b*; xx. 211. 22. Fol. 1*b*; prol. 55. 23. Fol. 3; prol. 171. A better spelling is *rit*; it is a contracted form of *rideth*. 24. Fol. 3; prol. 172. 25. Fol. 5; i. 79. 26. Fol. 5*b*; i. 98. 27. Fol. 6; i. 121. The MS. wrongly has *stekþe*, miswritten for *stékye*. It means to stick fast, remain closed. The explanation *shytt*, i. e. to *shut*, is not far wrong. 28. Fol. 6*b*; i. 172. The MS. has *þirlid*, i. e. pierced; this accounts for the explanation given. 29. Fol. 12; iii. 103. *Comsid* means *commenced, began*; but the phrase *comsid to telle* is equivalent to *spake*, as explained. 30. Fol. 27; v. 566. 31. Fol. 5; i. 76. The MS. has *vndirffonge*, i. e. undertook. 32. Fol. 29*b*; vi. 68 (see the footnote). 33. Fol. 42*b*; x. 60. 34. Fol. 4*b*; i. 42. 35. Fol. 37*b*; viii. 52. More strictly, to take care of, govern. 36. In the first sense, fol. 42; x. 17; in the second sense, fol. 43*b*; x. 128. 37. Fol. 37*b*; viii. 66. 38. Occurs often. 39. Fol. 37*b*; viii. 59. It means *commend to*. 40. Fol. 38; viii. 87. Here *broke* is part of the word *to-broke*, meaning *broken in pieces*. 41. Fol. 38; viii. 93; it means *to command*. 42. Fol. 38; viii. 95. 43. Fol. 38; viii. 96. 44. Fol. 4*b*; i. 21 (and elsewhere). 45. Occurs often. 46. Fol. 42; x. 29, where the MS. has *welden*, i. e.

wield, possess. Also fol. 43; x. 83, where the MS. has *welt*, over which the glossarist has written *weldeth*. 47. Fol. 81*b*; xvi. 178. 48. Fol. 82; xvi. 179. It means *blazon* or device. 49. Fol. 82; xvi. 182, where the MS. has *mechell* (i. e. greatness) with a stroke through the *ll*. 50. Fol. 82; xvi. 205. The MS. has *alþer*, another form of *aller*, meaning *of all*. 51. Fol. 83; xvi. 269. It means *lying about lazily*. 52. Fol. 83; xvi. 273. 53. Fol. 83; xvi. 275. It means *nimbly*, hence *quickly*. 54. Fol. 83*b*; xvii. 12. 55. Fol. 84; xvii. 44, where the MS. has *as well lorellis as lelles*; but *lorellis* means *vagabonds* or untrustworthy persons. 56. Fol. 84; xvii. 63. 57. Fol. 84*b*; xvii. 81. The MS. actually has *sparliche*, an error for *spacliche*, i. e. quickly. 58. Fol. 84*b*; xvii. 96. It means *vigorous*. 59. Fol. 86; xvii. 195. 60. Fol. 86*b*; xvii. 209 (see the footnote). 61. Fol. 86*b*; xvii. 213 (see the footnote). 62, 63. Fol. 86*b*; xvii. 217; where the MS. has *glowynge glede*, i. e. a glowing ember. 64. Fol. 86*b*; xvii. 219 (see the footnote). 65. Fol. 87; xvii. 240. 66. Fol. 88; xvii. 323. 67. Fol. 88*b*; xvii. 336. The MS. has *doell*, with stroke through *ll*. 68. Fol. 89; xviii. 25. The MS. actually has *Palcot*, a mistake for *Paltoc* or *Paltock*, a kind of doublet. 69. Fol. 89; xviii. 35. 70. Fol. 89; xviii. 47. 71. Fol. 89*b*; xviii. 66. It means rather *truly, certainly*. 72. Fol. 90; xviii. 92. It means *fiercely*. 73. Fol. 90; xviii. 110. 74. Fol. 90*b*; xviii. 124. 75. Fol. 90*b*; xviii. 136. 76. Fol. 91*b*; xviii. 183. It means a *surety*. 77. Fol. 92*b*; xviii. 272. 78. Fol. 93; xviii. 290. 79. Fol. 93*b*; xviii. 335. The old spelling of *lizard*. 80. Fol. 95*b*; xix. 33. 81. Fol. 99; xix. 275. 82. Fol. 104; xx. 158. It means *eager, full of desire*. 83. Fol. 94*b*; xviii. 409. 84. Fol. 95; xviii. 431. 85. Fol. 1; prol. 8. 86. Fol. 1; prol. 14. It rather means a cleared space on a rising ground. 87. Fol. 1*b*; prol. 55. It means a *looby*, a lubberly fellow. 88. Fol. 3; prol. 158. A contracted form of *resonable*, talkative. 89. Fol. 3; prol. 161. The MS. has *byes*. 90. Fol. 3; prol. 170. It means *neck*. The interpretation *hele* (heel) is erroneous. 91. Fol. 4; prol. 210. The MS. has the pl. *hooves*. 92. Fol. 4; i. 3. 93. Fol. 84; xvii. 49: cf. no. 52. 94. *Not found*. 95. Fol. 51; xi. 140. It means *loyalty, fidelity, faithful observance of the law*.

I have only to add that, in making these references, I have been guided by the lines drawn under the harder words in the MS. Many more words are underlined than are here enumerated; and as words are underlined nearly throughout the poem, it is clear that the glossarist carefully read it through. It may be observed further that some of these words occur in *groups*, and the order of these shews that he read the latter part and the prologue at least *twice*. Thus the group of words 3 to 21 belong to the *last four* Passus; the group

22 to 28 to the Prologue and Passus I. The group 37 to 45 belong to the latter part of Passus VIII. Then again, the group 47 to 84 belong to the *last five* Passus; but the group 85 to 92 to the Prologue and Passus I., like the second group. The handwriting of these glosses is of about the date of the reign of Henry the Eighth; and hence it is even possible that they were written by no other than Robert Crowley.

TEMPORARY NOTICE.

THIS second volume contains the poem in its *second* shape, and does not greatly differ from the text as printed by Mr Wright, but is printed from a different MS. and contains more than 170 additional lines. The variations of Mr Wright's text from the present one are denoted in the footnotes by the letter W. The old text printed by Crowley also exhibits the poem in this second form.

Numerous notes and a full glossary to the first seven Passus in this volume will be found in my smaller edition of "Piers the Plowman," lately published in the Clarendon Press Series.

For notes and a glossary to the whole poem, consult Mr Wright's edition.

Vol. III. will contain the poem in its latest form, and Vol. IV. will contain notes and a glossary to all three texts.

The pages numbered 137* to 144* belong to Vol. I., and should be inserted between pages 136 and 137 of that volume.

W. W. S.

Cambridge; Nov. 15, 1869.

SUPPLEMENT TO "PIERS PLOWMAN," PART I. TEXT A.

[*MS. Rawl. Poet.* 137. *Fol.* 40.]

PASSUS XII.

Passus tercius de dowel.

"Crist wot," *quod* clergie · "knowe hit ȝif þe lyke,
I haue do my deuer · þe dowel to teche;
And who-so coueyteþ don betere · þan þe boke telleþ,
He passeþ þe apostolis lyf · and put him to aungelys ! 4
But I se now as I seye · as me soþ thinkytȝ,
þe were lef to lerne · but loþ for to stodie.
þou woldest konne þat I can · and carpen hit after,
Presumptuowsly, parauenture · a-pose so manye, 8
That [hit] myȝthe turne men to tene · & theologie boþe.
ȝif I wiste witterly · þou woldest don þer-after,
Al þat þou askest · a-soylen I wolde."
Skornfully þo scripture · [set vp here] browes, 12
And on clergie crieþ · on cristes holy name,
That he shewe me hit ne sholde · but ȝif [hit] stryf were
Of þe kynde cardinal wit · and cristned in a font;—
And seyde [hit] so loude · þat shame me thouȝthe, 16
"þat hit were boþe skaþe · and sklaundre to holy cherche,

"Christ knows," said Clergy, "I have tried to teach you Do-wel.

You want to learn in order to cavil."

Scripture set up her brows, and told Clergy not to tell me more.

"Theology

[NOTE. See the account at the end of the Passus, shewing whence this Twelfth Passus is derived.]

Pass. XII. *Called* Passus tercius de dowel *in* MS. U and MS. Rawlinson 137. See the note to Pass. XI. l. 303, on p. 154.

1. *þe*] ye U; *but the* y *represents* þ.
3. *coueyteþ don*] coueite to don U.
4. *þe*] U *om.* *him*] hem U; *corruptly.*
6. U *omits.*
9. [*hit*] it U; MS. Rawlinson *omits.* *men*] me U.
12. *þo*] *miswritten* þe *in* MS. Rawlinson; U *has* yo = þo. [*set vp here*] *So in* U; MS. Rawlinson *has* sherte vp his, *where at least* his *is wrong.*
13. *crieþ*] cryede U. *cristes*] godis U.
14. *shewe me hit*] schewiȝt U (*corruptly*). [*hit*] it U; MS. Rawl. *om.*
15. *kynde*] U *om.*
16. [*hit*] it U; MS. Rawl. *om.* *me*] me it U.
17. *boþe*] U *om.*

forbids me to teach sinners.

Sitthe theologie þe trewe · to tellen hit defendeþ ;
Dauid godes derling · defendyþ hit al-so :

Ps. cxviii. 158 (Vulg.).

Vidi [preuaricantes] et tabescebam :
I saw synful, he seyde · þer-fore I seyde no-þing,
Til þo wrecches ben in wil · here synne to lete.
And poul precheþ hit often · prestes hit redyn,

2 Cor. xii. 4.

Audiui archane que non licet homini loqui :
I am not hardy, quod he · þat I herde with erys,
Telle hit with tounge · to synful wrecches.
And god graunted hit neuere · þe gospel hit witnesseþ,
In þe passioun, whan pilat · a-posed god al-myȝthi,

[Fol. 40 b.]

And asked Ihesu on hy · þat herden hit an hundred,

Jo. xviii. 38.

Quid est ueritas? quod he · verilyche tel vs ;
God gaf him non answere · but gan his tounge holde.

So do not tell him any more "

Riȝt so I rede," quod she · " red þou no ferþer ;
Of þat he wolde wite · wis him no betere.
For he cam not by cause · to lerne to dowel,
But as he seyþ, such I am · when he with me carpeþ."

At this, Clergy withdrew.

And when scripture þe skolde · hadde þus wyt y-sheued,
Clergie in-to a caban · crepte anon after,
And drow þe dore after him · and bad me go dowel,

But I prayed Scripture to tell me where her cousin Kind Wit (Common Sense) lived.

Or wycke, ȝif I wolde · wheþer me lyked !
Þan held I vp myn handes · to scripture þe wise,
To be hure man ȝif I most · for euere-more after,
With þat she wolde me wisse · wher þe toun were,
Kynde wit hure confessour · hure cosyn was Inne.
Þat lady þan low · and lauȝthe me in here armes,
And sayde, "my cosyn kynde wit · knowen is wel wide,
And his loggyng is with lyf · þat lord is of erþe.
And ȝif þou desyre · with him for to a-byde,

18. *Sitthe*] Scihoþ (*sic*) U. *þe trewe*] yat trewe is U. *to*] U *om.*

19. [*preuaricantes*] *So in* U ; MS. Rawl. *corruptly has* preuaricationes.

20. MS. U *ends with* tabescebam ; *and from this line to the end, we have only* MS. Rawl. *to trust to. seyde no-þing*] It is clear that the poet construes *tabescebam* as if it were *tacebam*. The same idea recurs in ll. 23 and 29.

22. *Audiui*, &c. Quoted again in Text B. Pass. XVIII.

33. *such I am*] i. e. I am not to be commended ; alluding to Pass. XI. l. 286.

41. *wit.*] *The* MS. *has* wt, *the usual contraction for* with ; *but see* ll. 43 *and* 53 ; *and* hit *for* hit, l. 25.

I shal þe wisse · where þat he dwelleþ."
And þanne I kneled on my knes · and kyste her wel sone, "I will tell you," she said.
And þanked hure a þousand syþes · with þrobbant herte.
She called [to ken] me · a clerioun þat hyȝt
Omnia-probate · a pore þing with alle, She said to *Omnia-probate*, "Go and show Will the way."
"Þou shalt wende with wil," quod she · "whiles þat him lykyþ,
Til ȝe come to þe burghe · *quod-bonum-est-tenete*.
Ken him to my cosenes hous · þat kinde wit hyȝth,
Sey I sente him þis segge · and þat he shewe hym dowel."
Þus we lauȝþe oure leue · lowtyng at onys, So we went to the court called *Quod-bonum-est-tenete*.
And wente forþ on my way · with *omnia-probate*,
And ere I cam to þe court · *quod-bonum-est-tenete*,
Many ferlys me by-fel · in a fewe ȝeris.
The fyrste ferly I fónd · a-fyngrid me made; [Fol. 41.]
As I ȝede thurgh ȝouþe · a-ȝen prime dayes, As I went through Youth, I met a man and hailed him.
I stode stille in a stodie · and stared a-bowte;
"Al hayl," quod on þo, and I answered "welcome · *and* with whom be ȝe?"
"I am dwellyng with deth · and hunger I hatte, He said he lived with Death, and his name was Hunger.
To lyf in his lordshepe · longyt my weye,
I shal felle þat freke · in a fewe dayes!"
"I wolde folwe þe fayn · but fentesye me hendeþ,
Me folweþ such a fentyse · I may no ferþer walke."
"Go we forþ," quod þe gom · "I haue a gret boyste He offered me some scraps of bread.
At my bak, of broke bred · þi bely for to fylle;

49, 50. *These two lines are written as one in the MS. Some such phrase as* to ken me *seems to have been lost; see* l. 53.

50. *Omnia probate*] *Compare* Text B. Pass. III. l. 335.

52. *burghe*] ? burgher MS. *But* burghe = borough *is meant; it is called* a court *in* l. 57.

58. Cf. Prologue; l. 62. *Here follows the catchword*—þe ferste ferly.

60. ȝouþe] *miswritten* ȝeu · þe *in* MS.; *the metrical dot being inserted by mistake after the letter* u. *But the reading is certain; cf.* Text B. Pass. XI. 17, 34, 59; *and especially observe the whole drift of* Text B. Pass. XI.

62. *A half-line has probably been lost here.*

66. Cf. Pass. V. 5.

A bagge ful, of a beggere · I bouȝþe hit at onys."
Than maunged I wit · vp at þe fulle,
For þe myssyng of mete · no mesour I coude.
With þat cam a knaue · with a confessoures face,
He halsed me and I · asked him after,
Of when þat he were · and wheder þat he wolde.
Next I met one called Fever. "With deþ I duelle," quod he · "dayes and nyȝtes;
Mi name is feuere, on þe ferþe day · I am a-þrest euere;
I am masager of deþ · men haue I tweyne,
þat on is called cotidian · a courour of oure hous,
Tercian þat oþer · trewe drinkeres boþe!
We han letteres of lyf · he shal his lyf [tyne;]
Fro deþ, þat is oure duk · swyche dedis we brynge."
"MyȝthI so, god wot · ȝoure gates wolde I holden."
"Do not follow me, Will," he said. "Nay, wil!" quod þat wyȝth · "wend þou no ferther,
But lyue as þis lyf · is ordeyned for the,
þou tomblest wiþ a trepget · ȝif þou my tras folwe;
And mannes merþe wrouȝþ no mor · þan he deseruyþ here,
"But do well while your days last." Whil his lyf and his lykhame · lesten to-gedere.
[Fol. 41 b.] And þer-fore do after do-wel · whil þi dayes duren,
þat þi play be plentevous · in paradys with aungelys.
þou shalt be lauȝth into lyȝth · with loking of an eye,
So þat þou werke þe word · þat holy wryt techeþ,
And be prest to preyeres · and profitable werkes.".
So Will made haste to write his Do-wel; and he also wrote his Peres the Plowman. Wille [wiste] þurgh in-wit— · þou wost wel þe soþe—
þat þis speche was spedelich · and sped him wel faste,
And wrouȝthe þat here is wryten · and oþer werkes boþe

70. *bouȝþe*] *cf.* wrouȝþ, l. 87; lauȝþe, l. 55; &c.

71. *Corrupt; probably two half-lines lost.*

78. Fevers *and* Death *appear in* Text B. Pass. XX.

81. [*tyne*] *The* MS. *has* tyme, *corruptly.* See Pass. XI. 233.

86. *þou*] *miswritten* þe *in the* MS.; the *being the preceding word.*

87. *wrouȝþ*] = wrouȝte. Cf. l. 70. *The reading* worþe *would make better sense.*

94. *The word* wiste *has evidently been dropped here, probably on account of* wost *following.*

96. *This means that, besides the* Vita de Do-wel, Do-bet, et Do-best, *the author wrote* Peres the Plowman.

Of peres þe plowman · and mechel puple al-so ;
And whan þis werk was wrouȝt · ere wille myȝte a-spie,
Deþ delt him a dent · and drof him to þe erþe,
And is closed vnder clom · crist haue his soule!

Now he lies buried under the clay!

And so bad Iohan but · busily wel ofte,
When he saw þes sawes · busyly a-legged
By Iames and by Ierom · by Iop and by opere,
And for he medleþ of makyng · he made þis ende.
Now alle kenne creatures · þat cristene were euere,
God for his goudnesse · gif hem swyche happes,
To lyue as þat lord lykyþ · þat lyf in hem putte.
Furst to rekne Richard · kyng of þis rewme,
And alle lordes þat louyn him · lely in herte,
God saue hem sound · by se and by land ;
Marie moder and may · for man þou by-seke ;
þat barn bryng vs to blys · þat bled vp-on þe rode!
Amen.

John But added this ending.

God save King Richard, and all lords that love him!

Explicit · do-Wel.

Nomen scriptoris · tisot plenus amoris.

98—100. These are the author's own words; he kills himself off, by way of finishing his poem, but he lived to re-write it, nevertheless.

101—112. Obviously added, as stated, by another hand, viz. that of John But, who made a second "end," because he was accustomed to "meddle with makyng," i. e. to compose verses.

102. *busyly*] *Read* sothely? Busyly *is repeated from the line above.*

NOTE ON PASSUS XII.

THE discovery of the *unique* copy of the greater part of this Passus is due to Mr Geo. Parker, assistant in the Bodleian Library, from observation of my note at p. 154 of the volume containing Text A of Piers Plowman. It is a most important and satisfactory discovery, as offering the complete solution of the problem as to the true termination of Text A. I had made out this much; (1) that there was once a Passus XII., or more strictly a *Passus tertius de dowel*, of which 18 lines were preserved in MS. U (belonging to University College, Oxford); (2) that this Passus must have been the *concluding* one of the Poem of *Dowel* in its earliest form; (3) that it must have contained considerably less than 180 lines, as shown by the state of the Vernon MS.; (4) that it must, in fact, have consisted of less than 131 lines, as shown by the state of the University College MS. All these suppositions are now fulfilled; the missing portion—100 lines long—was found by Mr Parker in MS. Rawl. Poet. 137, in the Bodleian Library, the very existence of which was unknown to me until the Rawlinsonian MSS. were recently catalogued. This is now here printed, with various readings of the first 19 lines, one of which, the sixth, is omitted in the University College copy. This Rawlinson MS. is corrupt in places; in fact, *every* MS. of Piers Plowman is corrupt occasionally;—but it is sufficiently good to show us clearly how the poem ended. I here add a formal description of it, to supplement the descriptions on pp. xv—xxiv.

XI. MS. Rawlinson Poet. 137; on vellum; of the early part of the fifteenth century. Size, about $9\frac{1}{2}$ in. by $5\frac{3}{4}$. It consists of 41 leaves bound together, containing the *whole* of Piers Plowman, Text A. The four loose leaves, mentioned below as forming part of the old cover, are numbered 42—45. It is very remarkable as being the *only perfect* copy of its kind. At the beginning is the important heading—"Hic incipit liber qui uocatur pers plowman. *Prologus*;" and this is the *only* copy of any kind I have yet seen wherein the word *Prologus* occurs. See Page 1, first footnote. At the end is the very important colophon—Explicit Do-wel, shewing that the poem really *did* end here, in its ear-

liest form. It is beyond a doubt copied from an earlier MS., viz. *the very same one that MS.* U (No. IV) *was copied from.* The text is in *precisely the same wrong order*, the misarrangement of which is explained at p. xx. It has nearly the same readings, such as *when I south wente* (Prol. l. 1)—*y wente wyde* (l. 4)—*I sweuenede* (l. 10)—*tryly ontyrid* (where MS. U has *a-tired;* l. 14); and so on. But it nevertheless varies slightly from that MS. occasionally, the most curious instance which I have noticed being in the Prologue, at l. 54, where MS. Rawl. has the lines—

Schopyn hem ermytes · here ese to haue.
on fele halue · fonden hem to done,
Lederes þei be of louedayes · and with þe lawe medle.

All these MS. U omits, possibly on account of an undecipherable word in the second line, where MS. Rawl. has a blank space. But the most curious point about the two latter lines is their non-appearance in other copies. After Piers Plowman follow "Fragments of the old French Romance of Guy earl of Warwick, four leaves on vellum." ff. 42—45 (end of MS.)[1]

Ces ciz li quice ad riame.
· Assez sur donc or e argent.
Del son meint vesselment.
Sire qñs Jonas dit li rei.
Entendez ore vers moi.
Ma vie me auez ore garri
Par ceo cher ke esta ici, &c.

On fol. 42 *b* is written in an old and large hand, *Hoc volumen conceditur ad vsum fratrum minorum de obseruantia cantuarie.* The name of the scribe was one Tisot.

I have not the slightest doubt of the entire *genuineness* of the new portion. It is Langland's beyond a doubt, every word of it, from line 1 down to the end of line 100. All these lines are not only in his manner, but contain his favourite words, phrases, and turns of expression, and have the same changes of rhythm as we find in his works elsewhere. We obtain also a new proof that the author's name was "Will;" as had been already ascertained by observing that Thought calls the author "Wille" in Pass. IX. l. 118, just after it had been noted (l. 62) that the same Thought was acquainted with the author's "kind" or Christian name. We learn further that the author's original idea was to conclude the poem in the following way. "I met," he says, "with a man named Fever, who was the messenger of Death." Fever brought a letter from Death, and was authorized to slay Life. "If I may"—says our author —"I would go with you on your way." But Fever tells him to live on, as God has ordained, to continue to *do well*, and to look for a reward

[1] These probably formed part of the old cover, the MS. having now a modern binding.

in Paradise, if he will only be regular at prayers, and ready to do profitable works. "Now William (i. e. the author) knew by his conscience that this speech required immediate attention, and so he made haste and completed the poem here written; and besides this Poem of Do-wel, he wrote the poem about Piers Plowman and many others;

> and when this work was wrought, ere Will might spy,
> Death dealt him a dint, and drove him to the earth;
> and he is enclosed under clay; now Christ have his soul!"

It is obvious that this notice of his own death is a mere flourish, introduced for the sake of winding up the poem at a moment when he had no idea of expanding and rewriting it; which, however, he certainly did, and even used again some of the phrases and thoughts contained in this very portion at the end of which he kills himself off. And with these words—"Christ have *his* soul!"—the poem, in its first form, truly ends. But in the present copy we have 12 superfluous lines, added by one "Johan But," who, having read the whole poem, and being satisfied that most of the ideas in it could be well supported by quotations from James, Jerome, Job, and others, was pleased to dignify it with an ending of his own, as he had been accustomed to metrical composition himself, having before then "meddled in making," i. e. dabbled in verse. But he has very little more to say than to hope that God will bless all men and teach them to do right; and so God save King Richard and all his lords, and may Mary, mother and maiden, beseech for man, and may Christ bring us all to bliss. The commonplaceness of these lines, and the smallness of their number, is of some importance. It shews us how men fared who attempted to add to the master-poet's words, and it affords some proof of the genuineness of the numerous additions which Langland made in his later versions, and which are not in the "Johan But" style by any means.

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